

FAITHS OF MAN
A
CYCLOPÆDIA OF RELIGIONS



THE AUTHOR ÆTAT 52

FAITHS OF MAN

A CYCLOPÆDIA OF RELIGIONS

BY

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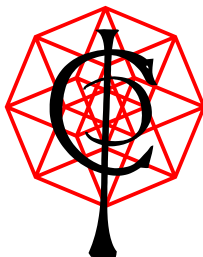
AND

"SHORT STUDIES IN THE SCIENCE OF COMPARATIVE RELIGIONS"

PUBLISHED BY HIS EXECUTORS

IN THREE VOLUMES

VOL. II.—**E** TO **M**



Celephaïs Press

Ulthar - Sarkomand - Inquanok - Leeds

2006

Originally published London: Bernard Quaritch, 1906.
This electronic edition prepared by Celephaïs Press,
somewhere beyond the Tanarian Hills, and
manifested in the waking world in
Leeds, Yorkshire, England,
2006 C.E.

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Release 1.0: 01.09.2007

Further proofing may be necessary

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citing release date or revision number.

SUBJECT INDEX

THIS Index will enable the reader to see at a glance the headings under which to look for information, on any subject which he may wish more particularly to study.

ANIMALS

(Vol. I) See. Aino, Animal-worship, Apis, Apophis, Ass (see Onolatria) Basilisk, Bear (see Ursus), Bee, Beetle, Behemoth, Bestiaries, Birds, Boar, Butterfly, Calf, Cat, Cobra, Cock, Cow, Crab, Cuckoo, Dog, Dove, Dragons : (Vol. II) Eagle, Eel, Elephant, Fish, Fox (see Japan), Frog, Garuda, Goats, Goose, Hansa, Hare, Harpy, Hate, Hawk, Heifer, Hippos, Horse, Ibis, Kachcha-pa, Kerberos, Kingfisher, Kira, Leviathan, Lion, Lukos (Lupus), Magpie, Minotaur, Mnevis, Munin, Mus (mouse), Mygale : (Vol. III) Nāga, Nahash, Nandi, Nightingale, Onolatria, Owl, Parrot, Peacock, Peleia, Pelican, Phoinix, Picus, Quail, Ram, Raven, Riksha, Rohits, Sada, Sam-pati, Sand, Saramā, Sasa, Serpents, Shesha, Simurgh, Skoll, Stork, Swallows, Taous, Taurus, Turtle, Unicorn, Uræus, Ursus, Vahana, Vārsha, Vartika, Vistash-pati, Wagtail, Weasel (see Cat), Worm, Wren.

ASCETICS

(Vol. I) See. Antony, Arahāt, Bairagi, Bhikshu, Buddha, Chela, Christianity, Conversion, Cynics, Dervishes : (Vol. II) Essenes, Gurus : (Vol. III) Rahan, Tirthankara, Wahhabis, Yati, Yoga, Zikr.

ASTRONOMY

(Vol. I) See. Aquarius, Aries, Budha, Crab, Day, Dhanus : (Vol. II) Eras, Falguna, Friday, Gemini, Geology, Gor, Heliadēs, Hijirah, Kali-yuga, Kalpa, Kanopos, Karabos, Karkas, Kartika, Krittika, Kroda, Libra, Makara, May, Mexico, Month, Muḥarram : (Vol. III) Nurth, Phosphor, Ramadān, Rohina, Samvata, Sar, Scorpio, Sothik cycle, Star, Sun, Sunday, Sveta, Thalēs, Uttarāyana, Vikram, Week, Year, Zodiak.

BOOKS

(Vol. I) See. Acts, Apokaluptik, Apokrupha, Apokruphal gospels, Athār-va Veda, Avasta, Baman Yasht, Bhāgavad-gita, Bible, Bidpai, Brāhmanas, Buddha-charita, Bundahish, Canticles, Chronicles, Clement of Rome, Dabistān, Desātir, Deuteronomy, Dhammapada, Dharma-Sāstra, Didachē, Dinkard,

Subject Index

Dipa-vansa : (Vol. II) Ecclesiastes, Eddas, Enoch, Esther, Exodus, Ezekiel, Ezra, Gātha, Gemara, Genesis, Gospels, Granth, Haggada, Hebrews (Epistle), Hitopadesa, Isaiah, James, Jasher, Jātakas, Jeremiah, Job, John, Jonah, Joshua, Jude, Judges, Lalita-Vistara, Libraries, Luke, Mahā-bhārata, Mahā-vansa, Mainyo-i-kard, Manak-meya, Mantra, Manu-shastra, Mark, Massorah, Matthew, Midrash, Mishnah, Mormons, Muhammad (Ḳorān): (Vol. III) Pancha-tantra, Pentateuch, Peshito, Peter (epistle, gospel), Prajna-paramita, Proverbs, Psalms, Psalms of Solomon, Purānas, Raghu-vansa, Rāmāyana, Rāti, Revelation, Rig-Veda, Saga, Samuel, Satapatha, Septuagint, Shah-namah, Sutra, Talmud, Tantras, Tao-ti-king, Targum, Testament, Tibet, Toldoth-Jesu, Tri-pitaka, Upanishad, Upa-Vedas, Vedas, Vendidad, Wisdom of Solomon, Yajur-Veda, Yasna, Yasts, Zachariah, Zoroaster (Zend-Avesta).

BUILDINGS

(Vol. I) See. Agni-mundalum, Agora, Anurādha-pūr, Architecture, Bamoth, Boro-Budur, Briddha-kala, Chaitya, Chaurten, Cholula, Church, Dāgoba, Dipadān, Dolmen : (Vol. II) Fidh, Gyā, Hospitals, Ka'aba, Kalil, Kranog, Kromlech, Mādhneh, Manda, Mazār, Minaret, Mithra, Mukām : (Vol. III) Nakon-vat, Naos, Nuraghes, Pagoda, Prutaneion, Ram-isvara, Synagogues, Tabernacles, Tombs.

COUNTRIES

(Vol. I) See. Abyssinia, Africa, Albion, Anam, Arabia, Aram, Armenia, Āsām, Asia, Assyria, Babylon, Bahrein, Bactria, Barmah, Borneo, Britain, Ceylon, China, Delos, Dhrita-rashtra : (Vol. II) Egypt, Elam, Fiji, Gandāra, Georgia, Gilbert Island, Hadramaut, Hawaii, Hebrides (New), India, Ionia, Ireland, Italy, Japan, Kaldea, Kaledonia, Kalinga, Kamaon, Kana'an, Kappadokia, Kaptor (Caphtor), Kardunias, Kaukasia, Kerala, Korea, Koromandel, Krete, Kuntala, Kupros, Lesbos, Lud (Lydia), Lukia (Lycia), Māgadha, Māgan, Mexico, Midian, Melukha, Moab : (Vol. III) 'Omān, Ophir, Palestine, Panjāb, Peru, Phrygia, Polynesia, Punt, Rhodes, Russia, Sardinia, Siam, Sumer, Sunda Islands, Suvarna, Syria, Tahiti, Ta-tsin, Tibet, Trakia (Thrace), Union Islands, Uz, Yaman, Yukatan.

FESTIVALS

(Vol. I) See. Agonia, Argei, Assumption, Bakr, Bel-tein, Candlemass, Carnival, Christmas, Corpus Christi, Dipa-vali, Dola-yatri : (Vol. II) Easter, Eleusis, Eleuthēria, Epiphany, Ferialia, Floralia, Hāj, Hallow-even, Harvest, Hogmanay, Holi, Lamb-mass, Lent, Liberalia, Lupercalia : (Vol. III) Passover, Pentecost, Perumal, Pongāl, Punya, Pūrīm, Sabbath, Shrove-tide, Siva-Ratri, Whiteday (Whitsunday), Yule.

IMAGES

(Vol. I) See. Bambino, Christmas, Colors, Cross, Doll : (Vol. II) Faith, Hajr el Aswad, Kāma-dhenu, Krom-kruach : (Vol. III) Teraphīm, Tirthankara.

GODS

(Vol. I) See. Abu, Achara, Adar, Adhi-Buddha, Aditi, Adon, Æsar, Af, Ag, Agdos, Agenor, Agu, Ahriman, Ahūra, Ai, Air, Akad, Akar, Akhelōs, Alakh, Alah, Amba, Amen, Ames, Amidas, Amset, Amt, Anahīta, Ananta, Anapūrna, Anar, Anhur, Anita, Anoukī, Anubis, Anunit, Aparna, Apet, Aphroditē, Apollo, Ares, Arjuna, Arkatē, Armaiti, Armakhos, Artemis, Aruna, Aser (Assur), Asklēpios, Ason, Asoros, 'Astar, Asūra, Asvins, Atargatis, Atē, Aten-Ra, Athēnē, Athor, Attus, Avalokit-isvara, Ayanar, Ba'al, Ba'al-Peor, Ba'al-Zebub, Baau, Badari, Baidya-Nāth, Bakkhos (Bacchus), Bala-rāma, Baldur, Bas (Bes, Bast, Pasht), Bath-kol, Bazē, Benapa, Bertha, Beruth, Bhairava, Bish, Brahm, Brāhma, Brihas-pati, Bura-penu, Buts, Ceres, Chandra, Chiun, Cupid, Cybēlē, Dag, Dagon, Dahana, Daikoku, Daj-bog, Daksha, Daktuloi, Damkina, Damodara, Danae, Danawas, Dani-devara, Dasaratha, Davata, Derketo, Dhāt, Dhater, Diana, Dis, Diti, Dodol, Durga, Dyaus : (Vol. II) Ea, Earth, Ekashtaka, El, Elagabalus, Eleos, Elicius, Elohim, 'Elion,ENZUNA, Eōs, Erinues, Eris, Eros, Evuna, Fatsmu, Fear, Feronia, Fors-Fortuna, Frey, Freyr, Freya, Frig, Fro, Fufluns, Gad, Ganesa, Gaurī, Gefion, Giri, Glam, Gluskap, Gōpā, Govinda, Grain, Gritta (Grydat), Gugga, Guha, Guller, Habal, Hadad, Haldis, Hari, Harmakhis, Harpakrut, Haubas, Hēbē, Hekatē, Helenē, Hēlios, Henir, Hēphaistos, Hēra, Hēraklēs, Hermēs, Hertha, Hesi, Hēstia, Het, Hindi, Hiukē, H'nos, Hod, Holda, Honix, Honover, Hor, Huacas, Huitzilo, Hurakan, Ial, Iao, Ida, Ies, Ifa, Ignis, Ila, Ilmaka, Im, Indra, Indranī, Ino, Io, Iord, Irkalla, Isis, Istar, Istio, Isvana, Jaga-nāth, Janus, Jata, Jehovah, Jingo, Jupiter, Kabeiroi, Kāli, Kalisto (Callisto), Kalki, Kāma, Kamilla, Kamillus, Kandi, Kanē, Kapālin, Kartika, Kasyapa, Kaumarī, Ked, Kekt, Kemōsh, Ken, Keresāsp, Ketket, Khalisah, Kharis, Khem, Kheper-ra, Khonsu, Kinuras, Kiun, Kla, Kneph, Knuphis, Konsus, Kōs, Kotus, Kourētēs, Krishna, Kritanta, Kronos, Ku, Kua, Kubēlē, Kuetzal-koatl, Kūlal, Kula-devas, Kulmu, Kumara, Kumbha-karna, Kunti, Kur, Kuvera, Kwan-yin, Lada, Lagamar, Lakhmu, Lakshmi, Lalan, Lar, Las (Laz), Lethem, Lodur, Loki, Lono, Losna, Lucina, Ma, Madava, Madhava, Madra, Mahā-deva, Mahā-at, Mah-endra, Mahā-ēsha, Mahā-eshvara, Mahī, Mahīla, Maia, Malak, Manaf, Manasa, Mania, Manko-Kapak, Māra, Marduk, Māri, Marī, Mars, Martu, Maruts, Mary, Māt (Maut), Mau, Matuta, Mean, Menāt, Mentu, Mercury, Merti, Mētis, Minerva, Miru, Mithra, Mlakukh, Moon, Mritya, Mulge, Mulida, Munthukh, Murutas : (Vol. III) Nahab, Naila, Nakarah, Namtar, Nana, Nanar, Narada, Nagatai, Nathu-rām, Nature, Nebo, Nefr-aten, Neith, Neamesha, Nephthys, Neptune, Nereus, Nergal, Neri, Nerthus, Night, Nik, Nile, Niord, Nirba, Nisroch, Nubti, Nutar, Nyang, Oannes, Odin, Oegir, Oitosuros, Okeanos, Okro, Oler, Omito, On, Onouris, Orthia, Os, Osiris, Ouranos, Ouri, Pacha - kamak, Pakshin, Paku, Pales, Palin, Pallas, Pan, Pandia, Panth, Papa, Param-atma, Param-Isvara, Paran, Parasu-rāma, Pārāvati, Parcæ, Parjanya, Parvata, Pavana, Payzone, Pele, Penates, Persephone, Pertunda, Phanēs, Phlea, Poseidōn, Pothos, Prajā-pati, Pramzimas, Prāna, Priapos, Pritha, Pro-

makhos, Ptah, Pundarik-aksha, Purari, Purikh, Purudamsa, Pushan, Pushpa, Ra, Rādhā, Raivata, Ranan, Rayavant, Remphan, Rhea, Rimmon, Rinder, Rongo, Rua, Rudra, Runga, Sabaoth, Sakra, Saman, Samas, Samis, Sancus, Sandan, Sanja, Sankara, Sankin, Sanku, Sarāsvati, Sarbanda, Sata-rupa, Saturn, Sauru, Sava, Savatri, Seb, Sebek, Seben, Sekhet, Selēnē, Selk, Serapis, Set, Shu, Sigē, Silik-mulu-khi, Silenus, Simigiz, Sin, Sipna, Sitala, Siva, Skrat, Sky, Son (Shonē), Sopt, Soramus, Spurke, Suko, Sut, Syama, Syn, Tabiti, Tammuz, Tanaoa, Tanē, Tanen, Tangaloa, Tanith, Tārā, Taramis, Tarku, Tartak, Tasm'etu, Tefnut, Tengri, Teo (Ti), Teo-yami-que, Tepeyeotli, Tethus (Thetis), Teut, Tez-katli-poka, Themis, Thor, Thoth, Titans, Tlalok, Toeris, Toia, Toma-tink, Trita, Triton, Tuisko, Turn, Tvashtri, Typhon, Tyr, Udar, Ugra, Uko, Uller, Urania, Usil, Vach, Vaidya-nāth, Varuna, Vasishtha, Vayu, Vena, Venus, Vertumnus, Vesta, Vetā, Vira-bhadra, Virakocha, Vishnu, Visva-deva, Visva-krit (Visva-karma), Visv-ēsvara, Viteres, Vivasvat, Voila, Vrik-dara, Yama, Yarai, Y'aūk, Yeue, Zalmoxis, Zeus, Zir'a-banitu, Zirna.

LANGUAGE

(Vol. I) See. A, Ab, Ad, Ain, Ak, Aka, Alarodian, Am, An, Ap, Ar, Aral, Aryans, Asak, Asma, At, Atua, Ba, Bar, Basar, Bel, Bhabra-lāt, Bhadra, Bhaga, Bhas, Bhur, Bor, Brim, Bu, Bud, Bukabu, China, Da, Dad, Dagal, Dār, Daughter, Deva, Dharma, Dhu, Dil, Dimir (Dingir), Dravidians : (Vol. II) Er-gal, Eskimo, Etruskans, Ey, Faidth, Fāl, Fallah, Finns, Fo, Fu, Ga, Gab, Gabar, Gal, Gam, Gan, Gandha, Ganta, Gar, Garbh, Gard, Garj, Gas, Gau, Gē, Ge-beleizes, Geis, Ghata, Giaur, Gipsies, Girdh, Gled, Gold, Ghora, Griha, Gud, Gul, Hakm, Han, Haug, Hel, Helde, Her, Hindi, Holy, Hotra, Hūr, I, In, Indriya, Indu, Irāvata, Islām, Israel, Isvara, Itu, Ivashstri, Ja, Jan, Jati, Jews, Jin, Jiv, Jiya, Ka, Kab, Kāfir, Kala, Kāla, Kam, Kandara, Kandasa, Kantha, Kanya, Kar, Karas, Kas, Katso, Kelde, Kha, Khōda, Khrīo, Khu, Ki, King, Kirana, Kitu, Kit-tu, Kratu, Krish, Ku, Kuli, Kund, Kūp, Kut, La, Lad (Lud), Languages, Law, Leach, Liod, Lu, Lucus, Luk, Luna, Ma, Mag, Mah (Mas), Maitri, Mala, Malabār, Mam, Man, Maol, Mar, Mari, Massebah, Me, Medha, Mehtar, Mēnē, Meni, Mer, Mera, Muk : (Vol. III) Na, Nab, Nag, Nagar, Nala, Naos, Nāra, Nara, Naraka, Nef, Nēsos (Nusos), Nin, Numphē, Pa, Pad, Pāhlavi, Paiya, Paiōn, Paighamber, Paka, Pakh, Pal, Palakis, Pāli, Pan, Pandu, Par, Paradise, Pate si, Pati, Pen, Pharaoh, Pis, Prabhava, Prakrit, Pra-modā, Pu, Pur, Pushtu, Put, Python, Quirites, Rabb, Raga, Raham, Ramh, Ramya, Ri, Riki, Ru, Ruakh, Ruh, Rum, Rupa, Sa, Sak, Sal, Salim, Samal, Sam-Buddha, Sami, Samudra, Samvarta, San, Sanskrit, Sar, Saracen, Sarira, Sarvaga, Sas, Sāstra, Sat, Satan, Satva, Sed, Seka, Selah, Set, Shaddai, Shekina, Shem, Shu, Sil, Silver, Simha, Slesha, Smriti, Sri, Sruti, Stamba, Stana, Su, Suchi, Sula, Sūr, Svadhā, Sviti, Ta, Tal, Tarn, Tan, Tap, Taphos, Tar, Tarkhan, Tat, Theos, Ti, Tol, Tu, Turanians, Ua, Ud, Uilla, Un, Unu, Ur, Us,

Vaisākha, Vakea, Van, Vāna, Varna, Varvarika, Vas, Vāta, Vik, Vir, Vrata, Vrish, Yidish, Zarvan-Akarana, Zogo.

LEGENDS AND SUPERSTITIONS

(Vol. I) See. Aalu, Abram, Adam, Africa, Ahi, Amenti, Amphiarios, Amshashpands, Andromeda, Apsaras, Apt, Ardhanar, Aricia, Arthur, Asmodeus, Asva-ghosha, Atalanta, Atlas, Baubo, Begelmir, Bellerophon, Bhima, Bhishma, Boar, Brimir, Buns, Buto, Daimōn, Darvands, Deuce, Devil, Druids, Drupada, Duma, Duryodhana : (Vol. II) Ea-bani, Elektra, Elijah, Elves, Endumiōn, Enoch, Eon, Er, Erekhtheus, Erikhthōnios, Esau, Etana, Europē, Eve, Fafun, Farid, Fervers, Fetish, Fin, Floods, Fravashis, Gabriel, Gandharvas, Ganumēdēs, Garha-patya, Garuda, Genesis, Gilgamas, Glastonbury, Govan, Gōpā, Gorgons, Grail, Graphiel, Greeks, Hāg, Haidas, Hand, Haris-chandra, Harpy, Hasan and Hosein, Hasis-adra, Hawaii, Helenē, Helenos, Hellē, Heos, Hesperides, Houris, Ijhdaha, Ilos, Incubi, Israfil, Ixion, Janaka, Jason, Jemshid, Jerusalem, Jin, John, Jonah, Joseph, Ka, Kachins, Kadmos, Kadru, Kāhan, Kain, Kakos (Cacus), Kalil, Kaliya, Kardama, Karna, Kentaur, Ker-neter, Kerūb, Khairōn, Kheirōn, Kinnaras, Kissaros, Korubantes, Kox-kox, Laburinthos, Lakshmana, Lamia, Lamech, Lilith, Logos, Lukaios, Lukāōn, Lukastos, Lukē, Mahdi, Maitra-varuna, Maitreya, Makka, Manasarawar, Mani, Mao, Maricha, Mas, Maya, Memnon, Meru, Meshio, Mimir, Minos, Misor, Mista, Moses, Muda, Munker and Nakir, Mythology : (Vol. III) Nag-arjuna, Nahusha, Nand, Nāra-sinha, Nāt, Navajo, Nazareth, Neimhidh, Nephilīm, Nemi, Nimrod, Nix, Noah, Numphē, Ob, Oidipous, Orpheus, Parasu, Paris, Peleus, Pelias, Persē, Perseus, Phoroneus, Phlegethon, Pigmy, Pisasha, Pitris, Pradyuma, Prahlada, Pramatha, Proknē, Prokris, Promētheus, Psukhē, Puck, Pundarika, Pururavas, Purusha, Pushkara, Pushti, Raghu, Rahu, Raji, Rakshasa, Rāma, Rambha, Raphael, Rephaīm, Romulus, Sadhya, Sagara, Sakuntalā, Saleh, Sali-vāhana, Samael, Samba, Sambara, Sambhu, Samson, Sanjna, Saranyu, Sargina, Sarpēdon, Sarva, Semēlē, Semiramis, Seraphīm, Shāmir, Shatiyeh, Sidh, Sirens, Sita, Skanda, Sosiosh, Sraosha, Subhadra, Su-brahmanya, Suki, Sukra, Suna-sepha, Su-parnas, Surasa, Surabhi, Suriel, Tages, Tamas, Tantalos, Tartaros, Tashtir, Telchines, Telephassa, Telephos, Tiamat, Tithōnos, Tituos, Tri-lochan, Urana, Uriel, Urvasi, Usha, Vādava, Vāmana, Vanth, Vesantara, Vibhandaka, Vichitra-virya, Vira-vara, Visva-Mitra, Vohu-mano, Volta, Vritra, Wandus, Wejas, Witch, Yakshas, Yasōdha, Yatus, Yayati, Yazatas, Yima, Yimr, Zarik, Zi, Zohāk.

PERSONS

(Vol. I) See. Aaron, Abel, Abram, Adam, Apollonius of Tyana, Aristaios, Aristetas, Arius, Arthur, Asoka, Asva-ghosha, Athenagoras, Avicena, Badar-ayana, Bali, Basava, Beruni, Bharad-waja, Bhartri-Hari, Bhava-bhuti, Bokika, Buddha, Buddha-ghosha, Celsus, Chaitanya, Christ, Chrysippus, Chuang-tze, Clement of Alexandria, Clement of Rome, Ctesias,

Cyprian, Cyril, Dadicha, Daityas, Daniel, Darwin, David, Dhrita, Diderot, Dido, Dilapa, Drona : (Vol. II) Elagabalus, Epaphas, Epimenidēs, Epiphanius, Esop, Eusebius, Ezekiel, Ezra, Fa-hien, Gondophares, Gotama, Gugga, Gupta, Gushtasp, Hammurabi, Harsha, Hasan, Hesiod, Hillel, Homer, Hume, Ibn-Batūta, Ignatius, Ikshvaku, Irenæus, Isaac, Isaiah, Jacob, James, Jarā-sandha, Jeremiah, Jerome, Jesus, Joseph, Josephus, Justin Martyr, Kabīr, Kadambas, Kain, Kāli-dāsa, Kamban, Kanishka, Khalifa, Kuras (Cyrus), Kushan, Lao-tze, Lōkmān, Luther, Madhavācharya, Mahā-nama, Mahā-sena, Mahā-vira, Mahina, Maimonides, Manes, Manetho, Manu-skihar, Marcion, Megasthenes, Mencius, Menes, Moses, Moses of Khorēnē, Muhammad : (Vol. III) Nāgarjuna, Nāga-sena, Nami, Narāyana-svami, Nimi, Nimrod, Noah, Origen, Osman, Palladius, Pānini, Pantainos, Papias, Patanjali, Paul, Pelagius, Peter, Philo, Philo of Byblos, Plato, Pliny, Plutarch, Polycarp, Quirinus, Rahula, Rāma-nand, Rama-nuja, Sankar-acharya, Sargina, Saul, Solomon, Subanda, Suetonius, Symmachus, Tacitus, Tamo, Tathāgata, Tatian, Terah, Tertullian, Theodotion, Tiru-valluvar, Vallabha-acharya, Vyāsa, Wixi-pekocha, Yajna-alkya, Yaska.

PHILOSOPHY

(Vol. I) See. Adam-Kadmon, Advaita, Agnostiks, Akademy, Aristidēs, Aristippos, Atheism, Atma, Ayin, Bala, Brāhma, China, Clement of Alexandria, Confucius, Conscience, Cynics, Darsana, Death, Dēmokritos, Design, Dreams, Dvaita : (Vol. II) Empedoklēs, Epikouros, Ethiks, Faith, Freewill, Geology, Gnostiks, God, Heaven, Hel (Hell), Henotheism, Hypnotism, Immortality, Kabbala, Kamarila, Kant, Kapila, Karma, Logos, Lucretius, Materialism, Mencius, Metempsychosis, Metse, Mimansa, Mīmra, Miracles, Monism, Morality : (Vol. III) Nature, Nirvana, Nyaya, Pantheism, Peripatetiks, Plato, Plotinus, Porphureos, Positivism, Pra-dhana, Prajna, Prakriti, Pratyek-Buddha, Phrēn, Pyrrho, Pythagoras, Religion, Sānkya, Sarvakas, Secularists, Skeptiks, Slavery, Sokrates, Sophists, Soul, Spinoza, Spirits, Stoiks, Sūfi, Superstition, Theism, Tiru-valluvar, Vaise-shika, Woman.

PLACES

(Vol. I) See. Abu, Adam's Peak, Afka, Agadhē, Ajanta, Amarna, Amrāvati, Anurādha-pūr, 'Arafat, Ararat, Argos, Aricia, Arvand, Asen, Ba'albek, Baku, Balkh, Banāras, Beni-Hasan, Bethel, Bethlehem, Cholula, Dalriada, Damavend, Delphi, Denderah, Deo-garh, Deval, Dodona, Dvipa: (Vol. II) Easter-Isle, 'Eden, Edessa, Ekbatana, Elburz, Elephanta, Eleusis, Elora, Elvand, Endor, Epidauros, Erech, Euphrates, Galeed, Gaza, Gebal, Gezer, Gīlgal, Glastonbury, Govandana, Gyā, Hamath, Haran, Hastinapūr, Hebron, Hima, Ida, Ilion, Indra-pūtra, Innish-muir, Isernia, Jaga-isvar, Jerusalem, Jezreel, Kadesh, Kailāsa, Kalah, Kalinda, Kalneh, Kāma-rupa, Kanchin-janga, Kanchi-pūr, Kanoj, Kapila-vastu, Karkemish, Karli, Karmel, Karnak, Kausambi, Kunthos, Kusanagar, Kusko, Kutha, Lachish, Lhāsa, Loh (Tell), Loka, Magan, Maha-bali-Pūr, Makka, Marī, Markand, Martan, Memphis, Meru, Miktlan, Moriah, Mukēnē, Muri (Murray) : (Vol. III)

Nazareth, Nebo, Nineveh, Nipūr, Nizir, Olives (Mt), Olumpos, Ombos, Omei, Pagān, Palatine, Palenque, Paphos, Pasargadæ, Patali-putra, Persepolis, Philæ, Potakara, Prayag, Rivers, Rome, Sais, Salsette, Samāla, Samaria, Samothrakē, Sanchi, Sār-nāth, Saron (Sharon), Shiloh, Siloam, Sinai, Sindhu, Sippara, Soraktē, Srāvasti, Sri-saila, Sukhada, Susa, Svarga, Tarshish, Thebes, Thinis, Tophet, Tripolis, Troy (see Trojans), Tyre, Ujjain, Uxmal, Vaikuntha, Vaisāli, Van, Vi-jaya-nagar, Vindhya, Walhalla, Yamuna, Zamzam, Zoan.

PLANTS AND TREES

(Vol. I) See. Almond, Apple, Aricia, Ash, Āsōka, Bean, Birch, Citron, Dudaīm : (Vol. II) Eshel, Figs, Gonds, Grass, Groves, Gyā, Hebron, Hyssop, Jambu, Kalpa-vriksha, Kāma-lāta, Kusa, Lily, Manna, Mistletoe, Mula-vriksha : (Vol. III) Nalina, Nut, Oak, Olives, Onion, Orange, Padma, Palāsa, Parijata, Pipal, Plantain, Rose, Rudraksha, Rue, Sekina, Sindura, Skambha, Soma, Strawberry, Tāla, Taru, Trees, Tulsi, Vriksh, Yggdrasil.

RACES

(Vol. I) See. Abors, Ad, Aghori, Ahirs, Aino, Aithiopēs, Akad, Akaiaans, Allemanni, Amazons, Amorites, Amu, Anak, Andamans, Andhra, Anga, Ansāri, Arabia, Arasas, Aryaman, Aryans, Āsura, Australians, Azteks, Badagas, Badawi, Badumas, Bali, Bangas, Belgæ, Bhars, Bhargas, Bhats, Bhils, Birhors, Borneo, Brahui, Brinjaris, Buts, Chalukyas, Chera, Chin, Chins, Cholas, Danai, Dangars, Dasa, Doman, Drāvids : (Vol. II) Eruthrea, Eskimo, Etruskans, Fene, Fin, Finns, Gael, Garos, Gauls, Gipsies, Gonds, Goths, Greeks, Haidas, Haihayas, Ham, Hebrews, Hellēn, Hindus, Huns, Hyksos, Ibērēs, Ilvas, Jāts, Jerahmeel, Kabyles, Kachins, Kāfir, Kanjars, Kasdīm, Kati, Kātis, Kelts, Khaldai, Khariyas, Kharvars, Khasis (Kosis), Kheta (Hittites), Khonds, Kimbri, Kols, Kopts, Koreish, Kosa, Kuchs, Kukis, Kulins, Kumri, Kurks, Kurmis, Kurumbas, Kurus, Kus, Kus (Cush), Lapps, Libu, Lignes, Luzi, Madai (Medes), Malagasi, Malays, Mali, Manchus, Māoris, Mayas, Melanesia, Meropes, Minas, Minyans, Mongols, Mons, Mros, Muns : (Vol. III) Nabatheans, Nāga, Nairs, Navajo Indians, Neolithik, Oskans, Palavas, Palæolithik, Pandus, Papuans, Parsis, Parthians, Patagonians, Pathrusim, Pelasgi, Persians, Phoinikians, Picts, Population, Pulayas, Pulusatu, Pundras, Purus, Rajputs, Rattas, Rodiyas, Sabeans, Sabines, Sabiria, Sakyas, Samoans, Sanars, Savars, Saxons, Scots, Serbi, Siberians, Sikani (Sikuloi), Silures, Skuths (Scythians), Slavs, Sontals, Tartar, Tellingas, Todas, Tongas, Tritsus, Trojans, Tuatha-Dedanan, Tunguse, Turanians, Turditani, Turks, Tyrrheni, Umbri, Vaggis, Veddahs, Voduns, Yadavas (Yadus), Yavana, Yezidis, Yorubas, Yourouks, Yu-chi, Zulus, Zuzīm.

RELIGIONS AND SECTS

(Vol. I) See. Adamites, Akad, Animism, Arius, Armenia, Arya-Somāj, Asrama, Atonement, Azteks, Bab, Babylon, Baigas, Bhrgus, Bon, Brahmo-

Somāj, Buddha, China, Christ, Church, Conversions, Creeds, Druids, Druses : (Vol. II) Ebionites, Egypt, Essenes, Etruskans, Eutycheans, Fetish, Free-masons, Ghebers, Gnostiks, Gosain, Greek-Church, Gūru, Hinduism, Inspiration, Jacobites, Jains, Jangams, Japan, Justification, Kadesh, Kanaka-muni, Karaites, Karens, Kasi (Kassites), Kāsyapa, Khonds, Kiblah, Kil, Kraku-chandra, Kshatriya, Kukus, Kulins, Lāmas, Levi, Linga-puja, Luther, Mahā-atma, Mahā-yana, Malagasi, Malays, Mamitu, Mandæans, Manes, Maoris, Marcion, Maronites, Mazar, Mazbah, Mehtar, Melanesia, Mennonites, Messiah, Mexico, Mlechas, Moab, Monachism, Mongols, Monotheism, Mormons, Muhammad : (Vol. III) Nabi, Nāga, Nazarite, Nestorians, Nun, Pagan, Palaki, Pariahs, Parusva-nāt, Patalā, Pharisees, Phongye, Phoinikians, Pontifex-Maximus, Population, Prayer, Prophets, Purgatory, Purohita, Quakers, Rechabites, Religion, Resurrection, Rita, Sabbath, Sabians, Sabellius, Sacraments, Sacrifice, Sadducees, Sakta, Sali, Samans, Samaria, Sanyāsi, Saoshyas, Sarospa, Shakers, Shi'ahs, Shinshu, Shin-to, Sibulla (Sibyl), Sikhs, Skopty, Sobotnikis, Spenta-mainyus, Sraman, Sravak, Stundists, Sudra, Sunni, Tantras, Thera, Therapeutai, Trinities, Vaishnāva, Yezidis, Zoroaster.

rites and customs

(Vol. I) See. Ag (Agni), Agapæ, Asva-medha, Australians, 'Azazel (scape goat), Baptism, Basivis, Boar, Circumcision, Couvade, Dakshina, Dancing, Dasara, Dead, De-Suil, Devadasis : (Vol. II) Eucharist, Fire, Flamen, Haruspices, Homa, Mass : (Vol. III) Oaths, Om-kara, Pra-dakshina, Prayas, Sam-kalpam, Sati (Suttee), Spondists, Sraddha, Tabernacles, Tabu, Tawaf, Thargelion, Thing, Tirtha, Tlacto, Upa-nyana, Water, Wells, Whippings, Yāj.

SAINTS

(Vol. I) See. Agnes, Antony, Asita, Barlaam, Chrysostom, Columba, Cyprian, Cyril, Declan, Denys : (Vol. II) Faith, Faolan (Fillan), Foutin, George, Josaphat, Kosmas, Michael, Mungho : (Vol. III) Nicholas, Ninian, Olaf, Patrick, Peter, Swithin, Thomas, Ursel (Ursula), Yahyah.

SYMBOLS

(Vol. I) See. Abraxas, Aigis, Ait, Akmōn, Altar, Ambrosia, 'Amūd, Angula, Augusta, Ank (Ankh), Ankus, Ansab, Apron, Arani, Argha, Arks, Arrows, Arthur (Table), Asvins, Balls, Bands, Banner, Beads, Bells, Bhuj, Bones, Bridges, Bulla, Buns, Candles, Cauldrons, Caves, Chakra, Chrisma, Colors, Comb, Crosses, Crowns, Cup, Dalada, Danda, Danta, Delta, Dhavja, Distaff, Door, Dor-je, Drums, Dust : (Vol. II) 'Ed, Eggs, Ephod, Eye, Fan, Fascinum, Feathers, Fingers, Fleur-de-lis, Foot, Fylfot, Garter, Hair, Hammer, Hand, Harhut, Harp, Head, Heart, Horns, Idol, Jamdiya, Janivara, Kakud, Karn (Cairn), Kestos, Klachan, Klogha, Knots, Kteis, Kuris (Quiris), Kurumbas, Kut, Labarum, Labrus, Laksha, Li, Lingam, Mace, Mandara,

May-poles, Mirror, Mountains, Muidhr : (Vol. III) Nails, Nama, Nimbus, Noose, Nudity, Obeliskos, Om, Omphalos, Orkos, Pad, Pakhad, Pāla (Phallos), Pall, Palladium, Parusha, Pas, Pasent (Pshent), Pavaka, Pegasos, Pestle, Phulakteria, Pillars, Pinaka, Pind, Pita, Pitha-veda, Plough, Puramidos, Pyx, Rakab, Rat, Ring, Rod, Rood, Rosaries, Rudder, Sālagrāma, Salt, Sambha, Sambhuka, Samva, Sankha, Scapular, Sea, Shekel, Shells, Shields, Shoes, Sila-na-gig, Sīmā, Sisna, Sistrum, Spear, Sphinx, Stēlē, Stole, Stones, Su-nanda, Sutrala, Svastika, Sword, Tail, Takē, Talē, Talisman, Teeth, Teraphim, Thigh, Threshold, Thumb, Thummim, Thunder, Thursos, Toe, Tonsure, Torii, Totems, Triangles, Trident, Triskelion, Trisul, Urim, Vājra, Vēdi, Vesica-Piscis, Vestments, Wheels, Wings, Yoni, Zikr.

WRITING

(Vol. I) See. A, Alphabets, Amarna, Arabia, Āsōka, Brahmi, C, China, Deva-nagari : (Vol. II) E, F, G, Gamma, Georgia, Gezer, Greeks, H, I, J, K, Kharoshthi, Krete, Kuneiform, Kupros, L, M, Mongols : (Vol. III) N, Nestorians, O, Ogham, Orthography, P, Q, R, Rosetta Stone, S, T, Tau, Z.

FAITHS OF MAN

E

The English E represents various sounds in other languages, such as the long *ay* and short *eh*, and the latin *æ* (Greek *ai*). In Arabic this vowel is not marked. Thus Mekka is Makka.

Ea. Akkadian. The ocean god, adopted by Babylonians and Assyrians, and worshiped by Sennacherib on the Persian Gulf. [The word may mean only “spirit” (Turkish *ee*) or *E-ā* “water spirit.”—Ed.] His wife was Dam-ki-na, “lady of the earth,” and their child was the sun. The Akkadians also called him En-ki, “the lord of earth.” The Armenian king Dusratta invokes Ea in the 15th century b.c. when writing to Amenophis III. Like Osiris he was judge of the dead, who were led before him, by Tammuz and Istar, under the ocean. He was also Zi-kia (“spirit of earth”), and the Greek Oannes (see Dagon), “the great fish,” half man, half fish, according to Berosus (compare Vishnu under Matsya). He thus combined the character of Pluto and Poseidon, and was the wisest of gods. His emblems were the bull, the deer (Dara, which was one of his names as “chief”), the ram’s head, and the sea goat (Capricorn), as shown on Kassite boundary stones.

Ea-bani. A friendly minotaur who aided the Babylonian hero Gilgames, and was slain by the gods (see Babylon). He is represented as a kind of bull-satyr, with bull’s legs, horns, and tail. [The name is probably Akkadian, meaning “Ea’s spirit,” though usually regarded as Semitic for “Ea has made.”—Ed.] Eabani was destroyed by a gad-fly, and his ghost came up from Hades to console his mourning comrade the sun hero (see further Gilgames).

Eagle. The Vāhana, or vehicle, of Vishnu and many other sun and heaven gods (see Etana), suitably chosen by Christians also, to carry the Logos or Word of Life. It was the emblem of Zeus, bearing his thunderbolt, and that of Indra (the Vājra). It slept on

the sceptre of Zeus, and placed eggs in his lap, recovering his lost ring, and giving him his darts. It was carried on the standards of Imperial Rome, denoting the sky spirit (see Hawk) and messenger of Jove (see *Rivers of Life*, i, p. 134, fig. 53). The eagle stole the garments of Aphroditē, in aid of Hermes (a dawn myth), and is connected with the griffin. The marvellous Saena bird of Zoroastrians symbolising wisdom, and the Persian Simurg (in the Bundahīsh) was “the ever blessed, glorious, and mighty bird whose wings dim the very sunbeams.” As Garūda it is the power of Vishnu (often two-headed), and the destroyer of serpents. It is also the Arab Rukh (or the Roc), but Skandinavians and Franks, when Christians, regarded it as gloomy and demoniacal. It has a long mythical history among Turanian Hittites, and other tribes from Central Asia, connected with owls, and Svastika crosses (see *Academy*, 18th August 1883). Christians replaced it in brazen beauty in their churches. [The double-headed eagle surmounts an Akkadian text at Tell Loḥ. It occurs as a Hittite sign at Boghaz Keui and Eyūk, in Asia Minor, with the Sphynx. It was the ensign of the Seljuk Turks, found in several cases in Armenia, and also the Garūda bird on coins of the Arsacidæ in Parthia. The Hittite double-headed eagle supports a pair of deities, and seems to be the emblem of Tammuz and Istar as the twins of day and night.—ED.]

Earth. The great mother goddess (Damkina, B’elit, Dē-Mētēr, Gē, Ēra, Terra, Rhæa, Hertha, Kubēlē, or Pārvasī). In all ages she is the mother, nurse, and nourisher. In Egypt alone the earth is male (see Seb). The root *er* apparently means “abode” (Sanskrit *ira*, Greek *ēra*, Old German *ero*, Old Saxon *ertha*, Turkish *ar*, Hebrew *ereṣ*, Arabic *arḍ* for “earth”). She was mother of gods and men, of whom heaven was the father (see China).

“Endowed with fertile all destroying force,
The all parent, bounding, whose prolific powers
Produce a store of beauteous fruits and flowers.
The all-various maid, the eternal world’s strong base
Immortal, blessed, crowned with every grace.
From whose wide womb, as from an endless root
Fruits many formed mature, and grateful shoot.
All flowery dæmon, centre of the world,
Around thy orb the beauteous stars are hurled.”

The poetic Platonist (as rendered by Mr Thomas Taylor) also sings of Rhœa as earth.

“Mother of gods great nurse of all, draw near
 Divinely honoured; and regard my prayer.
 Throned on a car, by lions drawn along
 By bull-destroying lions swift and strong.
 The earth is thine, and needy mortals share
 Their constant food from thy protecting care.
 From thee the sea and every river flows.
 From thee at first both gods and men arose.”

The prevailing idea of the ancients was that the earth was a pivot round which all revolved, and herself a large, living, gracious being. The Earth goddess Ma, in Asia Minor, rode or stood on a lion. She had her right to a small secluded corner of the field, left untilled : though Kelts dedicated this to an earth demon (“the good man of the croft”) whom they feared to call a devil (see also the Corner of the Field, Levit. xxiii, 22). The earth we now know is not the centre of the universe. It revolves on its axis with a surface speed of 1040 miles an hour, and in its orbit at 66,476 miles an hour; and rushes with the rest of the solar system towards the constellation of Hercules.

Easter. The season of the sun’s “easting,” when it rises due east. The date at which Easter should be kept was a bone of contention among Christians down to our 6th century. In 445 A.C. the Easters of Rome and Alexandria differed by 18 days. St Ambrose of Milan says that, in the 4th century, the Gauls kept it on the 21st March (the equinox), but the Italians on the 18th April; and there was a double Easter as late as 651 A.C. The Roman and Greek Easters still differ like their Calendars (see Zodiak, and *Rivers of Life*, i, Table, p. 424). Grimm calls the Teutonic Eostre “the rising light: on her day (Bal-dag or ‘sun’s day’) she opens heaven to Baldur.” [The original Easter controversy was whether the feast should be held after the full moon, the crucifixion being on the 14th of Nisan; or whether the day of the Resurrection (Sunday) should be celebrated on the Lord’s-day following the first full moon after the vernal equinox.—ED.] In Europe many ancient rites not of Christian origin marked Easter (see Buns, and Eggs); and Brand (*Antiq.*, i, p. 145) says that “small breads were indiscriminately distributed, by being thrown from church steeples,” a custom surviving till quite recently at Paddington and Twickenham. In Somerset, according to its “Old Book” (see Notes and Queries, 18th January 1902), the ancient phallic rite of the *clippan* survived; and “clipping, embracing, kissing,” with dances round the steeple of the parish church, are said to be still practised at Easter. Mr Elworthy says it was “a spring performance, in which both sexes took part . . . the essential part

being the clipping," or worshipful dance round the tower. In the year 1883 the Ohristian Easter, the Hindu Holi, the Parsī Nao-röz, and the Jewish Passover, were all celebrated in India on the same day, which might have impressed on the masses the oneness of all religions. The Jews still offer eggs on the *Séder* night of the Passover, as "emblems of immortality and speedy resurrection"; and their "heaving" or "lifting" rites (the wave-offering) take place at Easter. A writer in *Notes and Queries* (3rd August 1883) describes the "liftings at Durham, a city famous for sundry suggestive maiden rites. water fêtes, mustard, law, physics, and gospel." These include much play with shoes (see Foot); and on Easter Sunday this writer "saw over half a dozen young women thrown down, others held almost upside down till their boots were dragged off: these were not returned without a forfeit—not too seemly." On the next Tuesday the women seize the men's hats, and levy a forfeit, or "accept some token of amity." At Church-Stretton in Shropshire (*Notes and Queries*, 22nd September 1883), men force women into gaily decorated chairs on Easter Monday, and brush their feet with a bunch of box. In Staffordshire this was done on Tuesday in Easter week. In the cathedral town of Ripon, lads make a rush for the girls' feet at the end of the Easter service, and keep their shoebuckles till noon next day, unless a forfeit is paid. The women then do the same to the men, keeping their seizures till the Tuesday evening—a day when all wives should beat their husbands (see "Flagellation," in the Index Prohibitorum of 1877), while on the next day husbands beat their wives. During this feast the sexes also steal the clothing of one another, and boys and girls sing, wave branches, and romp together, as at the Roman Terminalia and Floralia.

The First Council of Nicea (325 A.C.) fixed Easter by the rule still observed, and so dissociated it from the Passover day. The Western date was revised in 1582 by Pope Gregory XIII (Gregorian calendar), but England only adopted the correction in 1752, and the Greek and Russian Churches retain the old incorrect Julian calendar.

Easter Isle: otherwise Vaihu, or Davis' Isle: off the W. coast of S. America, a little N. of the latitude of New Zealand. It appears to have been a resting-place for races drifting from Polynesia to America. Fornander (*Polynesia*, i, p. 3) says that the massive masonry here found is like that of the Ladrões (near Formosa on the E. of China), and of neighbouring islands. Capt. Herendeen (*Journal Rl. Geogr. Socy.*, July 1885), describes similar "heavy masonry both above and below present sea level, in Ponape, a small islet of Micro-

nesia (near the Ladrones) . . . and other ruins of temples, and forts, built evidently by a superior prehistoric race." Similar structures are found in the islet of Kusaie, in the Eastern Caroline group (S. of the Ladrones), in the line from the Indian Archipelago to Peru. These are all interesting landmarks for the philologist and archæologist; and native dialects indicate the same track for the Malays (see *Short Studies*, i and ii; and Mr Christian, *Journal Rl. Geogr. Socy.*, December 1898).

Miss Gordon Cumming found "on Easter Isle, great platforms of cyclopean masonry, with hundreds of stone figures 18 ft. high"; and other travellers speak of intractable trachyte stones cut and inscribed, in other Polynesian islands, some of which Sir T. Brassey brought to Europe. One statue from Easter Island now stands outside the British Museum. Fourteen texts, incised on wooden boards, have been found, in unknown language: the characters on the most celebrated old stone "certainly resemble S. Indian writing" (Prof. T. De la Coupèrie. See *Journal Rl. Asiatic Socy.*, July 1885, p. 443). We showed in 1872 and 1897, that the Māla builders cut the rock temples of Central India, and the shrines of Cambodia, and with these the elaborate stone structures of Japan, of the Carolines, Formosa, and Polynesia.

Capt. H. V. Barclay (*Pall Mall Magazine*, October 1902) describes the ruins of Easter Isle, which are still a striking relic of Indian civilisation. The weird statues, sometimes 50ft. high, are hewn from single stones, but always terminate at the hips. In some "the back of the head is flattened," with inscriptions down the back. They have all a stern contemptuous expression with deep-sunk eyes. The ears (as among non-Aryan Buddhists: see Buddha) are long, and often adorned with carvings. The flat top of the head had originally a large cylinder of red volcanic stone upon it: numbers of these stones are found near the statues on the ground. The faces of these images are well cut, in grey durable trachyte from quarries close by. They stand on platforms faced with large well-dressed stones, without mortar. Most of the statues lie fallen, many broken at the neck, their downfall being probably due to earthquakes. Some 500 more or less perfect images have been counted. About 100 platforms remain, covered with volcanic scorire and grass. Single hewn stones often weigh five tons or more, facing rough walls which are connected by cross walls, at irregular intervals, making small chambers, roofed with flat slabs. There are no visible means of access to these, but they often contain human bones. The statues stand on slabs of hewn stone, and show no connection with the chambers, but are spaced equally along the front of the platform.

Eben. Hebrew : “stone,” see Aben.

Ebionites. Hebrew : *Ebiōn* “needy” : or otherwise “wishing” (*i.e.* men of “good will”), a sect of our 1st century described by Eusebius (*Eccles. Hist.*, iii, 27 ; vi, 17) : called “poor,” he says, “because cherishing low and mean opinions of Christ.” They were only described by their enemies till the discovery of their own manual (see *Didachē*). Epiphanius, as bishop in Cyprus (360 A.C.), said that they were founded by Ebion, a Samaritan, and he apparently follows Tertullian, and Origen. Epiphanius says that Ebion held Christ to have been appointed by God to rule the future, but the devil to rule the present world, and that Jesus was one on whom Christ descended as a dove at the Baptism, forsaking him on the cross (as Gnostiks, Moslems, and Druzes, all taught also) on account of the words “my God, my God, why hast thou forsaken me.” Jesus, said the Ebionites, was a “plain man of Nazareth,” born like other men : and they rejected the account of Virgin birth in the Gospels. They observed the Sabbath, and circumcision. But another kindred sect (called Nazarenes) accepted this dogma, yet refused to recognise Christ as pre-existent, or as the Logos. They both rejected Paul as an enemy, and an apostate from, the Jewish law, regarding his writings as heretical. The Gospel of Matthew they held to be alone trustworthy (excepting the first chapters), and Symmachus, an Ebionite, commented on it. Cerinthus and Carpocrates were Ebionite Gnostiks (see Gnostiks and Irenæus) : such Judaic Christians were known to Jews, according to the Talmud, as “Galilean Ṣaddikīm” or “pious persons” (see Essenes). The Ebionites lived mostly in Bashan (at Pella, Kaukabah, and other sites), and clung to the teaching of Peter, as opposed to that of Paul. The Aramaik “Gospel of the Hebrews” was perhaps theirs, but is now lost. It spoke of the Jordan as being changed into fire at the Baptism, and of the Holy Ghost as the “mother” of Christ whom it carried by the hair to Tabor—according to quotations in the Christian fathers.

The Gnosticism of Cerinthus and Saturninus, in Syria, was distinct from Egyptian Gnosticism. These teachers were ascetiks who forbade the use of flesh and wine, observed abstinence from marriage, and believed in the approaching return of the Messiah, like Essenes and Ebionites. The latter seem, in short, to have been the early Judaic Christians who regarded Jesus only as a human prophet, inspired by God, and as the true Messiah. The Catholics of the 4th century persecuted and destroyed this original sect.

Ecclesiastes. The Hebrew *Ḳoheleth*, “the preacher.” The

writer of this Old Testament Book speaks in the character of a "Preacher, the son of David, king in Jerusalem" (i, 1), or "King over Israel in Jerusalem" (i, 12). He says, "better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign" (iv, 13). "Vanity of vanities" is his refrain; but all was not vanity to Kōheleth, who believed in honest work, love, and youth. The Hebrew of this work is often like that even of the Mishnah. Some verses may be later interpolations, such as the last six in the book, thought to be added to counteract the general Agnosticism of its tone. Dr Delitzsch calls it "a collection of the days of Ptolemy Euergetes" (247 to 222 B.C.); Prof. Graetz thinks it as late as the time of the Herods. The 5th General Council questioned the inspiration of Kōheleth and of the Song of Solomon, and it has always been considered doubtful scripture, especially by some Protestants. Dr Cheyne (in 1885-87) rejects the final six verses, and questions other passages, but maintains (*Wisdom of the Old Testament*) that; "The author of Kōheleth is not atheistic in any vital sense in his philosophical meditations." Dr Graetz says that "the old text reads for 'thy Creator' (xii, 1), 'thy well' or wife." He explains the passage that follows according to the Rabbinical interpretation of the allegory, as referring to the decay of the body—"keepers of the house" are arms and hands; "strong men," feet and legs; the "grinders" (feminine), teeth; and the voice rises, piping like a sparrow in childish treble, till the silver cord (or string) is loosed (the tongue); and the golden bowl (the brain) is broken (xii, 3-6). The author of Kōheleth appears as a Stoik weary of study, and one who advocates calm enjoyment of all that is really good in life, with patience in sorrow. He passes lightly by dogmas which were so important to others, as vanities with no solid foundation. This writer, who had evidently led a busy, thoughtful life, was weary of thought and of learning. He finds even the order of nature oppressive at times. The ills of life prevent permanent enjoyment: even pleasure is monotonous, and the wise man dies like the fool: we can but live on, and suffer as others have done. Death seems preferable to life, for energy breeds envy, and indolence brings poverty: riches lose us true friends, religion is generally hypocrisy, women usually false. It is well to fear God, and unwise to defy or ignore Him. It is useless to speculate on the future, but a good name is no doubt better than riches. We should strive to do good, and leave alone the great problems.

All religious systems have produced their skeptikal Kōheleths, who have attacked alike Vedas and Buddhist Tripitakas, the Christian

Bible, and the *Ḳorān*. In our 11th century, when the latter had become the “Eternal Word of God” from Spain to India, the cultured poet-astronomer, 'Omar Khayyām, wrote (Whinfield's Translation, 1883):—

“ I drown in sin, show me thy clemency.
My soul is dark. Make me thy light to see.
A heaven that must be earned by painful works
I call a wage: not a gift fair and free.”

“ Hypocrites only build on saintly show,
Treating the body as the spirit's foe.”

“ Your course annoys me, O ye wheeling skies.
Unloose me from your chain of tyrannies.”

“ Some look for truth in creeds, and forms, and rules,
Some grope for doubts and dogmas in the schools.
But, from behind the veil, a voice proclaims
Your road lies neither here nor there, O fools.

Again we read in Sanskrit, perhaps 1000 B.C. (Dr Muir's rendering, pp. 17-22), how the Brāhman addresses Rāma:—

“ To us no sacred texts are given
Unerring, perfect, dropped from heaven.
No love inspired, no truth supplied,
From source supernal men to guide,
Have ever reached this world.

In the *Mahā-bhārāta* (perhaps about 500 B.C.):—

“ The principles of duty lie
Enveloped deep in mystery.
On what can men their conduct found?
For reasons lack all solid ground.
One text another contradicts,
The Veda with itself conflicts.”

Dr E. J. Dillon (*Contemporary Review*, Feb. 1894) thinks that the text of *Ḳoheleth* has suffered from transpositions and interpolations, and that the Latin and Syriac versions show clearly that passages have dropped out of the Greek text. He concludes that the book “undoubtedly constitutes the most potent solvent of theological Christian doctrines ever written, by Jew or Christian. It is no harmless work.” Christians vainly strove to explain the blunt, clear statements of the Preacher—as when St Augustine says that he really meant the Eucharist when he said that there was nothing better for man than to eat and drink. The teaching, says Dr Dillon, is clearly

"a mixture of the pessimism of Epicureans and Buddhists." [The language of *Ḳohēleth* is the later Hebrew of the books of *Ezra* and *Nehemiah* (3rd cent. B.C.), with words found in use in the *Mishnah* as late as 200 A.C.; but some terms, like *Phithegam*, "decree" (viii, 11; *Esther* i, 20), are not Hebrew, and may be archaic. The author considers it better to listen than to sacrifice in temples (v, 1), yet seems to share with the author of *Job* a belief in guardian angels (v, 6). Two expressions recall ancient Babylonian ideas (see *Babylon*); the first being the terrible misfortune of dying without burial, and without a record of one's name (vi, 3; viii, 10); and the other the words, "let thy garments be always white, and let thy head lack no ointment," which are found in the address of *Gilgames* to the god of fate. "Thy belly is full, day and night men are affrighted. To-day decide to give joy. Day and night there is carrying off and mourning. Let thy robes be white, let thine head be anointed, let water be brought thee. Let the captives of thy hand be free a little. Let them enjoy a breathing time from these things."—Ed.] The title "*Ecclesiasticus*" is given to a work now known in Hebrew as well as in Greek and Syriac, and properly called the *Wisdom of Sirach*. This (according to its Preface) was first written in the time of *Ptolemy Euergetes* (probably I, acceding 247 B.C.); and *Simon the High Priest* (probably *Simon the Just*, about 310 B.C.) is the latest worthy named. This work also belongs to Hebrew "Wisdom" literature.

'Ed. Hebrew: "witness," "token." The 'Edoth were "tokens" before the Tablets of the Law or of the 'Edoth (*Ex.* xxxii, 15) were made, or put (xxv, 16), in the Ark: for the manna was placed before 'Edoth (xvi, 34) ere reaching Sinai. The 'Edoth, or "tokens," were placed on the king at accession (*2 Kings* xi, 12).

Eddas. These embody ancient Skandinavian traditions, or "mothers' tales." The Elder Edda, consisting of 39 poems, was written out for the first time by priests in Iceland (*Aré Frode*, and *Saemund Frode*) about 1120 A.C. The Younger Edda, a century later, was so written by the Christian bishop *Snorri Sturlassen* (1178 to 1241). Neither was known to Europe before 1643. The hymns in this Younger Edda are called sagas ("saws" or "sayings"), but are not to be confounded with the Norse sagas, which arose in the *Vickin* (Viking) ages (see *Vik*). In the Elder Edda we begin with the creation of gods, giants, men, dwarfs, and other creatures, and proceed to the "Last Battle"—the destruction and renewal of the world, as related in the divine "Song of Volva"—a sibyl. Other hymns are devoted to particular gods and heroes, to the *Niflungs*, and to *Sigurd*

who slew the dragon Fafnir. The Volva, seated on a throne, addresses Odin and other gods, telling them about the world before their existence, and of the dread day of Ragnarok, when all will end and Chaos rule supreme. A god Heimdal, disguised as a man, named Rig (or "king"), finds a pair of dwarfs, Ai and Edda ("father and mother"), by the seashore, and gives them power to produce Thralls who dig and burn peat, herd swine, and farm land. Rig then finds Afi and Amma (also a "father and mother"), who produce Churls, who plough, use carts, and build houses. Lastly, he comes to Fadir and Moder, who produce the Jarl or free man, who hunts, and uses swords, and runes or writings (which the Norse got from Greek traders, as Dr Isaac Taylor shows), about our 5th century (see Runes). In the "Song of Thrym" we learn how Thor lost his hammer, which the giant refused to return unless Freya was given to him. Thor feigned (see Freya) to be a maiden, in whose lap his hammer is found (a phallic tale). The Younger Edda is in prose, and is Christianised by its author. It consists of five parts. The first begins with an Adam and Eve. The second is about "the delusion of King Gylfi and the giantess Gefion": also as to the miraculous rise of the island of Zealand, and how Odin led the Æsir (or gods) to settle in Gylfi's land, that is in Sweden. Minute details as to the poetry of Skalds are here given, with lists of their names, and even a philological treatise with rules of grammar for their guidance.

The three oldest MSS. of this work—of which that of Upsala is the most important—date from about 1300 A.C. Hence, perhaps, the allusion to baptism; for Fadir and Moder baptise their child Jarl. The spirit of a dead father, in one tale, appears and urges his son to "righteousness of life." The Elder Edda contains a "Lay of the Sun." Rydberg (Teutonic Mythology) holds that the Younger Edda is not reliable as a key to the Elder, and that neither are true records of the religion of Odin. But they rescue from oblivion many ancient fragments of poetry; and he believes the myths to have a historic foundation.

'Eden. Hebrew: "delight." A garden in the east, with the trees of life and knowledge (see Meru). Dr Delitzsch would place Eden in lower Babylonia, comparing the word Edina for "plain." [He however ignores the fact that the root of this word is spelt with Aleph, not (as in 'Eden) with 'Ain—Ed.] ; but Eden is not noticed in Babylonian records, unless in the later allusions to Sargina's conquest of Su-Edin (perhaps "River of Eden") ; and it is placed (Gen. ii, 8-14)

at the sources of the Tigris and Euphrates or in Eastern Armenia. [In the legend of Gilgames the magic tree is in a mythical land beyond or beneath the sea. See also Eridu and Paradise.—Ed.]

Edessa. Now Orfah, an ancient city of N. Mesopotamia, said to be founded by Nimrod, and to be “Ur of the Chaldees” (see Abraham). In our 4th and 5th centuries it was famous for its libraries and learning. Moses of Khorēnē (the historian of Armenia) came thither to study, from his home near Darou in Armenia, about 390 A.C. Hence also, according to tradition, came the only portrait of Christ, an event celebrated on the 16th August each year. In the Edessa University also Nestorius studied (see Councils), which led to the suppression of this college about 500 A.C., and so to the spread of Nestorian Christianity through Mid-Asia even to China (see Nestorians).

Eel. In mythology a water serpent. The Kelts feared it. Women with child used to say they “came on an eel,” by a river or at a well; and “she who had touched the eel was said to have discovered nature’s great secret.” It was the Madara or Madone, hero or fool, and the Manthana that produces Ambrosia (Prof. A. de Gubernatis’ *Zool. Mythol.*, ii, p. 36).

Eggs. Plutarch calls the egg *Hulē tēs geneseōs*, as containing all elements of life, though not itself capable of motion. “All comes from the egg”: all life from the cell (see Dove and Japan). The egg was the symbol of Venus, and of earth goddesses, and therefore found in Bakkhik rites. Plutarch discussed whether the egg or its parent came first. Orpheans claimed priority for the egg, saying that Erebus (Hades or Evening) incubated an egg before anything else existed save Eros (“desire”), ether, night and day. It was the nucleus of crude matter in chaos, or in the abyss. To produce it (see *Clementine Homilies*, vi, 4-6) required “Time” (Kronos) and “Earth” (Rhæa). From it came all things material and spiritual. Orpheans called this *Phanes*, “because when it appeared the universe shone forth, with the lustre of fire, perfected in water.” Life so “appeared” no longer chaotic but orderly, though what some called Pluto remained as crude dead matter in the depths. The Orpheans (see Taylor’s *Hymns*), spoke of “the egg-born one (the Protogonos or first-born), the bull-faced roarer, with golden wings, generator of the blessed immortals, the renowned and holy light, ineffable, occult, the celebrated Erikapaios: Phanes the glory of the pure light, and Priapos, king of dark-faced splendour (i.e. Prajā-pati, the creator): genial, and ever-varying

sacred mysteries." Proclus dwells on this Orphic mundane egg, and mundane phallos (the female and male principles in nature). Sir P. le Page Renouf thinks that the Egyptians had no conception of a mundane egg, but only of the "golden egg" which was the sun, and sprang "from the back of Seb" (the goose, and the earth god), and was separate from the earth ("Ritual of Dead," *Proc. Bib. Arch. Socy.*, May 1893). Ra created the egg, and in a magic papyrus some are cursed "because they believe not in Ra's egg"; and we read "O liquid found in earth, substance of the *sesoun* gods, great in heaven, great in Hades, which is in the nest over the waves, may I liquify thee with water" (*Hibbert Lect.*, iii; *Rec. of Past*, x, p. 147, in 1892). On Greek and Phœnician coins we find the creative principle as an egg with a serpent twined round it (see Druids, and *Rivers of Life*, i, p. 248, fig. 250). Phœnician cosmogonies also spoke of the egg whence all nature issued.

In India the egg signifies either sex: for, set with the big end upmost it is Pārvati (mother earth), and with small end up it is Siva (the lingam); and this held good in the west also in the Paphian shrine of Venus (*Rivers of Life*, plates x and xvi, and fig. 233, p. 166). Sir W. Jones gives us, in solemn verse, the high flown language of Hindus as to the egg whence Brāhma came (see Brāhma): the "lucid gem," an egg "bright as gold," produced by the seed placed in the waters (*Instit. of Manu.*, vii, 92). Brāhma long dwelt in it, meditating on himself, and then divided it equally, and made from it the heavens and the earth. In China (Shih-King) Hsieh was produced from an egg, which fell on a goddess while bathing; as the Dea Syria came from an egg pushed to shore by fishes, when falling into the Euphrates (see Dove). The egg fertilizes all it touches—land, river, or well—and women excused their condition by saying they saw, or touched, an egg by a sacred well. Eggs are marriage emblems (see *Indian Antiq.*, April 1892). They are broken before guests. The mistress of a house (among Hindus and Parsīs), brings a tray with eggs, a cocoanut, rice, salt, cakes, sugar, and water: she waves an egg over her guest's head, and breaks it at his feet; she does the same with the cocoanut, and sprinkles the other gifts about him. Waving her hands she cracks her finger joints on her forehead, and bids him step forward, right foot first, assured that as he leaves, all evil influences have been dissipated. In the case of a bridegroom, the mother-in-law has in her tray a gem-ring, nuts, almonds, a cone of sugar; and she places the ring on his finger, and rice on his forehead; passes her hands over his face and head, and aids the priest to tie the couple together with a thread, or by their garments, before the sacred fire,

in addition to the rites above-mentioned. She strews flowers and incense as prayers are chanted, and in these cases the breaking of the egg is considered to be a symbol of sacrifice, since the taking of animal life is abhorrent to Hindus and Parsis alike.

Landseer (*Sabean Res.*, pp. 81-83) describes a sacred egg in Cyprus as 30 ft. in circumference. The Phœnicians worshiped it, and the sacred bull was sculptured on it. [This however—at Amathus—was apparently a stone “sea,” in egg form.—ED.] Dr Schliemann found an alabaster egg deep down in the ruins of Troy. The Druid *gleini-nadrœdd*, or “snake stones,” among the Welsh, are the Roman “serpent eggs” (see Druids). The procession of Ceres in Rome, says Varro, was preceded by an egg. Christians bear eggs on Palm Sunday also at Rome (see *Rivers of Life*, ii, p. 138, fig. 55). Ostrich eggs were found in the Etruskan cemetery of Vulci, painted with winged camels (see Dennis, “Etruria”), and are noted by Diodorus (i, 27). Pausanias says that, in the temple of Hilākra and Phoibē, the egg of Leda (whence came Helen—the moon, and the twin brothers Castor and Pollux—day and night), hung from the roof wrapped in ribbons. Ostrich eggs are commonly hung also in Moslem mosks, as at Hebron above the tombs of the patriarchs.

Many coarse jokes about eggs belong to the Easter festivities. [In Italy, Easter eggs are coloured with coffee grounds a dark brown, and then adorned with designs scraped on them by nuns.—ED.] In Chinese temples, and Christian churches alike, they symbolise resurrection; and in Christian lands texts and mottoes are inscribed on them. The “material of being,” as we have seen Plutarch to call the egg, is about to be quickened at this season. “The entwined egg,” says Pliny, is “a badge of distinction in Rome.” Claudius Cæsar put a Roman to death for assuming it. Among modern Syrians eggs are a charm against the evil eye (see Eye).

Egypt. The Egyptian gods and beliefs will be found under special articles. The name Aiguptos, as given by Greeks, seems to mean “shore land of Kopts,” as a native word. The native name Khemi is rendered “dark”—perhaps better “sun-burnt.” The Semitic name Miṣri, or Miṣraim, signifies “guarded places”—perhaps on account of the wall, or chain of forts, separating Egypt from the Asiatic tribes on her east frontier; whence the modern Arabic Muṣr. The original civilising race came apparently from Asia, before the age of the Pyramids. [The carved slates, supposed to be as old as the 1st dynasty (see Proc. Bib. Arch. Socy., May 1900, p. 135; November 1904, p. 262, papers by Mr F. Legge), represent hunting scenes,

and wars with negroes ; and the writer regards them as showing invaders from Asia Minor : for they are armed with the double axe (the *Labrus*), of Karians and Kretans, found also on Hittite monuments, and at Behistun, as well as in Etruria, as used by Turanians. The native language, however, is closest, in grammar and in vocabulary alike, to Semitic speech.—Ed.]

At the dawn of monumental history Egypt and Babylonia are equally found to be powerful and civilised. The building race spread from Memphis to Thebes, and yet further south : and Menes (succeeding the mythical age of the 12 great gods), was traditionally the founder of Memphis. But cities and nomes (or provinces) jealously preserved their independence, and their distinct cults. Monotheism proper had no existence ; but, in the fusion of various beliefs, Henotheism (the selection of one out of many gods), was usual, as it is to-day in India. Beast worship, according to Brugsch (*Hist. Egypt*, i, p. 32), appears at the earliest historic period (see Animal Worship) ; but religious texts are rare till the 12th dynasty. In the 18th century B.C. all the chief Egyptian gods are noticed, and pictured, with their legends, which are rarely mentioned earlier (Maspero, *Hist. Egypt*, i, p. 124). Beast worship came first, mythology followed with gods both phallic and solar, and philosophy developed later. The people of Lukopolis (“ wolf town ”), propitiated the wolf that tore their sheep ; other shepherds adored the bull and the ram. None ate the flesh of the beast sacred in their town, save on rare occasions of sacrifice. Yet the beasts’ head (Amen’s ram, Thoth’s ibis, etc.), did not of necessity denote a totem of the tribe, but rather the divine attributes of power, fertility, or intelligence; the physical or moral peculiarities of gods.

[The great gods may be classed as follows :

Heaven . . .	Nut (Neith), Maut, female.
Earth . . .	Seb, male.
Sun . . .	Horus, Ra, Tum, Amen, Ptah, Osiris.
Moon . . .	Isis, female ; Aah, male.
Water . . .	Hapi, the Nile (androgynous).
Hell . . .	Set, Typhon, Bes, Bast, Sekhet.
Air . . .	Shu, Tefnut.
The Messenger . . .	Thoth, Anubis.
Dawn and Sunset . . .	Hathor and Nephthys.—Ed.]

M. Maspero classifies the deities as (1st) Gods of the Dead—Osiris, Isis, Horus, Nephthys, Sokaris : (2nd) Elemental gods—Seb, Nut, and others : (3rd) Solar gods—Ra, Amen, Ptah, and others, with

their enemies Set, Typhon, etc. The great myth of Osiris relating his feud with Set is, says Renouf, "as old as Egyptian civilisation," belonging, says Maspero, to the 1st dynasty, though the details are known to us only from much later texts.

The Egyptians, like the Hindus, seem to have scorned ordinary chronology, and spanned time by great astronomical cycles, like the Sothic cycle (1461 years), depending on the "heliacal rising" of the dog star. [It should be remembered that there is no monumental chronology at all in Egypt. All that we know of actual early dates is, that Amenophis IV corresponded with Burnaburias of Babylon about 1430 B.C., that Thothmes III reigned 54 years, and Amenophis III 36 years. The two copies of the Abydos tablet (found in 1818 and 1864), in which 75 kings precede Seti I, and his son Rameses II—the 12th dynasty immediately preceding the 18th—have no dates : nor has the Sakkara list published by Mariette in 1863. The "Turin Papyrus" is a mere fragment, though it once contained a chronology made out in a late age, and attributing reigns of 70 to 95 years to kings of the 1st and 2nd dynasties. All systems of chronology rest on the statements of Manetho (about 250 B.C.), as extant in a hopelessly corrupt condition, according to copies by Eusebius (4th century A.C.), and George the Syncellus (about 800 A.C.), these conflicting as to names and numerals with the Turin papyrus for early kings, and with the list of Eratosthenes (born 276 B.C.), the librarian of Ptolemy Euergetes, for Theban kings. It is uncertain whether early dynasties were successive or contemporary, and Manetho relates mythical stories of the earlier kings, and is hopelessly confused as to the great 18th and 19th dynasties. Mahler's dates rest on an attempted calculation from certain notices of the heliacal rising of Sothis (Sirius), but are vitiated by the fact that the orbit of the earth is not in the same plane with the movement of Sirius, so that the rate of difference in the rising is not constant. The uncertainty in these calculations as to dates about the time of the 18th dynasty amounts to some 200 years, and calculations of the sun's position have also been mistaken (see Aries). Dates therefore are better fixed by aid of Babylonian chronology (see Babylon), than by any calculation of the difference between the Egyptian vague year of 365 days (which was ancient, and, perhaps, continuously retained), and the sidereal year.—Ed.]

By about the 4th century B.C. the ancient Egyptian cults admitted—at Alexandria—the free thought of Greece, the teaching of Grove and Stoa, the positivism as well as the mysticism of Greek rulers. The later accounts of Plutarch are tinged with contemporary foreign colouring, and untrustworthy in consequence. The monuments

and the ritual alone are true guides. Agnosticism, Theism, Pantheism, invaded Egypt in Greek and Roman times. The secret rites of the Serapeum superseded Osiris by a foreign god—Serapis—brought from Pontus. The Gnostiks framed their systems from ancient Egyptian and later Greek or Jewish philosophers. Buddhism also was known, at least as early as 250 B.C., to the Ptolemies (see Buddha) ; and the Therapeutai (“ healers ”) appeared as ascetiks in Egypt (see Essenes), followed by Christian hermits. In study of the religion, as of the history, we are confused rather than helped by Greek accounts.

The date of Menes’ accession is very variously estimated, according as the dynasties are considered to have been contemporary or otherwise. The results are as various as those for the date of Adam (see Bible), the best known students being disagreed as follows :—Dr Birch gives 5895 B.C. for Menes, Champollion 5870, Mariette 5004, Lenormant 4915, Petrie 4777, Lepsius 3892, Renouf 3000, Wilkinson 2691 B.C. All we can say is that by 3000 B.C., and perhaps before 5000 B.C., Egypt was a country of settled government and civilised manners, recognising the principles of law and ethiks, skilled in metallurgy, architecture, art, and irrigation. Brugsch relates how a medical work on leprosy was found hidden in a writing case, buried under a statue of Anubis at Sakhur, in the days of Rameses II ; and ethikal treatises go back much earlier than this. The dry climate of Egypt has preserved for us mummy cloths, and papyri, some 4000 years old. Compared with their texts all writings, save those of Babylonian tablets, are but as of yesterday. Renouf says of the Prisse papyrus that it was written (like Ḥammurābi’s laws) “centuries before the Hebrew lawgiver was born, by a writer of the 5th dynasty.” In the British Museum we can still read the will of Amen-em-hat I, of the 12th dynasty. Works on religion, history, medicine, with travels, fiction, and poetry, belong to the 19th and 20th dynasties (1400 to 1200 B.C.). The oldest known book in the world is that of Prince Ptah-hotep, belonging to the reign of Assas in the 5th dynasty. A text in the Ashmolean Museum at Oxford belongs to the 2nd dynasty, and Dr Isaac Taylor (*Alphabet*, i) says of the script that “it was even then an extremely ancient graphic system, with long ages of previous development stretching out, behind it, into a distant past of almost inconceivable remoteness, and far older than the pyramids”—or some 7000 to 8000 years ago (pp. 57 to 64). When Plato visited the schools and libraries of Heliopolis they were perhaps at least 2000 years old. Egyptian civilisation, about 3000 B.C. or earlier, is considered to have been equal to that of many European countries during the 18th century of our era. Go back as far as we may there is not, says

Renouf, a “vestige of a state of barbarism, or even of patriarchal life, anterior to the monumental period. The earliest monuments present the same fully developed civilisation, and the same religion, as the later. The systems of notation, the decimals, the calendar, the political divisions into nomes—each with its principal deity—most of the gods still known to us, certainly all the great ones ; the nature and offices of the priesthood, all are as old as the pyramids. Much of the above belonged to the 1st and 2nd dynasties yet descended to Christian times.” [Deductions of recent years from the supposed discovery of the tomb of Menes—which is not generally accepted as proven—and of certain Libyan remains, which—however rude—may yet be contemporary with higher art, cannot be held to modify this statement.—ED.]

Dr Birch (*Introduction to Anc. Hist. of Egypt*) says of Egyptian law : “Crimes were punished according to their enormity. . . . Treason, murder, adultery, theft, and the practice of magic, were crimes of the deepest dye, and punished accordingly.” In domestic life the Egyptian was attached to his wife and children ; and equality of the sexes was well marked, the woman appearing as the equal and companion of her father, brethren, or husband.

The *Nuter*, or “deity,” in Egypt was the “mighty one” who (says Brugsch) is, in some inscriptions, “the only one, and alone ; none other is with him. He is the One who has made all.” He is “the One alone with many hands,” according to the Hymn to Amen, Of whom there is “no true image in any temple.” But like other ancient peoples the Egyptian was a Henotheist—he selected Amen from many other gods—and by the time of the 19th dynasty the Pantheistic stage was reached. If Amen was the “one” at Thebes, so was Ra at On, or Ptah at Memphis. Vast galleries were cut in solid rock for the mummies of the Apis bulls. Apis was the symbol of the “god of gods,” and symbolised also all gods : he was “the second life of Ptah,” as the goat of Mendes was the soul of Osiris, of Shu, and of Khepra the creator. To the philosophic “the one” was Ptah, but the masses loved the plurality of solar, lunar, phallic, and fire symbols. The priestly Pantheist preached in vain that, as Renouf says : “All individual things are only the modifications of the One and All—the Eternal and Infinite God-World, and the universal force in Nature, eternal and unchangeable though varied in form.” Do the masses among ourselves understand such truths ? Yet the priests inscribed on the walls of Amen’s temple in the Libyan desert : “The Lord, the Supreme One, reveals himself in all that is ; and has names in everything from hill to stream. Each god assumes his

aspect. He shines in Ra, Ptah, Shu, Khonsu, and dwells by this Ammonian shrine": being there depicted, as Renouf remarks, "under the type of the ithyphallic god" (*Hibbert Lect.*, p. 232). Amen-Ra was "heaven, earth, fire, water, air, and whatever is in the midst of them. . . . He is immanent in all things. . . . He is, as creator, the ram of the sheep, the god of the goats, and the bull of the cows. . . . He strengthens the woman in travail, and gives life to those born from her" (p. 233). Ptah remained to the last, "the ithyphallic soul of the universe"; and Neith the good mother. Ra was the earliest and most universal heavenly father—the sun who was Osiris on earth and in Hades. Popular beliefs and the teaching of the texts conflict, because they are beliefs of distinct classes of Egyptians.

There was in Egypt no metempsychosis (or transmigration of the soul) such as Indians and Greeks taught. The soul during, or after, its journey in Hades could assume such form as the Osiris of the deceased pleased, such as the hawk, the bull, or other emblems of gods (Renouf, *Ritual of the Dead*, notes to chap. lxxvii; *Proc. Bib. Arch. Socy.*, February 1894). By such changes of form the soul escaped various dangers on its way to the judgment hall of Osiris (see Amenti), but this is a different idea from that of successive lives on earth as beast, bird, or man. In addition to scenes and texts of the Ritual, the tombs contained jewelry and cosmetics, false hair, and court dresses for heaven, with favourite animals such as dogs and hawks, showing that man expected to live in the other world much as he had done on earth.

The Ritual of the Dead was called in Egyptian the "Per-em-hru," or "going out of day." The soul departed, like the sun, westwards to enter Amenti or Hades, and travelled with the sun at night eastwards, under earth, to meet Osiris. When tried and justified it might enter the "bark of Ra," and float on the waters of heaven with the sun by day, being thus united with Osiris, or Ra. There was apparently no book with a regular sequence of chapters of this Ritual, prior to the 26th, or last native dynasty, about 600 B.C. But texts occur in tombs, on cloths, and on coffins, as early as the days of Teta (1st dynasty), Unas (5th), and Pepi (6th dynasty). They abound on sarcophagi of the 12th dynasty, but are not found on papyri before about 1600 B.C. Renouf finds that, as early as the 10th or 11th dynasty, some texts were already so ancient as to require glosses to explain them. He recognises three periods in the successive growth of the Ritual: (1) previous to the 18th dynasty; (2) the period of Theban kings (1700 to 1000 B.C.); and (3) subsequent additions. About 600 B.C. appeared the complete book, with chapters and sections.

Stern injunctions then forbade additions or alterations ; but up to the 26th dynasty scribes had been busy in collecting scattered texts—as when the 64th chapter was found in “the temple of Thoth the revealer,” by the son of King Men-ka-ra of the 4th or 5th dynasty, when making an inventory of records ; or the 130th chapter in the temple of This or Abydos, in the reign of Hespū (or Hesepti) probably the 5th king of the 1st dynasty, when the coffin made by Horus for Osiris was said to have been discovered. The inscriptions on the coffin of Men-ka-ra (either 4th king of 4th dynasty or, 7th of the 5th), with contemporary documents, show the texts to have been then well known ; and those on the coffin of Queen Mentu-hotep prove the same for the 11th dynasty.

Papyri of the 18th and down to the 20th dynasty seem to have been in use for the Ritual down to 1200 B.C. The first queen of the 21st dynasty had a nearly perfect copy of the whole of the Ritual texts made for her use. Other works, such as *Books of the Breath of Life*, and *Of the Lower Hemisphere*, were also sacred, commenting on the original Per-em-hru. The Turin papyrus copy of the Ritual used to be considered the best, and was probably made in the 5th century B.C. But in 1883 the British Museum had secured the better text written by Ani, the royal scribe in the time of the 19th dynasty, some 3200 years ago ; and this has been published in fac-simile by the Trustees (see *Times*, 25th August 1890 ; Dr Pleyte's *Livre des Morts*, 1883 ; *Proc. Bib. Arch. Socy.*, 1885 to 1904 ; Academy, 23rd June 1883, 10th September 1887, 4th August 1888). The Ani version is judged by script, language, and art to belong to the 14th century B.C.; and is much more perfect than the Harris papyri, only a few characters being missing. It is 76 feet 10 inches long, by 1 foot 3 inches wide. Its style is the same as that of Hu-nefer, written in the age of Seti I, about 1350 B.C. M. Naville, after ten years of labour, gives a translation of the Ritual (*Todten-Buch der xviii-xx Dynastie*, 1887). This is called “the cream of 71 papyri, of sculptured texts of six sepulchres, and of the winding sheet of Thothmes III.” From this edition came perhaps two-thirds of the thousands of less perfect papyri, which are known, but are all faulty in some degree. The old edition of Lepsius gave a corrupt text, because founded on specimens of a late period. M. Naville recognises four phases of the text : (1) that of the ancient or middle empire in hieroglyphics—as yet to be collated ; (2) the Theban text (17th to 20th dynasties), also in hieroglyphics ; (3) the hieratic (or running hand), as used from the 20th to the 26th dynasty ; (4) the Saite and Ptolemaic text—a revised version in both hieroglyphs and hieratic script. M. Naville agrees with Mariette that

there were more ancient books which were not included in the Ritual ; and he accepts the great age of the 64th and 130th chapters above noticed.

Ani, the author of the new text, calls himself "Scribe of the sacred revenues of all the Theban gods, and guardian of the granaries of Abydos." A picture shows him standing with his wife before a table of offerings, with a hymn to the sun-god which he is supposed to be chanting. This pictorial introduction exhibits the teaching of the Ritual as to the future of the dead. The second picture shows the adoration, at sunrise, of the dog-headed apes—spirits of dawn, with invocation of Osiris as "King of Kings, and Lord of Lords, Ruler of Rulers, who from the womb of Nut (the sky) hast inherited the whole earth, and ruled the world and the under world." Then comes the weighing of the heart (see Amenti) : "there is no iniquity in him : he is not one who cut down the bread in the temples, he was not sordid in his actions, he is not one who set speech going against others as long as he was on earth." He is therefore permitted to join the followers of Horus, with a permanent allotment of food ; the "Devourer" not being allowed to prevail over him. He is led by Horus to Osiris, and passes on to enjoy a renewed existence "as on earth." He may assume any form he pleases, may join the gods, or may be assimilated to Osiris. The next scene is the burial of the mummy, surrounded by priests, and the widow, with a group of mourning women ; and the reception of the same by Anubis as god of the tomb. Afterwards we see Ani in the other world, playing draughts with his wife in a bower, while their souls stand by as human-headed birds. The lion gods of "yesterday and to-day," and the Bennu bird, stand between them and the bier guarded by Isis and Nephthys (dawn and eve) as two vultures. Other scenes represent the "gates of the tomb," the meeting of Ra and Osiris in Tattu, the sun-god Mau (the cat) beheading the serpent of darkness, the sun-boat, the seven gates and ten pylons of Amenti, the "opening of the mouth" of the deceased giving him words of power. Short chapters deal with "not dying the second death," "not turning to corruption," "reuniting the soul to the dead body," "living after death," transformations into a dove, a hawk, a good serpent Seta, a crocodile ; or into Ptah, and the soul of Tmu ; into a heron, a coot, a lotus, a "god enlightening the darkness." Finally, we find the soul in the "valley of the shadow of death," crying, "what is this place to which I have journeyed ? For it is without water and without air ! It is all abyss, utter darkness, sheer perplexity" (see *Times*, 25th August 1890. The complete translation was issued in 1895).

The Ritual shows us that the Egyptian standard of morality was

very high. "Not one of the Christian virtues," writes Chabas, "is forgotten in the Egyptian code : piety, charity, gentleness, self-command in word and action ; chastity, the protection of the weak, benevolence towards the needy, deference to superiors, respect for property, in its minutest details." The Ritual includes 15 Books, divided into chapters, each headed by some illustration of the contents. These may be briefly described.

Book I. "The Manifestation of Light," in 16 chapters, opens with the "Wisdom of Thoth," the inspiration by Osiris of the "Osiris" of the dead man. We see Hades (Amenti) .with the ploughers and sowers of the fields of Aalu, and men drawing water, and transporting the "divine gifts, in the abodes of the blessed."

Book II. "The Egyptian Faith"—chapters 17 to 20. It treats of mystic matters, and of all the startling phenomena of the sky. The writer saw strange forms in the constellations—as of "seven spirits of God, Osiris, his coffin, his throne," etc.

Book III. "The Reconstruction of the Deceased"—chapters 21 to 26. It allegorises the various bodily members of Osiris and Isis, and the renewed creation of all things by the sun.

Book IV. "The Preservation of the body in Hades"—chapters 27 to 42. It describes the soul fighting its way through Hades.

Book V. "Protection in Hades"—chapters 43 to 51. This continues the story of the soul's journey, till it sees Osiris and cries triumphantly : "I am thy son, O Osiris, and I die not again. I have escaped the second death." (Revelat. ii, 11).

Book VI. "The Celestial Diet"—chapters 52 to 63. The Osiris of the deceased is "built up to live forever, and be one with the eternal Lord of Ages."

Book VII. Chapters 64 to 75. The progress of the soul, its trials, and egress from darkness into light. It is said to "Come forth like the sun, and live forever . . . to be the greatest of created forms, which has opened the doors of heaven and earth . . . and now sees his father face to face."

Book VIII. "The Metamorphoses"—chapters 76 to 90. The soul (as above noted) takes various forms, suitable for progress in its purification. It seeks to become "pure as the sun, incorruptible, undefiled, and separated from sin." Thus (chapter 85) it exclaims, "I am the Sun . . . my soul is God. I create perception. I am the Lord of Truth, and dwell in it. Osiris loved and made me as I am, and though created I rule eternity, and have no end."

Book IX. "Protection of the Soul"—chapters 91 to 117. The soul is seen in the sun-boat, emerging from Hades into space, "the

abode of Osiris." This Elysium is a world like this one, but better. It is a land where corn and wine abound, where wheat and barley grow 7 cubits high, with ears 2 to 4 cubits long. "It is reaped by the glorified ones in presence of the Powers of the East." Chapter 91 is repeated in chapter 108.

Book X. "The going into and out of Hades"—chapters 118 to 124. The soul is born again in a spiritual resurrection. It goes into Hades as a hawk, and comes out as a Bennua solar bird or Phoenix.

Book XI. "The Hall of the Two Truths"—chapter 125. The soul pleads before the judges, and cries: "O thou great Lord God of Truth I know thee, and the forty-two gods around thy throne; and I am here to receive thy blessings." Each of the 42 personifies a virtue, a moral law, or attribute; and if, in naming each, the soul can claim obedience to it, it is fully justified, and is thenceforth called the Osiris of the deceased. The Hall itself personifies Truth and Justice—punishment and acquittal. Ever since the soul entered the sun-bark it is said "to have fed on Truth, and delighted in all that the gods desire, and that good men have said."

Book XII. "Adoration of the Gods of the Orbit"—chapters 126 to 129. Mysterious addresses to the gods accompanying Osiris to heaven.

Book XIII. "The Day of Osiris"—chapters 130 to 143. The sun's course, from birth to death, corresponding to that of the soul from birth to glorification, when its aspirations are all attained, and it is one with God, and can come and go as it pleases.

Book XIV. "The House of Osiris"—chapters 144 to 161. The house has 21 halls and gates, each with its guardian, symbolising the attributes of Osiris. This was the most popular, if not the most important, book of the Ritual, laying down rules for the temple—that is the body. It is here written that: "None but the king or the priest may see this book . . . no such other is known anywhere, nor will be forever. . . . The spirit for whom it is made has prevailed forever . . . none may add to its words." This book orders the making of the tomb, in which "the body shall lie incorrupt, and produce no forms that live and die." It is to be preserved like Osiris, "who knew no decay." At the portal of the tomb the Osiris cries: "I am, I live, I grow, I wake in peace; my substance knows no decay; it is not dispersed; it neither wastes nor dies in that land." He goes on (chapter 154) to say that he will enjoy everlasting life, because his father Osiris rose from death to be the king of immortality.

Book XV. The "Orientation"—chapters 162-3. Mystical passages concerning Amen-Ra. The book ends with the words "it is ended."

The priestly scribe Hu, about 1650 B.C., says : "Thou shalt not recite the book of Un-nefer (' the good god ') in the presence of any person." This prohibition is still stronger under the 19th dynasty. This book is a great mystery, to be revealed by the priest only to his son (see Dr Budge's " Facsimiles of Papyri of Hu-nefer," *Athenæum*, 16th September 1899). Thus the mysteries were in later times kept secret, as we gather also from Herodotos. But, in spite of the usually expressed Egyptian belief in a future life, Agnosticism is found as early as the 17th century B.C. (see Dr W. Max Müller, " Translat. Harris Papyrus," *Egtn. Arch. Report*, 1898-9); and death is " treated from an Agnostik point of view, alike in Theban tombs, and in other writings "—including even the Ritual.

The leading facts of Egyptian history may be briefly stated, adopting the moderate chronology of Mariette. [This chronology is based on the numerals given by Manetho, and regards all dynasties as successive, except the 15th, 16th, and 17th, which are made contemporary with each other. Mariette and Brugsch agree in a date about 1700 B.C., for the foundation of the 18th dynasty, and this fits with Babylonian dates. If, however, the four foreign dynasties were (as seems indicated by a text of Rameses III), contemporary with the 13th dynasty ruling Upper Egypt, and if the dynasties of Upper and Lower Egypt were parallel down to the rise of the great conquering 18th dynasty, we should obtain the following results from the numbers given by Manetho :—

<i>Lower Egypt.</i>				<i>Upper Egypt.</i>			
		B.C.				B.C.	
3rd dyn. lasted	214 years	3128		1st dyn. lasted	263 years	3139	
4th	274 „	2914		2nd	302 „	2876	
6th	200 „	2640		5th	218 „	2574	
7th	0 „	2440		11th	43 „	2356	
8th	146 „	2440		12th	160 „	2313	
9th	409 „	2294		13th	453 „	2153	
10th	185 „	1885		(Both lines end 1700 B.C.)			

The kings of both Upper and Lower Egypt, reigning before 1700 B.C., thus go back to about 3000 B.C. (Renouf's date for the first pyramids) ; and the Abydos list not only omits the four foreign, or Hyksos, dynasties (14th to 17th), but even seems to ignore the weak 13th dynasty. It gives 75 kings before 1400 B.C., who may have occupied 1000 years, to which some 500 should be added for

the Hyksos period, which again brings us very near to 3000 B.C. as the date for Menes at Abydos, and Nicherophes in Memphis. All dates, however, are speculative before the 18th dynasty, and even then only approximate.—ED.]

1st dynasty, at This (*Kharabāt-el-Madfūneh*, “ruins of the buried,” Abydos) say 5000 down to 4750 B.C. The Ritual dates back (chapter 130) to Hesepti the 5th king. The slate carvings, mentioned above, are believed to be of this dynasty. The great stepped pyramid of Sakkara is attributed to the 4th king. It is more roughly oriented than those of the 3rd and 6th dynasties. There are Nubian pyramids 139 in number which, if representing 139 successive monarchs, might cover some 3000 years (see *Contempy. Review*, Sept. 1881; and Bonwick’s *Pyramids*, p. 95). Lepsius found 60 royal tombs of the 1st dynasty, as old as the pyramids. Metallurgy, and some elements of mathematics, must have been known to the first pyramid builders. Rude surgical implements, of flint, existed in the time of Teta the second king, according to the Berlin papyri. The 5th king built the pyramids of Kochome, it is said.

2nd dynasty, at This: about 4750 down to 4450 B.C. Kaka, the second king, appears to have worshiped the Apis of Memphis (Mnevis), and the ram (Ba-en-tattu) of Heliopolis. Nefer-ra-ra, the 7th king, built the Meidūn pyramid, between Cairo and Beni Sūneif. Dr Birch (*Rede Lect.*, 1874) held that Senat was the 1st king, and his monument the oldest known.

3rd dynasty, at Memphis in Lower Egypt: say 4450 to 4235 B.C. The treatise of Ptah-hotep claims to be of this age, but the copies belong to the 5th and 12th dynasties. The author says he was 110 years old when he wrote it—which we may doubt. It inculcates morality, and speaks of God in the singular as judge of all. The second king is said to have written on surgery, and to have performed lithotomy: he was deified as a son of Ptah. The national type in this age, according to Prof. Owen, and Dr Birch, was more like the European than either the African or the Semitic (see *Rede Lect.*, 1876; *Trans. Oriental Congress*, 1874). Mr S. L. Poole says that “in architecture, and reliefs,” the results are immature, but in other respects the art is equal to that of later ages.

4th dynasty, at Memphis: say 4235 down to 3950 B.C. The 3rd king (Khafra or Cheops) built the great pyramid; and the 4th king (Men-ka-ra) built the third. His coffin is in the British Musæum, showing that he adored Uasir (Osiris) as “the Eternal One, ruler of the ages, the bull, the sun.” Papyri, both rolled and folded, belong

to this age ; and in a medical treatise we have (says Mr Poole) “ prescriptions of foreign physicians . . . another indication of relations with civilised countries ” (*Contemporary Review*, September 1881). The usual implements of ancient scribes are also thus early mentioned. The Meidūn tombs belong to the beginning of the dynasty ; many were found intact (Dr F. Petrie, Oriental Congress, September 1891) : some of the pictures occupied an area of 1200 square feet. The skeletons are complete, lying on the left side with the knees drawn up to the trunk, though the coffins are equal to the whole length of the body, and with the heads to the north (see Dead).

5th dynasty, at Memphis (or at Elephanta) : say 3950 to 3700 B.C. The Turin copy of the Ritual belonged to this age, with various proverbial treatises. “ A change in (racial) type now took place,” according to Dr Virchow (*Geog. Soc., Berlin*, November 1888). The skulls are long, like those of modern Egyptian peasants, whereas those of the first four dynasties are round, suggesting a Turanian race. The wall pictures show us a jovial nation, rejoicing in field sports, and not fearing death. Professor Ebers, and others, believe that a canal from the Mediterranean to the Red Sea was begun at this time, though not completed till a later age—1400 B.C. Treatises of this and the next dynasty suggest a high civilisation (*Academy*, 8th September 1900), as the passage that follows shows : “ As to thy conduct in debate : If the disputant wax warm, and is thy superior in ability, lower thine hands, bend the back, and do not be passionate, or interrupt him, for this shows that thou art unable to be tranquil when contradicted. If thou carry messages from one great man to another, conform thyself exactly to what has been entrusted to thee. . . . Whoso perverts his message, by repeating only what may be pleasing to any man, great or small, is detestable. . . . The great man who has plenty can do as pleases himself. . . . To order thyself humbly before thy betters is not only wisdom but a religious duty, and good before God. It is the duty of a master to see that his servant knows what is to be done, and does it. Give orders without reserve to those who do wrong and are turbulent. They will not then deviate from the right path. Lose not thy temper ; this is a supreme duty. Anger is a fatal malady, leading to discord and entanglements. It is fatal to a judge : for he must encourage witnesses, and pleaders, and petitioners, advising them, and listening with kind looks. The good man must be able to plead before his God that he has given food to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked : that he has not illtreated slaves, nor defrauded the oppressed, nor caused any one pain : that he has neither committed nor ordered a murder, nor

harmed even animals ; has not wrought fornication, nor borne false witness, nor trespassed on the lands of any ; nor has been a tale bearer : that he has lied to no man, nor upheld a lie against the truth. For he knows that God punishes the liar and deceiver." This is a higher code than that of patriarchs like Jacob.

6th dynasty, at Elephanta (Assouan) and at Memphis : say 3700 to 3500 B.C. An important family, which seems to have ruled all over Egypt, at least in some reigns. It announces in its texts that "all priestly establishments" of the early pyramid period "are to be duly maintained." The Ritual in this age is mingled with other prayers on the coffins. "They are similar in characters to those of the pyramid of Pepi (or Ra-meri) of this dynasty" (*Proc. Bib. Arch. Socy.*, May 1881). There are constant allusions to the myth of Osiris, and to Nut, Rorus, and Seb : to Set, Sothis, and even to Amen. Mariette found a memoir by Una, a great prime minister of this age—a royal secretary for war and public works alike. He describes his services from youth to old age, under the first three kings (Teta III, Pepi I, and Mer-en-ra). The country was invaded, and all—including the priests—were bidden to defend it : while friendly negro tribes were to send contingents. Una says that he defeated the "people of the sands," and of the neighbouring sea coasts. Negroes are here first mentioned in writing, but are represented on the 1st dynasty slates. Negro slaves, and boatmen, and galleys, are noticed supplying Egypt with wood, for ships and camps, which came apparently from forests on the Atbara River. Una was governor of Upper Egypt, and is mentioned in texts on five pyramids. The dynasty ended with Queen Nefer-ka-ra (Nitocris), the heroine of many legends. She enlarged the third pyramid (4th dynasty) as a tomb for herself, casing it with red granite from Syene, and naming it "the superior." Dr Birch regards the 6th dynasty as the actual last age of the Old Empire. But we have a pyramid as late as the 12th dynasty.

7th dynasty, at Memphis (say 3500 B.C.), consisted of 70 kings ruling for only 70 days, according to Manetho ; but others give it 5 kings ruling for 70 years. We have little information as to the period (3500 to 3010) of the 7th and down to the 11th dynasty.

8th dynasty, at Memphis : say 3500 to 3350 B.C. Dr Birch says : "After the 6th dynasty a monumental silence announces a national calamity. No tomb, nor pyramid, nor contemporary inscription details its fate, or links it to its successors of the 11th dynasty" (*Rede Lect.*, 1874). Some doubts exist as to this family. [If they were contemporary in lower Egypt with the great 12th dynasty of

Thebes, which dominated the whole country, this silence might be understood perhaps.—ED.]

9th dynasty, at Heracleopolis (*Aḥnas-el-Medīneh* in Lower Egypt): say 3350 to 3240 B.C. These kings also are monumentally obscure.

10th dynasty, at Heracleopolis: say 3240 to 3050 B.C. They were apparently also quiet rulers, in the Nile valley, or Delta.

11th dynasty, at Thebes: say 3050 to 3010 B.C. Manetho gives no names of these kings, any more than for the four preceding dynasties.

12th dynasty, at Thebes, in Upper Egypt: say 3010 to 2850 B.C. This was a powerful family, of whom we know much. They worked the Sinaitic copper and blue-stone mines; and appear to have held Gezer in Philistia, according to scarabs there excavated. Texts of Usertesen I (the 2nd king), occur at Wādy el Maghārah ("cave valley"), and Šarbūt-el-Khādīm ("servant's stone"), in Sinai; and Amen-em-hat n (the 3rd king), raised a temple at the latter site. The story of Saneha begins in the reign of Usertesen I (*Proc. Bib. Arch. Socy.*, xiv, pp. 452-458, in 1891; *Rec. of Past*, New Series, ii, p. 19). Saneha fled from Usertesen to Edom, and to shore lands far north, beyond the limits of Egyptian influence; telling a foreign ruler, Ammiansi, that the Pharoah "did not covet the lands of the north." Lake Moeris and the Labyrinth were constructed in this age. The obelisk of On (Heliopolis), and the tombs of Beni-Ḥasan, are of the same period. Amen-em-hat I, founder of the dynasty, is said to have appeared in a dream to his son Usertesen, giving him good council. It was apparently a golden age of Egyptian prosperity, before the invasion of the Delta by mixed Mongol and Semitic tribes from Syria. The vision (of which six texts are known), urges the monarch to mix with his people, and not merely with his nobles; the glory of a king is to defend the weak and poor (see Mr S. L. Poole, *Contemp. Review*, Feb. 1879). The will of Amen-em-hat I is in the British Museum. The regulation of frontiers, and relations with Asiatics, are evidenced by pictures (see Beni-Ḥasan). The Labyrinth, with its 3000 chambers—serving perhaps as public quarters—was kept in repair henceforth down to the 4th century B.C. Pliny regards it as the parent of the Labyrinth of Krete. Dorians and Ionians probably borrowed their architectural style from the monuments and pillars of this age. Some parts of the ritual appear for the first time on the monuments of the 12th dynasty. The oasis of the Feiyūm was filled by Amen-ern-hat III (the 6th king), by means of a canal dug for 70 miles from the Nile. It became Lake

Moeris, which covered 150 square miles in area. A secondary lake was made by another channel, running N.W. to EI-Ḳarn ("the horn"). Gauges were set up on the Nile at the 2nd cataract (Semneh) in Nubia. Here Usertesen III (the 5th king), was worshiped. The obelisk of On raised by Usertesen I (the 2nd king), was described by Strabo, and stands in the ruins of the old sun temple, with its legend: "The Hor of the Sun: the life of those who are born. . . . The son of the sun-god, Ra Userteseo, friend of the spirits of On. The ever-living golden Hor, the good god and dispenser of life for ever more."

13th dynasty, at Thebes: say 2850 to 2400 B.C. Manetho gives no names of this dynasty, and the Abydos list seems to ignore it. Lenormant considered that the 14th dynasty was contemporary with the 13th. [A text of Rameses III refers to a king of the south, Soknunra, as contemporary with Apepi, the last king of the 15th dynasty. Probably the 13th dynasty was confined to Thebes by the foreign princes of the Delta, the Hyksos and others; it lasted, says Manetho, 453 years, while the Hyksos age lasted some 500 years in all.—ED.] A king Sebek-hotep (worshiping the crocodile) is noticed at Tanis (Zoan in the Delta), and is attributed to the 13th dynasty. Nefer-hotep is called the 22nd king in the Turin papyrus, and he records at Phihe that "Anka was the giver of my life." The Delta was now half Asiatic, and the Theban kings lost power.

14th dynasty, at Xoïs (Sakha): say 2400 to 2200 B.C. The Turanian fondness for confederacies of tribes instead of kingdoms (seen also among Hittites and Etruskans), appears to suggest several small provincial chiefs, ruling at the same time in various Egyptian nomes. The Hyksos (15th dynasty) seem never to have assumed the crowns of either Upper or Lower Egypt. The 14th dynasty was probably contemporary with them, ruling for either 184 or 484 years, according to two statements in Manetho, who gives no names.

15th, 16th, 17th dynasties. In the Delta: say 2200 to 1700 B.C. These were foreign Asiatics, at a time when the 1st dynasty of Babylon was invading Syria (see Babylon). The 15th dynasty were Hyksos (*Hyk-shasu*, "Nomad Rulers," according to Brugseh), and ruled, says Manetho, for 284 years: he gives the names of six kings, the last being Apophis (*Apepi*), whose capital was at Zoan or Tanis (Ṣān), where his name is found (see Hyksos). The 17th dynasty were also "shepherds," ruling for 151 years, so that the total shepherd period was 435 years. The 16th dynasty are called "Greek shepherds," ruling 518 years (perhaps at Naucratis). Nothing is known of them monumentally. The sphynxes found at Tanis were supposed to be the work of the Hyksos, but later scholars say that Apepi

scratched his name on native Egyptian sculptures. The sphynx was, however, both a Hittite and a Babylonian emblem. Apepi (according to Rameses III) worshiped no Egyptian god, but was devoted to Sutekh (or Set, according to Chabas), who was the Hittite chief deity. The Hyksos called themselves *Min* (Brugsch, *Hist. Egt.*, i, p. 234), coming from a country east of Syria, and near Assyria. They appear therefore to have been Minni, or Minyans, from near Lake Van ; and the Minyans of this region (Matiene or Mitanni), in the 15th century B.C., spoke a Turanian language, being apparently of the same stock with the Kassites of Babylon and the Hittites, which agrees with the worship of Sutekh. [Between the 12th and 18th dynasties also, foreign pottery, like that found in Palestine, Kappadokia, and on the shores of the Ægean Sea, appears in Egypt, and is marked with emblems of the "Asianic syllabary" which was used by Hittites, Karians, Kretans, and Kuprians. These emblems also recur in the lower strata of the excavations at Lachish and Gezer in Philistia, indicating the probable derivation of this pottery during the Hyksos age. The Hyksos names of kings given by Manetho are not Egyptian, and after their time Semitic and Akkadian loan words appear, in great numbers, in the Egyptian vocabulary.—ED.]

18th dynasty, at Thebes: about 1700 down to 1400 B.C. The founder of this great conquering dynasty was Ah-mes ("son of the moon"), who first drove the Nubians from Wādy Ḥalfa, and afterwards expelled the foreigners from the Delta. He then undertook public works, -as recorded by his favourite admiral and general Ah-mes, son of Abna. Egyptian war vessels now appeared on the Nile, with chariots drawn by horses (previously, it seems, unknown to the Egyptians, but already used in Asia). White stone was quarried to repair the temples of Amen at Thebes, and of Ptah at Memphis. Ahmes was succeeded, about 1670, by his son Amenophis I (Amen-hotep), whose throne name was Tser-ka-ra. He conquered in the south, and enlarged the great Karnak temple of Thebes. About 1660 he was succeeded by his son, Thothmes I ("child of Thoth"), under whom, for the first time, Egyptian armies overran Syria and entered Mesopotamia, where the 2nd dynasty of Babylon was apparently far less powerful than the first had been. He also added Nubia, as far as Dongola to his empire on the south. His eldest son, Thothmes II, succeeded (Nefer-shau), but seems to have been a weak prince. During the minority of the next king, Thothmes III, brother apparently of Thothmes II, Egypt was ruled by his able elder sister, Hatasu, who was a great worshiper of Amen-Ra. From the text at Ṣarbūt-el-Khādīm, in Sinai, it appears that she was still the actual

ruler in the 16th year of Thothmes III. Including these 16 years he reigned for 54 in all, and began his conquests in Syria in his 22nd year. During 19 years he fought 15 campaigns, and received tribute not only from Palestine and N. Syria, but also from Assyria and Babylon, according to his own records. His last 14 years were apparently peaceful, temples being dedicated in Egypt. Under Hatasu an expedition was sent to bring spices and foreign shrubs from Punt—apparently in Abyssinia or Somaliland. The envoys brought back ebony, apes, leopards, dogs, slaves, gold, silver, and ivory. In the 22nd year Thothmes III (about 1580 B.C.) defeated Hittites and Canaanites near Megiddo, in Central Palestine, and returned laden with spoil. In subsequent campaigns he reached Damascus, and marched thence to Aradus in Phœnicia. In the 32nd year he attacked Sangara the Hittite—probably at Karkemish, where this name was dynastic. He then set up his tablet on the Euphrates, beside that of Thothmes I. The list of conquered towns includes not only Karkemish, but others beyond the Euphrates. He hunted a herd of 120 elephants in this region. He left to his son an empire reaching 1000 miles N. and S., and about 400 miles E. and W. He was brave and determined in war, and equally great in peace. [The names of the conquered cities include 119 in Palestine, and 231 further north. In the south these are all Semitic, but in the north many of the town names survive still in the Turkish nomenclature of N. Syria.—ED.]

Amenhotep II (Ra-aa-Khefru) succeeded his famous father. [His mummy has been recently found in its original tomb, in the outer chamber of which certain mutilated bodies appear to represent slaves sacrificed to accompany him to Hades. See as to this practice under Dead.—ED.] He is said to have slain seven Syrian kings, and to have hanged up their bodies in Egypt. He built temples also, and made his son priest of Amen. This son, Thothmes IV, appears to have been the first to marry an Asiatic wife. His aid was invoked (according to an extant tablet), by Rimmon Nirari (apparently of Assyria), against the Hittites of Mer'ash in N. Syria. The great sphynx was repaired in his reign, and an altar to Har-makhis placed in a shrine between its paws. The chariot of this king has also recently been discovered. He was succeeded (about 1500 B.C.) by his son Amenophis III, who ruled for 36 years. He married Teie, a princess who seems to have been an Asiatic, and a recent scarab (*Proc. Bib. Arch. Socy.*, May 1899, p. 156), shows that she was already his queen in the second year of his reign. In the tenth year, according to another scarab (*Rec. of Past, Old Series*, xii, p. 39)

he married Gilukhepa, daughter of Suttarna, king of Matiene, or Armenia. Thus, for three generations, Semitic and Turanian influence began to reassert itself in Egypt; for Amenophis, son of Amenophis III, married Tadukhepa, granddaughter of Suttarna, and daughter of Dusratta, while yet crown prince (see Amarna and Aten). Amenophis III (whose crown name was Neb-mat-ra, or Nimmutriya), visited Armenia himself and there slew 102 lions. During his reign, after Suttarna's death, the Hittites revolted; and Gebal in Syria, was attacked by 'Abdashērah, the Amorite chief of Lebanon. But this Amorite revolt was not countenanced by Kuri-galzu I of Babylon, who refused to aid the Canaanites; while the Hittites were defeated by Dusratta of Matiene. About the same time, or later, the wild Ḥabiri, or 'Abiri, overran S. Palestine (see Amarna and Hebrews), and slew the rulers of Gezer, Lachish, Askalon, and other cities of Philistia. Amenophis IV acceded after his father had reigned 36 years; and we know him to have been contemporary with Burnaburias of Babylon—about 1440 or 1430 B.C. He was the principal builder of Tell Amarna, though the seals and correspondence of his predecessors are found there also. His throne name was Nefer-Kheper-Ra, or Nabkhuriya. He assumed later the name Khu-en-Aten. In his reign certain texts with the names of Amen seem to have been mutilated; but he is addressed by the Asiatic princes as being, like his father, a worshiper of Amen (as well as of Aten), and the Ritual occurs on his coffin. He was no doubt influenced by his Armenian wife, and his foreign mother, Teie. In his time 'Aziru, son of 'Abdashērah, revolted and captured Semyra, Gebal, Beirut, Sidon, and probably Tyre; while the Hittites of Ḳadesh, under Edugama, invaded Bashan in league with Amorites, and attacked Damascus. This second revolt may have been after the death of Dusratta, to whom a large part of N. Syria—from Ḥaran to Kalkhis (Kinnesrin), appears to have been granted under Egyptian suzerainty, at the time of Tadukhepa's marriage to Amenophis IV. The Hittites of Mer'ash were still independent in this region, and those of Ḳadesh on the Orontes, further S., became so also during this later rebellion. The last-named king of this famous dynasty was Horus (Hor-em-heb: *Proc. Bib. Arch. Socy.*, March 1896), of whom little or nothing is known. His throne name was Meri-en-Amen; and he was apparently a worshiper of Amen, Hor, Thoth, Khem, Set, Maut, Athor, Anuk and other native Egyptian gods. He is called "the lion of the land of Kush . . . like to Mentu, lord of Thebes." His wife was a sister-in-law of Amenophis IV; and he appears to have died about 1400 B.C., or a little earlier. Egyptian chronology is only approximate down to about 800 B.C.

19th dynasty, at Thebes ; about 1400 down to 1200 B.C. The founder Rameses I (Ramessu, enthroned as Men-pehti-ra) appears to have been at war with Sap-lil, the Hittite king of E:adesh, while striving to recover what had, perhaps, been lost during the reign of Amenophis IV. He was succeeded by Meren-ptah, or Seti I, said to have been his son-in-law. This king began by defeating Asiatics at Sharuhēn, east of Gaza, and fought with Mautenar, the Hittite king of Ḳadesh [an inscription with his name was found in 1901 at Tell esh Shehāb, in Bashan, by the Rev. John Kelman.—ED.] His fleets sailed on the Red Sea, but we hear of no naval exploits in the Mediterranean. He began (or continued) a canal from the Mediterranean to the Gulf of Suez, which his son completed; and built temples at Karnak, Thebes, and Abydos. In the “Valley of Kings” he excavated the deepest tomb in the world for himself: the shaft runs 900 feet through solid rock; and here his empty sarcophagus—now in the Sloane Museum—was found by Belzoni in 1817. The mummy, like most of those of the 18th and 19th dynasties, was transferred later to the rocky hiding-place at Deir el Baḥeiri. This coffin is covered with portions of the Ritual, describing Amenti; the boat of Ra; and the punishment of the wicked by Tum and Horus. Seti I calls himself Setimeri-Ptah (“lover of Ptah”); but, on the gates of temples at Karnak and elsewhere, he appears as a worshiper of Amen, Mentu, Shu, Khem, Knef, Sati (Set), Tefnut, Ank, Maut, and other gods. His miners in the deserts between the Red Sea and the Nile (as shown by the stela of Kuban, near Dakē), were perishing for want of water, and (like Moses) he is said to have supplied it: “He spoke to the rock and the water flowed forth.” A shaft was dug for 120 cubits (200 feet); the water at length sprang up to 6 feet above the ground (this being the first known artesian well); and the people cried: “Thou art Ra; whatsoever pleases thy heart shall happen. If thou seek est light in the night, it is so. If thou sayest to the water come up upon the mountain; lo! the ocean will come forth” (see *Rec. of Past*, New Series, vol. v). The tablet of Abydos comes down to Seti I, giving 75 kings before him, from Menes to Nefer-ka-ra (Nitocris) the last of the 6th dynasty, followed by 18 unknown kings; the 57th name is Mentu-hotep, and that of Seti’s father immediately precedes his own. The list differs, however, from that of Sakkara. Seti’s wife, Tua, is believed to have been a daughter of Amenophis IV. He had three sons, the eldest being Miamun (Rameses II), whom he is said to have associated with himself in the government when only 12 years old.

The reign of Rameses II must have begun about 1330 B.C.

He is said in one text to have ruled "when yet in the egg"; and from his mummy (with sparse grey hairs) he appears to have been an old man when he died. Manetho states that he reigned 66 years, so that his son would not succeed till about 1270 B.C. His wars in Syria carried Egyptian arms north of Ḳadesh on Orontes into the Hittite country, and in later years he made a treaty with the Hittite king Kheta-sar on equal terms. He made Tanis (the old Hyksos capital) his chief city in Lower Egypt, calling it Pi-Rameses ("capital of Rameses"); and his inscriptions are found here, and at Tell Maskhutah, or Pithom, in the same district.

The city of Rameses (probably Tanis) could not apparently have been so named before the commencement of the 19th dynasty at earliest (see Gen. xlvii, 11; Ex. i, 11); but to suppose that Joseph lived in this age would cause inextricable confusion, if Israel dwelt 430 years in Egypt: for in that case the Exodus would be brought down to 900 B.C.—a century later than the approximate date of Solomon's accession; whereas we know from the "Black Obelisk" that Jehu was reigning about 840 B.C. Renouf (*Proc. Bib. Arch. Socy.*, Dec. 1893) says that: "Egyptian records know absolutely nothing about Israelites"; and he adds: "We may dissociate Moses and the Exodus from the date of any Rameses, but we cannot so dissociate the writer of the sacred narratives. He did not live before the great Rameses, and he may have lived many centuries later. The further back the Exodus is placed, the more clear it becomes that the Pentateuch could not have been written by Moses, and the less claim has the narrative to be considered contemporaneous, or even recent, history."

On the S. wall of the Karnak temple the siege of Askalon by a Rameses, supposed by Brugsch to be Rameses II, is represented. A rock text at the mouth of the Dog River, N. of Beirut, shows that Rameses II was there with his army in his 4th and 10th years. Other texts of his reign occur at Sidon, and at Sheikh S'ad in Bashan. In his 5th year a great league of northern nations, "from the extreme end of the sea to the land of the Hittites" was formed to oppose him (Brugsch, *Hist. Egt.*, ii, p. 44). The names of the tribes include many that are the subject of learned disputes, but among them we find Hittites, and people of Aradus, and Aleppo, and Gozan, with those of Naharina (Naharaīm), gathering under the prince of the Kheta or Hittites (*Rec. of Past*, Old Series, i, p. 67). Ḳadesh and Karkemish are named, with the Masu (Mysians), Pidasas (Pedasos), Leka (Lycians or Ligyes), Dardani (Dardanos), and others. [The Kassites were then ruling in Babylon, and the whole Turanian power,

from Asia Minor and Syria to Mesopotamia—perhaps aided by Aryans (see Rameses III, below)—was leagued against Egypt.—ED.] In his 8th year Rameses II conquered certain towns in lower Galilee, including Dapur or Tabor and Shalama : [this may be *Sūlem* (Shunem), to which are added Marama (*Meirūn*), Beta Antha (*Ainata*, Beth 'Anath), and Kalopu (perhaps *Shelabūn*), with 'Ain Anamim—ED.]. The conquest of Ḳadesh on Orontes (*Ḳades*) followed the defeat of the league. The army appears ("Third Sallier Papyrus") to have advanced by Beirūt and the valley of the Eleutherus ; and Rameses himself narrowly escaped from a Hittite ambushade, through which he dashed with his wonted bravery. Eventually he overthrew them ; and their king humbly sued for peace. An honourable and friendly treaty was concluded for mutual protection ; and, in the 34th year of the reign of Rameses II, King Kheta-sira (of Ḳadesh) brought to Egypt his daughter, who was admired by the Pharaoh, and who received the name Ur-ma-nefer-ra. Up to his 21st year Rameses continued to march and fight for empire in Asia (Brugsch, *Hist. Egt.*, ii, p. 63). Many otherwise learned critics still maintain that the Exodus took place during the active reign of Rameses II. Even in 1896 Dr E. Mahler published a volume to show that "the flight was in 1335, the 13th year of Rameses II, which is proved from the Amarna tablets, showing the synchronism of the reigns of Amenophis IV and Burnahurias and Assur-uballid." The connection is not apparent ; and the coincidence of reign certainly does not fix exactly the accession of Rameses (see Babylon).

[Another valuable record of this reign relates the adventures of an Egyptian in Syria (*Rec. of Past*, Old Series, i, p. 108). He travelled from the land of the Hittites by Ḳadesh to Gebal, Beirūt, Sidon, and Sarepta. He mentions Tyre on its island with a double port ; and names many cities of Galilee, and the Jordan River, with Megiddo. The country was full of robbers ; but friendly chiefs gave him camel's flesh. His chariot was repaired at Joppa, whence he returned home by Rehoboth, Gaza, and Raphia.—ED.]

Rameses built granaries in the desert near the Delta, and a wall 90 miles long, from Heliopolis to Pelusium, to keep out the wandering tribes on the borders of Egypt. The age was one of great literary activity, and we find "writers on history, divinity, practical philosophy, epistolary correspondence, poetry, and morals." "Pentaur, the epic poet," wrote the Lay of Rameses Victorious. Enna, the State librarian, was the first novelist, writing the *Tale of the Two Brothers*, Anpu (Anubis), and Bāta ("the earth soul"), which contains an episode recalling the story of Joseph and Potiphar's wife. [This folk-lore tale

describes how Bāta, when accused by his brother's wife, cut off his phallus which a fish swallowed. He heard the cows talking, and fled to the cedar tree in the East, where he left his heart, and met a beautiful witch. The sea carried a scented lock of her hair to Egypt, and the king sent an army to find her. Bāta was slain, and became a Persea tree, a chip of which the witch swallowed, and he was thus reborn a king. The incident of the scented hair occurs in a Hindu tale : and other legends of this age in Egypt recall Aryan myths.—ED.] The fragmentary Turin papyrus, giving the dates of kings, also belonged to this age originally. Rameses II was a great builder, and constructed the Ramesseum at Thebes, and the beautiful rock temples of Abu Simbel. He completed the “Hall of Columns” at Karnak ; and from its bas reliefs we learn much as to his conquest of Ḳadesh and other cities. He died in old age, and his mummy presents a very striking countenance, more Asiatic than Egyptian, with a powerful, aquiline nose. He did not however scruple to erase the names of former kings (even it is said of his own father), to substitute his own in records of conquest. He was worshiped in temples as “the just and vigilant one, the son of the sun, of Amen, Ptah, and Horus.” “Resting,” says Dean Stanley, “in awful majesty, after the conquest of all the known world.” He appears to be the Sesostris of the Greeks, whose conquests extended to the shores of the Ægean Sea according to Herodotos, the name being the Egyptian Se-sopt-ra.

About 1270 B.C. Rameses II was succeeded by his eldest surviving son Merenptah II (the first so named being Seti I), or the Mineptah of Manetho. His throne name was Hotep-hi-ma (“he who trusts in truth”) ; and he maintained the power of Egypt, and the Hittite alliance. The “White Libyans” [apparently Greek colonists from Krete, in accord with Greek tradition—ED.], raided the W. borders of Egypt in his reign, in alliance with tribes from the north. They threatened On and Memphis, but the generals of Mineptah “defeated the invaders totally and irremediably” (*Rec. of Past*, Old Series, iii, p. 39) ; and afterwards it appears that Libyans were found in Egyptian service as “most trusted troops.” [Among the names of tribes allied to the Libyans we find Akausha (supposed to be Achæans), Tursba or Tulsha (people of Tros, Thrace, or Tlos), Shartana (Sardians), and others “of the lands of the sea.” Of Libyans 6359 were killed and of the allies 2370 : the Libyan prisoners included 218 women of vanquished chiefs ; and 9376 weapons were taken from 9111 men. “They came to the land of Khemi (Egypt) to search for possessions,” but were defeated after “six hours of slaughter.” Mineptah also sent to the land of the Pettishu, “which I made to take corn in boats to

give life to the land of the Kheta : for I am he to whom the gods have brought all support : the world is under my power : king of the upper and lower country, Ba-en-ra ('soul of Ra'), beloved of Amen, son of the sun—Meren-ptah."—ED.] In 1896 Prof. W. M. Flinders Petrie (*Academy*, 11th April ; *Contemporary Review*, May) published an account of a granite stela of Amenophis III, found face downwards in a wall, with a later text of Meren-ptah, supposed to be Mineptah II. It refers to the victory; and, in the last paragraph, the king says : "Vanquished are the Tahennu (N. Africans) : the Kheta (Hittites) are quieted : ravished is Pa-Kanana (noticed by the Mohar of the reign of Rameses II as being near Tyre) with all violence ; taken is Askadna : Yenu of the Amu (Yanoah near Tyre) is made as though it had not existed : the people I-si-ra-il-u is spoiled, it has no seed, Syria (Ruten, or Khar) has become as the widows (*Khar*) of the land of Egypt : all lands together are at peace." This name Isirailu has the determinatives of man and woman (*Athenæum*, 25th April 1896), evidently applying to a race and not to a city. [The suggestion that we should read "Jezreel" is also objectionable, as the word does not contain the letter z, or the guttural 'ain, in the Egyptian.—ED.] If we have here a notice of Israel in Palestine about 1270 to 1260 B.C., we must discard the legend attributed to Manetho, which would place the date of the Exodus in the reign of an Amenophis, following Rameses II and supposed to be Mineptah. It relates (according to Josephus, who entirely discredits it) that, after a rebellion of a leprous people led by Osarsiph they were expelled, and founded Jerusalem. But Renouf (*Proc. Bib. Arch. Socy.*, December 1893) warned us that "no importance should be attached to any of the statements attributed to Manetho, when they cannot be verified by the monuments" (see Hebrews).

Mineptah II was succeeded by his son Seti II, or Mineptah III, who appears to have lived quietly at Thebes. On the rocks of Abu Simbel there is notice of his conquests in Nubia ; and Brugsch believes that "his rule was acknowledged in the far north-east" (*Hist. Egt.*, ii, p. 133). There is some doubt as to the successor of this king (Set-nakht, or Miamun II, according to Brugsch; Meri-en-Ptah or Siptah according to others); but the great 19th dynasty sank in decay, and anarchy followed about 1200 B.C. According to Rameses III a Syrian or Phamician named H̄aris, or H̄arith, ruled in the Delta during this period. Papyri of the 19th or 20th dynasty, found in 1894, speak of workmen employed in the necropolis of Thebes, with notice of their sickness, bad morals, and revolt for non-payment of their wages ; and it was at this time, apparently,

that the great Pharaohs were removed from their coffins to the hiding-place at Deir-el-Baheiri, being stolen—some suppose—by the tomb excavators.

20th dynasty, at Thebes; about 1200 down to 1060 B.C. This age is not yet clearly known. Set-nakht, according to his son Rameses III, “established his authority by prompt and vigorous measures.” He seems to have been a relative, if not a son, of Seti II. He was “like the god Khepra-Sutekh in his fury: he put in order the lands that had revolted, executed the rebellious, and purified the throne; set up temples, and prescribed their services and laws.” Rameses III is called “the last of the great Pharaohs,” and is known to us by the Harris papyri, and by sculptures at Medinet Habu. He appears to have fought in Mt. Seir and the Sinaitic desert, and with the Mediterranean races in the north. From pictures of his reign we know that many of these were light-complexioned peoples, with blue eyes, and long side-locks like those of early Greek statues, wearing also horned helmets such as occur on Mycenæan vases. The list of tribes who attacked Egypt “by sea and land,” and who wasted Aradus and Karkemish, and “camped in the land of the Amorites”—that is to say in the Lebanon—includes the Hittites, and the Kati (of Kappadokia), the Amorites, and the Danau (Danai or Greeks), with the Zakkar (of Mt. Zagreus), and the Purosata or Pilista. Rameses III appears to have pursued them to Cilicia and Cyprus, and afterwards deported Shardana (Sardians) to Egypt, and settled the Uashuash (Libyans) at the Ramesseum, receiving tribute also from Ruten or Syria (Brugsch, *Hist. Egt.*, ii, p. 140-152). His conquests include (*Rec. of Past*, New Series, vi, pp. 31-45) a list of 39 towns. [The position of these is disputed in most cases; but they are admitted to include Aleppo and Karkemish in Syria; Adana in Cilicia with Soli; and, in Cyprus, Idalion, Kition, and Kabyra.—ED.]

Rameses III made a great reservoir near Suez, and reopened the Sinaitic mines. He suppressed a serious palace plot; and it is recorded that “the weakest woman could travel unmolested wherever she wished, and mercenary soldiers reposed at ease in their cities.” With his death the palmy period of Egyptian history closes. He never mentions any Hebrews; and we may suppose that their judges were merely local sheikhs, mainly in the mountains, whose deeds were magnified by later Hebrew writers. We know very little about the later kings of this dynasty, who appear to have borne the name of Rameses as a rule. A king Meri-tum followed Rameses VI; and about 1060 B.C. the dynasty fell into decay, Egypt being then apparently under Assyrian

influence. The priests of Amen rose to protect themselves, and Rameses IX is represented leaning on a priest. The connection with Mesopotamia seems to be indicated by a story which relates how the ark of Khonsu was sent away "a 17 months' journey," to heal a princess in Baktān, where perhaps Tiglath Pileser I was ruling.

21st *dynasty*, in Thebes; about 1060 down to 960 B.C. The high priest of Amen in Tanis, Her-hor, was a friend of Rameses XIII, and became king, having, it is believed, married a princess of Nineveh. Egypt was perhaps in friendly relationship with the rising power of Assyria. In this age (see Brugsch, *Hist. Egt.*, ii, p. 192) we read of a Rameses who married the daughter of Palaskhalmes the great king of Assyria; but Assyrian history is unknown during the 11th century B.C. We hear also of a certain Naromat (perhaps Naram-Addu, "Hadad be exalted") son of "Sheshonk (Shishak) great king of Assyria," and himself "great king of Assyria, king of kings," as having been buried at Abydos, where a statue was erected in his honour. He appears to have been the son of an Egyptian princess Mehet-en-nukh. The second king of the dynasty was Pi-ankh; and the third, Pi-netem I, is noticed in Tanis. This dynasty would be contemporary with the reigns of David and Solomon, and it appears that the Egyptians then attacked Gezer in Palestine (1 Kings iii, 1; ix, 16), being allied according to the Bible with the Hebrews. Egypt, however, had not relinquished its claims to suzerainty, as the next episode in its history shows.

22nd *dynasty*, at Bubastis; about 960 down to 840 B.C. The first King Sheshonk, or Shishak, assembled a great army (2 Chron. xii, 2), and attacked Palestine after the death of Solomon. He was apparently a son of Naromat, and thus an ally of Assyria. He has left us a list of 133 towns in Palestine, extending to Galilee, which he conquered. Rehoboam was only allowed to reign in Judah as a tributary of Egypt, and Jeroboam found refuge in Egypt when flying from Solomon. The name Yuda-Malak, in the list of Shishak, is that of a town (perhaps Jehud of Dan) not of a "king of Judah" [which would be bad grammar in Egyptian speech—ED.]. The second king of the dynasty was Usarkon I: who appears to be the Zerah of Ethiopia (2 Chron. xiv, 9) who attacked Asa of Judah. Takelut I (perhaps Tiglath), the 6th king according to Manetho, was succeeded by Usarkon II; and the last three were Sheshonk II, Takelut II, and Sheshonk III. [As far as known, therefore, nearly all the kings of this dynasty seem to have borne names connecting them with Assyria.—ED.]

23rd dynasty, at Tanis and Thebes ; about 840 down to 750 B.C. Four kings are noticed by Manetho, but there are no monumental records of their history.

24th dynasty ; a single king Bochoris is noticed by Manetho, and was captured about 744 B.C. by Sabaco.

25th dynasty. These kings appear to have been Ethiopians ruling from Napata (*Jebel Barkal*), the dynasty (consisting of three kings, Sabaco, Sevechus, and Tarako or Tirhakah, according to Manetho) lasted till 670 B.C., when the latter was taken prisoner by Esarhaddon of Assyria (as represented on a bas relief at Samala in N. Syria) after the destruction of his palace at Memphis. [According to Sennacherib Egypt had several small kinglets in this age ; and if Tirhakah was king of Ethiopia about 702 B.C. (2 Kings xix, 9) he must have reigned some 32 years. Manetho gives him only 18 ; but his total of 40 for the dynasty appears to be too short to agree with Assyrian dates ; for Sevechus was the King So (2 Kings xvii, 4) whose aid Hoshea invoked against Assyria, about 730 B.C.—ED.] In 670 B.C. Egypt became a satrapy of Assyria under Esarhaddon. Tirhakah calls himself “ King of Khemi, of Tesher (the Red Sea region), and of Kep-Kep or Nubia.” He appears, according to a recent discovery, to have pursued the retreating Sennacherib (in 702 B.C.) to Syria, though previously defeated by him in the plains near Joppa, when Sennacherib shut up Hezekiah in Jerusalem, and carried off 200,150 captives from towns of Judah.

26th dynasty. From 670 to 527 B.C., the dates being now controlled by Assyrian records. [On the death of Esarhaddon, in Egypt, Assurbani-paJ acceded in 668 B.C. Assyria was now suzerain from Elam to Egypt, but the tributary nations were all discontented. In 648 he was involved in a great struggle with his brother at Babylon, and after that in a long Elamite war. On his death the power of Assyria rapidly decayed from about 625 to 610 B.C., when Nineveh, already ruined by the Scythian incursions, was destroyed by the allied Babylonians and Medes. The Babylonians were conquered by Cyrus in 538, and Cambyses conquered Egypt in 527 B.C. Manetho gives 9 kings for the 26th dynasty, of whom the third was Necho I, who, according to Brugsch, was deposed by Assur-bani-pal and taken prisoner to Nineveh, but afterwards re-established as a tributary ruler at Sais and Memphis. His successor, Psammetichus, ruled 54 years, followed by Necho II, who attacked Josiah, king of Judah, about 607 B.C. (2 Kings xxiii, 34). The 7th king was Hophra, and the 8th, Amasis.—ED.] Psammetichus I was a Libyan who, aided by Gyges, king of Lydia, asserted his independence of

Assyria. His name as an Æthiopic word is rendered “son of the sun.” He introduced Phœnician, Karian, and Greek mercenaries into Egypt, whose rough texts are found at Abu Simbel. He is said to have built a temple to Ptah at Aradus in Phœnicia ; but, about 630 B.C., all western Asia was devastated by the Scythians, who advanced to the borders of Egypt from the Caucasus. Psammetichus repaired the Theban temples, and added a great court to that of Ptah at Memphis. He excavated the great Apis mausoleum at Sakkara. In his time also the Phœnicians, starting from Suez, circumnavigated Africa.

Necho (Nuku II), the successor of Psammetichus, undertook a ship canal from the Bitter Lakes to Suez, but desisted after losing some 120,000 workmen. In 608 he attacked Palestine, but soon after was defeated by Nebuchadnezzar (Nabu-kudur-uşur) of Babylon, at Karkemish on the Euphrates. After his death, and the short reign of Psammetichus II, Apries or Hophra acceded about 590 B.C. (Jer. xliv, 30) ; he appears to have been killed by Nebuchadnezzar when he invaded Egypt as far as Syene in 568 B.C.: Ahmes or Amasis was then set on the throne, as a Babylonian tributary. He favoured the introduction of foreign art and trade, and established Greeks at Naucratis. When the power of Babylon began to wane, on the death of Nebuchadnezzar, Amasis seized on Cyprus, and demanded tribute from Phœnicia. He imprudently allied himself with Crœsus against the rising power of Cyrus, and shortly after his death Cambyses, son of Cyrus, entered Egypt, and Psammetichus III was slain, with some 2000 of his leading men. Thus ended the long line of the Pharaohs, and Egypt became a Persian province.

27th dynasty, from 527 to 405 B.C. This consisted of Persians to the death of Darius II. The temples of Egypt were preserved by the tolerant Persians, and no stranger was allowed to defile them; at Sais Cambyses is described as “the friend of all the gods and guardian of the temples” (Brugsch, *Hist. Egt.*, ii, pp. 294-296). He offered libations to “The Everlasting One,” in the temple of Neith, and this title was that given to Osiris by his Egyptian subjects. Darius I (521 to 485 B.C.) also dedicated a temple to Amen near El Khârjeh, and here a text of Darius II (about 424 B.C.) says that it “stands in remembrance of my father the great god Amen-Ra.” About 485 B.C., however, Egypt strove to shake off the Persian yoke, when Xerxes (485 to 464 B.C.) succeeded Darius I, and became involved in his great war on Greece: it again revolted in 460 B.C. from Artaxerxes I, with Athenian aid, and was not subdued for five years.

28th dynasty. Amertreus of Sais revolted in 405 B.C. on the accession of Artaxerxes II, or perhaps earlier; and was not subdued for 6 years.

29th dynasty—Mendesians, ruling for 20 years according to Manetho (about 400 to 380 B.C.). During this period Evagoras of Cyprus revolted from Persia (391 to 385 B.C.), and was supported by aid of 50 Egyptian galleys.

30th dynasty—the Sebenytic; consisting of three kings, 380 to 340 B.C. This was the last attempt of the Egyptians to recover their freedom. In 351 B.C. Nectanebo was set up in Egypt as a Pharaoh, supported by the Greeks. The Phœnicians drove out their Persian governors from Syria and Cilicia. But Artaxerxes III (Okhos) succeeded in detaching Tennes, king of Sidon, and enlisted 10,000 Greeks from Thebes, Argos, and Asia Minor—enemies of the Athenians and Spartans. The treachery of Tennes led to the ruin of the alliance against Persia, but on his submission, he was put to death. Nectanebo—the last Egyptian king—fled to Ethiopia, and never returned.

31st dynasty. This merely consisted of the last kings of Persia, “Okhos, Arus, and Darius,” according to Manetho—from 340 to 332 B.C., when Alexander the Great conquered Egypt. Even as late as this period we find the ancient Egyptian gods still worshiped, including according to inscriptions “Khnum the lord of all gods,” and “Tum the great primordial male power, the ram, the begetter” (Brugsch).

Ekash-takā. The daughter of Prajā-pati (the creator) and the mother of Indra and Soma.

Ekbātana. Otherwise Agbatana (Aiskhulos). A name given to several fortresses in Greek works, in Media, Persia, and even on Mt. Karmel. The most famous is the palace-citadel of the Median king Deioces, supposed to be Ḥamadān at the foot of Mt. Elvand. Herodotos describes it as having seven surrounding walls, each painted a different color, like the Babylonian Ziggurats (see Architecture). It is supposed that Akhmetha (Ezra vi, 2), the fort (*Bīrah*) of the Medes, was the same (*Proc. Bib. Arch. Socy.*, June 1893). Persepolis, Ispahān, and the Arsacid fortress Europus, were so named. [Probably it is Akkadian, viz. Ak-bata-na, “height of the fort,” rendered Ḥama-danu, or “strong enclosure,” in Semitic speech.—ED.]

El. Elah. Elohim. Hebrew: “strong one.” (Assyrian *ilu*,

ili, ilāni : Arabic *Alah*.) The name for “God” or “Lord” in all Semitic languages. [In Assyrian, and in the Amarna letters, the plural (*Ili*, or Elohim) is used as a singular, and as a title for kings. —ED.] From the same root come names for high trees, Elah, “terebinth,” and “oak” (also Elon and Allon); as also perhaps *Ail* “ram,” *Ayil* “buck” [from the cognate root *Ail* “strong” —ED.]. The Elohim, or Ālē-īm, were gods of trees—see Abraham’s oak-tree shrines at Shechem and Hebron (“the oak of Moreh,” Gen. xii, 6 : xxxiii, 20 : xxxv, 4: Josh. xxiv, 26 : “the oaks of Mamre,” Gen. xiii, 18 : xviii, 1, 4: the “oak” of Bethel, Gen. xxxv, 8).

Elagabalus. Otherwise Heliogabalus. The Aramaik Elagabal (“god of the mountain”), a deity worshiped at Emesa (Homs), in Central Syria, as a “large black stone.” Bassianus (commonly called Heliogabalus), the high priest of this shrine, was the grandson of Julia of Emesa, sister of the Empress Julia Domna, and so became Emperor of Rome at the age of 14 years, by the favour of the legionaries of Syria in 218 A.C. He assumed the name Marcus Aurelius Antoninus Pius, in memory of his famous Antonine predecessors. He built the great Ba’albek temple, and carried the black stone of Elagabalus to Rome, where it was solemnly married to Venus Urania. After four years of foolish, corrupt, and superstitious rule, he was murdered by his own soldiers, and the body thrown into the Tiber (222 A.C.), whence he was nicknamed Tiberinus.

’Elam. Hebrew : “high land.” The plateau of W. Persia, east of the Tigris. [The Akkadian name is Si-nim, “high region,” Babylonian ’Elamu. See Isaiah xlix, 12.—ED.]

Elapatra. Sanskrit. A powerful serpent, hero, or deity, son of Kadru, a daughter of Daksha, and of Kāsyapa (the sun) : she produced a thousand many-headed snakes.

Elburz. The mountain chain N. of Teheran (see Damavand and Elvand), rising 18,600 feet above sea level, with many peaks 10,000 feet high. It was the Persian “world mountain,” Hara-barazaite, or Halā-barjāt.

Elektra. Greek. The daughter of Okeanos and Tethys, the “bright one,” wife of Athamas (Tammuz), also a daughter of Iris, the rainbow. She bore Dardanos, and Iason, to Ilios—a sky god ; and through grief for the destruction of Troy (Ilion), she was changed into one of the Pleiades.

Eleos. An Athenian god of “mercy.”

Elephant. This revered and royal animal symbolises wisdom in India (see Ganesa), but was not generally worshiped. It was the carrier and symbol of Indra; and Buddha took the form of a white elephant in the womb of Maya, which is the reason why it is sacred in Barmah. The range of the elephant in W. Asia appears to have been considerably wider in earlier ages. Carved ivory figures of elephants are mentioned as offerings even in the reign of Khufu (2nd king of 4th dynasty) in Egypt, and they decorate the coffin of Antef II. About 1580 B.C., Thothmes III hunted 120 wild elephants near Ni (Ninus Vetus), on the Euphrates; and a picture of his reign shows a Syrian leading a young elephant as a present to Egypt. Ivory is also noticed as part of the tribute from Syria. About 850 B.C. the elephant appears, with apes, Baktrian camels, a buffaloe, and a rhinoceros, on the “black obelisk” of Shalmaneser in Assyria. In 702 B.C. Sennacherib received ivory thrones from Hezekiah of Judah, recalling Solomon’s ivory throne. About 490 to 403 B.C., Phidias in Greece used ivory for statues. In China (1700 to 1100 B.C.), the Shang dynasty imported ivory, with apes, peacocks, tortoise-shell, and pearls (Sir George Birdwood, *Athenæum*, 22nd June 1895). Apes still exist in China, elephants probably came from Barmah. The “horns” of the Am-shi (“bullstooth”) hunted by Tiglath Pileser I (1130 B.C.), near the Euphrates, are variously regarded as elephants’ teeth or horns of the wild bull. Ivory (*Shen-habīm*, “tooth of elephants”), came from Tarshish [Tarsus—ED.] in Solomon’s time, according to the Bible (1 Kings x, 22). The Hebrew *Hab* is probably the Sanskrit *Ibha* (used also in Tamil) for “elephant” (*Manu*, vi, 121, *Ibha-danta*, “elephant’s tooth” or ivory). In India *hati* is the hand-nosed one.” Homer (about 750 B.C. or later) speaks of *elephas*, for ivory, as do Pindar, Hesiod, Herodotos, and Aristotle. Ivory objects are found early at Troy, and in Karia and other parts of Asia Minor, as well as in Syria. Elephants were used by both Persians and Indians against Alexander the Great (330 B.C.), and by the Seleucidæ in Syria. Ptolemy Philadelphos (283-247 B.C.) organised elephant farms in Abyssinia, or in Somali land, and had 400 African war elephants. Pyrrhus defeated the Romans (280 B.C.) by bringing elephants to Italy; about 250 B.C. they are commonly represented in Indian cave-temples. The Carthaginians apparently tamed the African elephant, and Hannibal (218 B.C.) brought them over the Alps. The Romans called them “Lucanian bulls.” The word *elephas*, for elephant and ivory (Arabic *El-fīl*), is the Semitic

aleph or *alpu*, “bull” or “ox.” [The word *eb* signified “elephant” in Egyptian, like the Hebrew *hab* (see Abu). The Assyrian word *biri* for “ivory” is probably the origin of the Greek *ebur*; and this ivory was known first, apparently, by Semitic trade in Europe.—ED.] (see Behemoth).

Elephanta, or Ghārā-puri. A celebrated sacred islet in the Bombay harbour, about 6 miles from the city, and 4 miles from the coast. It is named from a large stone elephant (*gāj* or *gārj*), which stood near the usual landing-place, close to the cave-temple of Siva. In 1814 this elephant began to decay, and was reconstructed in 1864 being transferred to the Victoria gardens in Bombay. A large stone horse, once in the valley between the two hills of the island, has disappeared. The trap rock weathers easily, and the great cave (about 130 ft. square, and 15 to 18 ft. high), is now half filled up. A winding path leads up to the entrance, 250 ft. above the sea. On entering we are faced by a colossal three-faced bust of the Tri-murti or Trinity—Siva as Creator, Preserver, and Destroyer. Other statues of the god, some 40 or 50 figures, are cut in the rock. In a chapel 15 ft. square there are 8 nude figures, 13 to 14 ft. high, guarding the lingam, on the top of which the sun setting in the west shines, through an orifice. This so-called “wishing stone” is 2 ft. in diameter, and 3 ft. high, standing in an Ārga (see Ārga), which is filled with *ghee* or melted butter, or with juices of plants, rice, etc., with which pious Hindus constantly anoint the lingam. They collect the drippings to anoint themselves, as a cure for sickness, or for fertilising purposes. East of the Tri-murti is the famous Ardhanār-Isvara figure, half male, half female, now much mutilated (see *Rivers of Life*, i, plate xiv). It represents the legend of creation (see under its name, and under Brāhma). Other caves on the island have been plundered by foreigners. They contain strange phallic figures (see Payne Knight, *Worship of Priapus*). The site is visited in February (see Siva-Ratri). Fergusson supposes the caves to date from our 8th or 9th century (see Elora).

Elephantis. See Abu.

Eleusis. The city of the mysteries of Eleusina, or Dē-mētēr, crowned by her great fire shrine, with its huge statue of Zeus. Broadly stated, the rites were those of the worship of the mysterious phenomena of nature, especially as manifested in fertile spring and fruit-laden autumn. M. F. Lenormant (*Contemporary Review*, 1880) speaks of “phenomena converted into divine figures, and theological poetry

running into Pantheism, and anthropomorphism developing legendary history." In course of time when men became enlightened, and found that the gods and their legends were unreal and their old faith unfounded, they charged their priests with having invented it all for their own benefit—which indeed had long been the case. Theological chaos followed, and true religion would have perished with the gods, but for philosophers like Sokrates, to whom they gave hemlock as poison. The Orpheans claimed to have established the Eleusinian rites, in honour of Dēmētēr and Persephone. Others said they came from Egypt. The site was one that nature worshipers were likely very early to select. It lies at the foot of the S.E. extremity of a rocky akropolis, guarding the sacred and fertile Rhavian plains. The tribes said that Dēmētēr here first produced corn ; and they used for centuries to reap it for the making of sacrificial cakes. Here they showed the threshing-floor of Triptolemos, and the Holy Mother's well (*Kalli-khoron Phnar*) where women used to sing and dance, especially when in autumn they celebrated the descent of Persephonē beneath the earth, and garnered its fruits with wild rejoicings. Beside the well stood (as the lingam now still stands by wells in India) the *Agelastos Petra*, round which they danced, chanting cyclic hymns. It was called the "sad rock" (*Triste Saxum*), from the legend that here Demeter (as Arnobius relates) sat in sad misery, mourning her child, till roused by Baubo the naughty nurse (see Baubo). The "sacred way" led from the east, first to the temple of Triptolemos (now the church of St Zacharias), and, by the Propylæa of Artemis and Poseidōn, to the great temple of Dē-mētēr—mother earth. Here the *epopts*, or initiates, contemplated in the dark interior the "mysteries"—the phallus, the sacred egg and serpent, and the kista or ark. Here Zeus was said to have placed the testes cut from the goat in the lap of the goddess (see Thos. Taylor, *Eleusinia*) ; for the oldest cult was a coarse nature worship. The services were held in the dark adytum of the rock-cut shrine (see plan, *Athenæum*, 22nd August 1885), a pillared hall (50 by 54 metres), with rock-cut seats in tiers 20 feet deep, capable of holding 3000 persons. There were four side entrances, and two from the front colonnade to the S.E. The temple was windowless ; but the mysteries were celebrated by night, with rites that Orpheans called "Omphalik" (Lenormant, as above, p. 426). They resembled those of Bakkhos (or Zagreos) at Delphi. The phallus was a symbol in the processions ; but the spring rites were in honour of the mother of nature, whose daughter Persephonē (the seed) had been buried in Hades or earth, whence arose fear lest she should not rise again. Over the entrance to the shrine were the

enigmatical words “Konx Ompax,” which were reiterated over the initiated. Above the white marble fane was the colossal statue of Zeus, calm and majestic. On either side of the sacred way was a smiling figure of the loving Mother, greeting novitiates, as they were led, crowned with myrtle, to her doorway. Here they halted, and were baptised with holy water, and asked in a solemnly intoned chant: “Art thou free from crime, pure in word and deed: only if so enter thou here, else will the gods destroy thee, and this portal will be to thee the shadow of death. Though weak and thoughtless, if thou aspire to combat the world, and to perfect thyself, approach the gods, and they will help thee.” Baptism was the first, and the most important, rite of Eleusis. The hierophant then relinquished his original name forever, if a priest, receiving a new and holy name, which could only be told, under seal of secrecy, and to initiates (see Rev. ii, 17).

The “Greater Mysteries” were those of the month Boedrōmion, lasting nine days at the season of ingathering, in September and October. They began with fasting, and baptism in the sea, with solemn processions, and offerings of fish, fruits, and grain, to the gods—or rather to their priests. Women then carried mystic “cists,” or boxes, symbolising the expected fruits to be received from the deities. There were torch-light processions in honour of Iakkhos, son of Dē-mētēr, with sacrifices following. The worshipers partook of the Eucharistic cake (see Buns), with fruits, and water mingled with wine. They then broke up, to celebrate games and rejoicings, when universal licence was permitted (see Africa, and Australia). There was (as among savages) need for the oaths of secrecy which were demanded of the initiates: for, according to Lenormant (following ancient writers), they were conducted to a dark chamber to witness the “great sacrifice of nature” performed by a god and a goddess. The lesser mysteries took place in the month Anthestērion, in February, beginning with the sacrifice of a sow, with rites as above, but now lugubrious since fear for the newly buried seed kept the hearts of all in a state of doubt and dread.

[Arnobius and Clement of Alexandria appear to have been initiates, and hint plainly at the phallic emblems, revealed to epopts after “many sighings of the seers.” That the initiated believed in nothing but the dual principle of nature (see Druses) seems to be indicated by the fact that Alcibiades, after initiation, mutilated the statues of Hermes at Athens. Sokrates spoke of the mysteries as giving glorious hopes of immortality. Cicero said that the initiates not only received lessons that made life more agreeable, but that they also drew from them

hopes for the moment of death. At Eleusis the wandering mother had offered herself as a nurse for Demophōon, the child of King Celeus, and the parents were alarmed to find her bathing the infant with fire. The passers-by were greeted by the celebrants with rude jests. A posset of barley meal, mint, and water was drunk. The greater mysteries, in autumn, were held as follows :—1st day, that of assembly ; 2nd, of baptism, with the cry “ Mistai to the Sea,” where they were purified on the shore hard by ; 3rd, the fast day ; 4th, the day of baskets, holding pomegranates and poppy seeds, and borne on a car, together with the kistai, or chests, carried by women ; 5th, the day of lamps and torches ; 6th, the great day of Iakkhos (Dionusos), with a procession carrying his statue : by night the epopts were initiated ; 7th, the day of jests and games ; 8th, that of Epidauria, in honour of the healing god Asklēpios ; 9th, the day of libations, when water was poured out towards the east, and wine towards the west. See F. Lenormant, *Eleusis*, 1860 : *Voie Sacrée Eleusinienne*, 1864.—ED.]

Eleuthēria. Rites celebrated at Eleuthera in Boiotia, by tribes claiming descent from Aithusa, a daughter of Poseidōn. They adored Dionūsos as an incarnation of Helios, the sun, with sacrifices of bulls, and very licentious customs.

Elicius. Latin. A name for Jupiter. Numa’s altar to Elicius stood on the Aventine hill.

Elijah. Elish’a. Hebrew prophets, of whom there were many mythical tales. Their names mean “Yah is my God,” and “God saves.” Elijah, among Arabs, is the mysterious el-Khudr—“the green one” (who is also, among Christians, St George), typifying verdant nature (see Green). He is, with Enoch, one of the fabled guardians of paradise. The Jews, from the middle ages downwards, have regarded Elijah as a mysterious being who guards men from birth to death. He beats those who pray behind (or N. of) a synagogue. At weddings a chair is placed for him, as also at the Passover. His father, Sabak, foresaw his birth as a babe wrapped in swaddling bands of fire. Priests foretold that his words should be as fire, and never fail to be fulfilled (*De Vita Porphyr.*). He is the “angel of the covenant,” and the “messenger” (Malachi iii, 1). He assumed many forms to bless the faithful, appearing as a nobleman, a reptile, and a harlot (see authorities in *Proc. Bib. Arch. Socy.*, May 1886). He will return to earth three days before the coming of the Messiah. He lives in the 5th heaven, under the tree of life, eating its fruit, and drinking the water of life. He lays the head of the Messiah on his

bosom, saying, "Be still, for the end is nigh." His body has newer tasted death, for Yahveh promised him immortality as the destroyer of the priests of Ba'al. He is much respected as Elias by Christians, in W. Asia and Greece, and he has a wooden statue on Karmel. In the Old Testament Elijah the Tishbite appears as a meteor from Gilead, and destroys men with fire. The largest cup is filled to the brim, and set for him on the Passover table (see Hershon, *Talmudic Miscellany*). The voice of Elijah, says Rabbi Yassi (*Berakoth*), is "like the cooing of a dove"; but he is specially angry with idolators: a small child who, when famishing, pressed an image to its bosom, was killed by him in a horribly cruel manner (*Sanhedrin*, Hershon, p. 171). He was bold in "charging God with turning Israel's heart to evil" (*Tal. Bab. Sanhedrin*, 113, B); for he is a "passionate man." He ascended to heaven in the "chariot of Israel," after miraculously dividing Jordan by means of his mantle. In S. Europe the 20th July is his day, but Christians generally dedicate the 14th June to St Eliās. A double portion of his spirit fell on Elish'a, who also crossed Jordan dryshod, and raised the dead like Elijah. He fed his followers on miraculous food, and increased the supply of oil for a widow, as did Elijah; he made iron float, and healed the waters; while Elijah was fed by ravens, and tended by an angel. Elish'a slew the children who mocked him as being bald (or rayless), by aid of the wintry bears. The monastery of Mār Eliās, between Jerusalem and Bethlehem, marks the spot where Elijah was born (or one of them), and preserves his foot or body mark. Ilias, according to Moslems, "still lives, for he drank of the fountain of life; and will live till the day of judgment."

Elohīm. Hebrew: "god," and also "gods." See El.

Elora. This site, celebrated for its caves and rock temples, is 150 miles N.E. of Bombay, in the Aurangbād hills, which run N. and S., and curve, in crescent form, on the east of the town of Elur or Velur, which has long been famous for its holy kund, or tank, probably the centre which caused the excavation of the caves (see Capt. Seely's octavo on the site, 1824, p. 311). It is popularly believed that a Rāja Edu, or Elu, was healed by its waters, in our 8th century, coming from Ēllich-pūr; and that he founded the village; but some of the Buddhist caves may be as old as the 2nd century B.C. There are in all 30 caves, or more, literally covered from floor to roof with elaborate carvings, often leaving hardly a span of space between them: every curve and line in the carefully executed figures has some reference to the mythological ideas of

Hindus. Capt. Seely says that these caves contain three times as many figures as can be found in the 200 caves of Salsette. An artist deputed by the Bombay Government to draw them said this would require the labours of 40,000 men for 40 years (*Archæologia*, vii, p. 336; Seely, p. 328). The Buddhist caves are to the south, and the Jain caves to the north, of the central Hindu caves. Out of the total of 30 there are 12 still recognisable as Buddhist, and 5 as Jaina, in one of which latter is a colossal statue of one of their Tirthankaras, or saints (see plan, *Rivers of Life*, plate iv). The Ghāt road ascends to the central caves, the Buddhist group being about $1\frac{1}{2}$ miles to the south. All the caves face nearly due west, so that the light of the afternoon sun shines into them. In the oval lake, or kund, is a conical islet, all the features of the site being thus such as ancient nature worshipers usually selected. Hence Sivaites say that this was a place very early recognised as a Sivāla-Tiriut, or place of pilgrimage. The caves however, and not the kund, now attract the attention of Brāhmans, of whom native princes still maintain a host at Elur, none other being allowed by them to touch the holy waters. Siva no doubt was symbolised by the cone in the lake (a lingam in an Argha) which recalls that of the Davinish, or “god’s island,” at Enniskillen.

The caves include ten principal ones, in order of importance as follows. The *Kailāsa* (Siva’s Paradise): the *Dharma* (or “religion’s cave”): the *Indra-sabha* (“Indra’s cave”): the *Tin-tal* (or three storeyed): the *Visva-Karma Sabha*: the Nilakantha (a shrine of “blue throated” Siva): the Rama cave: the *Jana-vāsa* (“nuptial hall”): the *Das-Avatār* cave (of “ten incarnations”); and the shrine of *Jaga-nātha*. The details are fairly described by Capt. Seely, after a fortnight’s residence at Elur in 1810 (see also the papers of Sir C. W. Malet in 1794, *Asiatic Res.*, vi: and the works of Fergusson and Burgess). But some features are not understood by those who have not studied the growth of faiths.

Mr Burgess, the archæological surveyor, considers the Kailās-Sabha to be purely Drāvidian. The kneeling bull guards the entrance, under a pillared canopy, facing the fine central hall beyond which is the Holy of Holies, with its Sri-linga in the Argha; and a great dome with spiral symbolic tracery rises above. The wide area adjoining is occupied by great pillars, and couch ant elephants; and two large columns (like Jachin and Boaz) stand in the outer façade. Everywhere near we find figures of Bāla-Rāma, Bhīma, Vira-Bhadra, and other types of the Hindu Hercules. The latter, the eight-armed son of Siva, rises out of one of the lingams (*Asiatic Res.*, vi, p. 409).

In the Jana-vāsa also all creation is seen issuing from the lingam of Vishnu : it is the primary Janu, or “birth” of human forms—or perhaps of those apelike beings described in some Puranas ; while Siva and Parvātī are represented in nuptial embraces, on an entablature supported by the eight-handed, five-headed Vira-Bhadra ; two joyous apes peer out of a crevice, pointing to the scene above them, as the means of their coming into existence (plate, p. 396, *Asiatic Res.*). Vishnu looks on also as an assistant of Mahā-Deva. (Siva) ; but elsewhere he is the principal figure. These caves indeed furnish representations of every legend and doctrine of Vedik, Epik, and Purānik mythology : of Vedik cosmogony as well as of the creation by Brāhma. The presiding deity has usually a solar nimbus, but the assistants have invariably the conical, phallic headdress (see *Rivers of Life*, i, p. 185).

The symbolic pillars standing in the entrances, or in the principal inner chapels, are now known as Dvipans, or “light-shafts” (compare the great cones of Saivat, and near the Futtepūr shrine, *Rivers of Life*, ii, p.254, plate xiii). In the Indra-Sabha, says Capt. Seely (p. 243), are two remarkable slender pillars to which magical powers are supposed to be attached, because when struck “they yield a deep hollow sound, which continues for about a quarter of a minute.” Here too are huge elephants typifying the wisdom of Indra ; and elephants, with lions, are commonly carved on the pillar capitals, with solar discs, which however the fanatical soldiers of Aurungzēbe’s armies have often destroyed. This great emperor died in the Elora district in 1717 A.C. His tomb, and that of his wife, are the great sights at Aurangabād, not far S.W. of Elora.

Fergusson says that these cave pillars had a “flame” above them (like obelisks), though the artists omit this. He thinks the Kailāsa cave was carved as it now is by Cheras or Cholas—true phallic worshippers (see those headings). They probably were here dominant about 750 to 950 A.C.; and this would account for the abundance of serpent, and phallic, symbols. The whole designs of this cave, including the sitting bull, seem to belong to a single period which cannot have been one of Buddhist rule. Here we find Bhavānī seated near Anapurna, goddess of abundance; and Krishna trampling on the Kalya-Nāga of the Jamuna. Beside eternal Brāhma, who however has rarely even an altar, we see Vithoba, a rude local Avatāra of Vishnu, and Bhairava the early phallic Siva. There are chapels to Visva-Karma—the Indian Vulcan who is even said to have made Brāhma (see under these two names). We have also Vishnu on his watery couch with Sesha the serpent above him : and in the

Jaga-nātha cave a frieze represents two serpents intertwined as on the Caduceus (*Asiatic Res.*, vi, p. 389). Nude figures of males, and females, with serpents, occur in the Indra-Sabha (*Asiatic Res.*, p. 392, and Fergusson's *Indian Architecture*). Cobras, with 3, 5, or 7 hoods and strange half human heads, cover the canopies above the lingams. Some of these stand on 3 steps in their Arghas : others are overshadowed by a cobra's hood. The sacred odd numbers 3, 5, 7, and 9, at Elora, are repeated in groups of divine figures, in steps, and in the hoods of the Nāgas. Indra and Indrānī, with attendants, sit each under a Tree of Life, that of Indranī bearing symbolical egg-shaped fruits. She also appears on a lion or a tiger : and she bears her sun-babe in her lap, both mother and child holding up the fore-finger of the right hand (see Eye). Indra rides on his elephant, and four peacocks are perched on his tree (see Fingers, Pad, Peacock). Both deities have as usual the left foot doubled over in front of their lower parts. The "horses of the sun" (2 Kings xxiii, 11) are also carved at Elora, as well as a sun-god with seven horses' heads ; and there are many zodiacal emblems, and groups of twelve figures.

In the undoubted Buddhist and Jaina caves we find shrines of Ādi-nāth, the primeval deity, and numerous cells for monks, each with a resting place, and a spring of clear water. But the Buddha is strangely associated with emblems of the older Bod worship (see Bud), no doubt as the later Budha Avatāra of Vishnu. He appears often nude, and always with the thick lips and elongated ears, given to him by non-Aryans (see Buddha). The progress of Neo-Brāhmanism is represented also at Elora, in the *Halāl-Kor Sabha*, or "low-caste cave" — a name probably given by Brahmans to a Buddhist's, or "heretic's" shrine.

Kurma, the turtle, only appears once, "standing," says Capt. Seely, "by itself like the sphynx at Kailās." We have evidently much still to learn as to the symbolism of these and other famous Indian caves.

Elvand. Elvend. This is the Baga-vand, or Boga-vati of ancient Persians (see Damavand and Elburz) : a high conical mountain overlooking Ḥamadān (see Ekbātana). It is the eastern peak of the range N. of Teherān, to which also belongs further W. the Takht-i-Suleimān.

Elves. In German *Elbes* ; plural of elf. Spirits of woods, hills, and streams ; usually mischievous, and much feared by our ancestors. They presided specially over metals (see Daktuloi). The name may mean "Alpine" spirits.

'Eliōn. Phœnician : “the most high.” The deity also of Melkişedek (Gen. xiv, 18, 19) whom Abraham is represented to have identified with Yahveh (ver. 22).

Empedoklēs. A native of Sicily, about 450 B.C. He was a man of wealth and learning, who embraced the atomic theory of Dēmokritos (see that heading), and affirmed that all nature evolved under fixed laws, without the interference of the gods. With poetic fancy he spoke of atoms combined or separated through love and hate. He thus anticipated our modern theory, and our discoveries as to attractions and repulsions. He said that unfit combinations endured only for a time, to be succeeded by others, and that matter was but the combination of unalterable and substantial atoms, which he called “the roots of things.” He distinguished four elements, fire, air, water, and earth, deified, he said, as Zeus, Hērā, Nēstis, and Aidoneus. These he supposed to be simple elementary substances, eternal and unalterable, which united mechanically according to properties of attraction and repulsion. He conceived them to be constituted by spheres of pure existence, offering equal resistance in every direction, and embodying the ideas of pure divinity, united by Love. Like the Eleatiks he spoke of a “holy and infinite Spirit passing through the world with rapid thoughts . . . an eternal power of Necessity” (see Prof. Brandis Smith’s *Dicty. Gr. and Rom. Biogr.*). Empedoklēs insists on good moral conduct, as the best preventive of disease, since all things so follow their natural course. He was extolled as an “avertter of evils,” and even as a “controller of storms,” his disciples saying that he accomplished this miraculously : that he drained marshes, and quelled noxious winds, and epidemics : that he cured strange malignant diseases, and prolonged lives. He was supposed to desire that men should regard him as being an incarnate god. It was an age of varied movements ; and Empedoklēs was acquainted with Anaxagoras, Parmenides, Pausanias, and the Pythagoreans : he was also said to have visited Magi. He believed in transmigrations of souls ; and Aristotle places him among the “Ionik” physiologists, holding that an existence could as little be supposed to pass into non-existence as that the non-existent could pass into existence, since “from nothing nothing comes.” Thus a complete final annihilation (of the universe), is, he said, impossible ; and life and death are mere questions of mixture and separation.

En. Akkadian : “Lord.” See An.

Endor. Hebrew 'Ain-Dor, “spring of habitation.” Now the

village Andūr on a rocky slope, with caves, 4 miles S. of Tabor. It is famous for its witch (1 Sam. xxviii, 3-25), see Ōb.

Endūmion. Endymion. The slumbering beautiful sun, of Karia, and Olumpos, with whom Selēnē (the “shining” moon) fell in love, descending to kiss him in the cave of Mt. Latmos (probably “oblivion” like Lēthē, from the root *lat* “to hide”): he is the opposite to Hyperion (Huper-iōn), and the setting as contrasted with the rising sun. Endūmion had toiled like his father Aithlios, and had wandered with Asterodia (the “starry”). He sank at last to rest below, as the moon rose above him. By her he had fifty daughters, and others by other goddesses. He had loved Hērā; and Zeus cast him into everlasting slumber on Latmos in consequence. He was, like all sun-gods, a shepherd and a hunter. A shrine was erected to him on Olumpos, whence he could be seen sinking into his “grave”—a “glowing western spot” on the hills of Elis, as seen by those who ran races in his honour in the plain below Olumpos. Pausanias (viii, 1) here found his tomb, where Arkadians, Argives, and Akhaians, daily saw him die.

Enoch. The name both of a mythical hero and of his city—*Khanūk* in Hebrew, or Ḥanūk. [This may be the Akkadian Khan-uk “great chief” and *Un-ug* “great city”: the latter was Erech near the mouth of the Euphrates.—ED.] He is variously called a son of ẖain (Gen. iv, 17), and seventh in descent from Adam (Gen. v, 19): he “walked with God” for 365 years (or days), and “was not, for God took him.” This “translation,” and that of Elijah, established the doctrine of immortality according to the Pharisees; but they forgot that they had not established the reality of either of these mythical events. Enoch was supposed to have invented astronomy and arithmetic; and the authors of the Epistles to the Hebrews and of Jude knew much about him which we do not know (Heb. xi, 5; Jude 14), as for instance his prophecy. Later legends connected him with Behemoth; and he is commemorated as unlike any other man (Ecclus. xlix, 14). The Arabs called him Idris (Ḳorān xix), “exalted by Allah to a high place” (see Elijah). He is perhaps the Anak of a Phrygian legend, who predicted the flood of Deukālion—a Phœnician story.

Enoch—Book of. An important apokaluptik Jewish book, supposed to have been written in the 1st or 2nd century B.C. It seems to be quoted in the Epistles of Jude and Barnabas, and was known to Christians of our first three centuries, including Justin,

Clement of Alexandria, Irenæus, Tertullian, and Origen. Tertullian (190 to 210 A.C.) called it “a divinely inspired book of the immortal patriarch . . . which Noah preserved in the Ark . . . Jews disavowed it because it speaks of Christ.” The credulous African “father” quotes Hebrews (xi, 5) and Jude (14), to prove that it is as holy as any other Hebrew scriptures. Origen, adopting this view, gives it authority equal to that of the Psalms, quoting its doctrine (xl, 8, 9) as to angels; but the bishops of the 4th century rejected it, and it was lost to Europe by the time of Augustine (5th century), though George the Syncellus (800 A.C.) notices fragments of it as still to be found in the East. In 1773 Bruce brought a Coptic version from Abyssinia, presenting one copy to the Paris library, and a second to the Bodleian. Dr Laurence, Archbishop of Cashel, and Hebrew Professor at Oxford, translated it in 1821; and Dr Dillman (1853) rendered it into German. This edition was edited by the Rev. R. H. Charles, M.A., at Oxford in 1893, and is probably the best. [There is the usual difference of opinion as to the integrity and age of the text, but it is gl'merally regarded as a work extant in the time of Christ, with corruptions and glosses by Christian copyists. Much of the matter which it contains recalls the Persian literature (see *Bundahish*) which was apparently known to Pharisees. It has been called the “Semitic Milton”; and Enoch, guided by an angel through the various hells, recalls the vision of Dante. Ewald divides the book into six parts: it begins with an account of the fallen angels and giants (see Gen. vi, 1-4), and of Enoch's travels through heaven, earth, and hell (i to xxxvi); the second “Vision of Wisdom” relates to angels and the Messiah (xxxvii to lxxi); the third part treats of the sun, moon, stars, four winds, and other matters (lxxii to lxxxii); the fourth includes two visions of the Kingdom of the Messiah (lxxxiii to xci); the fifth (xcii to cv) contains various admonitions; the sixth (cvi to cviii) includes appendices as to wonders connected with the birth of Noah, and concerning the future of the just and the unjust.—ED.]

According to Enoch, the Messiah is “a son of God” (cv: called also “son of woman,” lxii) “whose name was named before the sun, and the signs, were made . . . who existed secretly from the beginning in presence of God.” Though he is the Elect, Righteous, and Anointed, yet he is the Son of Man, and of Woman (see *Logos*). Enoch exults in the triumph of “faith and truth”; he peoples the world with legions of angels; he sees “hosts of heaven, and of eternal darkness”; he believes in Satan and in the doom of the wicked, as well as in the glorious kingdom of the Messiah, in the future, when the

pious will enjoy peace and plenty, and have 1000 children each. But the Resurrection (xciv) will be spiritual, the righteous being as the angels in heaven, whose chants Enoch heard. The book appears to have been written (in Hebrew, or in Aramaik) by a Jew of Palestine. It was translated into Greek and other tongues, receiving additions and emendations through the ages. Archbishop Laurence placed it as late as 36 B.C., or in the early years of Herod the Great. The expansion of the original continued for at least a century. We may trace in it the Buddhist influence on Jewish ascetics (see Essenes). Men are exhorted to walk quietly in the "paths of righteousness," expecting death without sorrow. Enoch denounces iniquity, injustice, and distrust of his God; he hears a voice from heaven say, "The elect shall inherit the earth . . . joy and peace . . . they will sit on thrones of glory, while for those who reject the Lord it were better they had never been born; for an everlasting fire awaits them hereafter"—a direful doctrine eagerly accepted and propagated by Christians, based perhaps on the great Mazdean beliefs, which dominated Western Asia after 300 B.C. and are found to have been known in Asia Minor in Roman times (see Hamilton's texts, No. 193). From Persia Enoch may have gleaned that the righteous would become angels in heaven (ii), and that "great punishment follows great iniquity" (xc). The "gates of heaven" (lxxi) seem to be borrowed from the account of Ahura-mazdā's heavenly city. Enoch travelled through the universe with an angel, to study the mysteries of creation; yet, like other simple folk of the age when the book was written, he thought the earth to be the centre of creation, resting on a "corner stone." He "beheld also four winds," and the pillars of heaven with those supporting earth (as in Job and the Psalms): yet he admonishes men to "seek for wisdom . . . the simple will perish in their simplicity. . . . if they listen not to the wise" (xcvii).

En-zu-na. Akkadian: "lord of growth," a title of Aku, the moon-god (Sinu, in Semitic speech), who was the son of Mulge (or En-lil), the lord of Hades and of ghosts. The name may also be rendered "lord of wisdom."

Eon. Greek *aiōna*. The Greek form of the name of a "being" pair to Protogonos ("the first born"), children of the wind (Kolpias) and of his wife Baau ("the depth"), according to Phœnician mythology. Eon "found food on trees" like Eve.

Eōs. The Greek dawn goddess, with rosy fingers and a crown of light; she was the sister of Hēlios and Selēnē (sun and moon), and

a child of Huperiōn (the rising sun) and of Theia (the “bright” goddess). She was winged, and drove a chariot with four swift steeds. The Latins called her Aurora. She rises from the couch of the old immortal (see Tithōnos), over the all-encircling ocean, to announce the coming of the Lord of Day. Her red light guides him, and she becomes Hemera or “day.” She wooed many heroes, such as Orīon, the hunter sun. She shut up the aged Tithōnos in a chest or cave. Her great son, Memnon, king of the Aithiopes in the south, was slain by the solar Akhilleus, and her tears then fell on earth as the morning dew. Boreas the N. wind, and other such figures, were her children by Astraios the “starry” one. She loved Kephalos (“the head”), a rising sun who forsook her, and slew Procris (“the dew”), thus drying her own tears. The root of the name is the Aryan *Is* or *Us* “bright” (see *Ushas*).

Epaphus. According to Greeks the first king of Egypt (see *Io*), whose daughter’s son colonised the Libyan desert. The 2nd king of the 6th dynasty was Pepi, and the last of the Hyksos was Apepi.

Ephod. Hebrew : from a root meaning “to gird.” It is sometimes rendered *stōlē*, or “stole,” in the Greek of the Old Testament. It is generally regarded as being a vest, or tunic, worn by priests and kings when divining in the presence of their tribal god. [If it was a “stole,” to which the breastplate was attached, it may compare with the Tallith or prayer scarf, worn by Jews over the shoulders, but on the head during prayer. This is of white lamb’s wool—not of linen like the ephod—with blue stripes and fringes. The ephod was embroidered (Exod. xxxix, 2), and had a “band for fastening” (verse 5), which was of like work. The breastplate hung from gold chains, fastened by the two onyx stones to the “shoulders” or “sides” of the ephod.—ED.] The high priest’s ephod bore the zodiakal amulet of 12 stones, connected with the 12 tribes of Israel, behind, or in which were the *Urīm* and *Thummīm* (see *Urīm*) : so that the whole garment resembled the vestments of Egyptian and other priests : [at Mycenæ breastplates of gold were found, and another in an Etruskan tomb—ED.]. Among our own Druids, who wore white garments like Hebrew priests, the *Iodha-moran* was a “plate of judgment,” or talisman like the Hebrew “breastplate of judgment” (*Identity of Hebs. and Druids*, probably by Godfrey Higgins, 1829). The Polynesians even had such emblems of their god *Atua*. David, as a priest-king, danced before the ark in a linen ephod (2 Sam. vi, 14 ; 1 Chron. xv, 27). The priest Ahimelech had one at Nob (1 Sam xxi, 9), and Abiathar his son carried one with him in his hand, when he fled to David—a

linen ephod (1 Sam. xxiii, 6, 9) used in enquiring of God. In Saul's time (after the massacre at Nob) Hebrews did not enquire at the ark (see 1 Chron. xiii, 3), and even before this the Greek translators read "ephod" for "ark" (in 1 Sam. xiv, 18). Samuel wore an ephod at Shiloh before the ark was lost (1 Sam. ii, 18), and it was a regular symbol at any shrine yet earlier (Judges viii, 27 ; xvii, 5 ; xviii, 14). Hindus and Buddhists still possess a talismanic breastplate, in the Nava-Ratna or "nine gems" (see Sir G. Birdwood, *Journal of Socy. of Arts*, 18th March 1887).

Epidauros. One of the earliest religious centres of the Peloponnēsos, called "holy Epidauros." It was said to have been founded by Karians from Asia Minor, and was as old as Argos, Mukēnē, and Tiruns, if not older. Ionians, and Dorians, followed the Karians ; but the city fell, with others of Argolis, in the 6th century B.C.; though its sanctuaries—especially that of Asklēpios some 5 miles inland—were still wealthy and venerated in the 2nd century B.C. ; and famous for medical cures, even after they had been robbed by foreigners, in our 1st century. The sacred way at this site (now the village Pidavro) led west from the port to the shrine of Asklēpios in the plain enclosed by surrounding mountains. The god was said to have been suckled by a goat like Zeus. The shrines of Apollo and Artemis stood on the hills. The shrine of Asklēpios was of white marble, and circular—the "Labyrinthik Tholos," in which he sat on a throne, staff in hand, resting his left on a serpent, with a dog at his feet. There were temples also of Dionūsos, Athēnē, Hērē, Artemis, and Aphroditē, and of Apollo Aiguptios, indicating Egyptian influence. In the shrine of Asklēpios none might be born, or die ; but rooms for the sick were provided hard by. A subterranean passage still leads from a hole in the ruined walls, connected perhaps with an oracle (see *Academy*, 14th Aug. 1886).

Epikouros. Epicureans. Epikouros was born (342-341 B.C.) at Samos, and began life as a poor boy studying philosophic discipline. He was in Athens for four years from the age of 14, and at the time when Xenokratēs was teaching in the Akademy. His father was a petty "klerikos," or scribe, at Kolophon, on the Ionian coast, where Epikouros next joined him, and read the works of Dēmokritos of Abdera (see Dēmokritos). He mastered the atomic theory of this philosopher, and was amazed at the ignorance of Athenian teachers. In 306 B.C. he was settled in a small garden in Athens, which he watered for a livelihood. Diogenes Laertius says that he was "a man of simple, pure, and temperate habits, a kind

friend, and a patriotic citizen"; but one who avoided politics and devoted himself to philosophy, with the object of showing his fellows how to lead a cheerful independent life. He was an invalid for many years, bearing his sufferings with courage and patience, and showing an affectionate character. Yet few great minds have been as much misunderstood, or maligned, in spite of his voluminous writings. His doctrine of the pursuit of happiness as our chief aim—of the greatest happiness, for the largest number, and for all time—required to be carefully handled, being as hard to define as Plato's god. Men were quite willing to regard happiness as the chief good, but they discarded the other definitions of this good man in regard to true, prolonged, and universal happiness. He went further than Aristippos (see that heading); and spoke lightly of Aristotle's school, proclaiming himself to be self-taught. He came under the lash of powerful sects who called him an atheist, a libertine, and by many other opprobrious epithets. He was feared by the ordinary devout and ignorant citizen, as well as by priests: for he said that the gods were mere images or idols, phantoms of the imagination, in a world of atoms. They might exist in supreme happiness, but they did not interfere, for good or for ill, with the world, or with mankind—a doctrine which took from priests and politicians their power of controlling the masses, through their hopes and fears. Epikouros (like Buddha) said that pleasure rests on continual, pure, and noble, intellectual enjoyment: on *ā-ta-raxia* and *āponia*, freedom from pain and trouble: on peace, and on the happiness bred by peace of mind. It must not be transient, but rest in quiet—the *pronēsis* which is the "beginning of every good." Rome never honoured Epikouros, nor did Cicero understand him aright, though he strives to represent his views in the arguments of Vellius (*De Nat. Deorum*). He paints Epikouros as "dreading nothing so much as seeming to doubt," and "speaking as one just descended from a council of the gods"—many of whom the wise Samian thought to permeate space. Greek Epicureans were devoted to their master, and almost worshiped him after death. They were not few: "exceeding," says Diogenes, "the population of whole towns." By "Nature" Epikouros understood a material entity, moved mechanically by its properties. Strato (300 B.C.) thought the same, but did not enter on the atomic theory of Epikouros, and called the Law of Nature a fluid necessity (see Empedokles and Stoiks). To Epikouros the god of Plato, and the Pronoia of Stoiks, were indefinable phantoms like our "Providence"; and he laughed at the idea that the world was endowed with sense and spirit. His atoms, he thought, came together in a vacuum fortuitously, but were yet attracted by fixed

laws. He was equally opposed to popular superstition and to Stoik fatalism. Yet he admitted, a *prolēpseis* or “preconception,” such as mankind generally have felt, in connection with the idea of a God. He saw that men had recourse to the explanation of divine action when unable to account for phenomena, and so made for themselves an awful and eternal master.

Cotta, the old Roman priest, inclined to the Akademik doctrines, is represented (*De Nat. Deorum*, 187) as telling the Epicureans that “they—only to avoid censure—do not deny the existence of the gods . . . they believe them to be wholly inactive, and regardless of everything.” They had no belief in the miraculous (183), and said that fear of the gods never restrained men actually from evil deeds. Epikouros taught that “he is not godless who rejects the gods of the crowd, but rather he who accepts them.” The greatest disciple of Epikouros in later days was Lucretius.

Epimenidēs. A Kretan poet and sage of Knossos, the capital of Minos, living a meditative life, which is fabled (as among Hebrews) to have lasted for 5 or 7 generations. The Athenians carried him to Athens, to stay the plague in 596 B.C. This he did, ordering the city to be cleansed, while sundry rites and sacrifices satisfied people and priests. The only reward he asked was a decree of eternal friendship between Athens and Knossos. He was called one of the Seven Sages, but best known as an Orphik bard.

Epiphanius. A writer of Jewish origin, converted to Christianity about 360 A.C., and born about 320 to 310 A.C., near Eleutheropolis (*Beit Jibrīn*) in S. Palestine. He was a monk who burned with zeal for ecclesiastical orthodoxy. He became a bishop in Cyprus, and a famous literary character (356 to 367 A.C.) residing at Salamis or Constantia. He aided his great friend Hilarion in establishing monasticism in Syria: and he opposed the Arians, and the Semi-Arians whom most Eastern bishops favoured. He entered warmly into the controversies of the age; and in his great book on *Heresies* he bade Arabia to accept the dogma of the “perpetual virginity” of Mary. In his *Ankurōtos*, and *Panarion* (374 to 377 A.C.) he attacks Gnostiks, Arians, and followers of Origen, as “corrupt heretics who knew not the true gospels, and taught soul-destroying errors.” He said that “only he, Jerome, and Paulinus, knew the gospels.” He apparently accepted the doctrines of the 2nd Council—that of Constantinople—in 381 A.C.; and when in Rome lived with Jerome at the house of his patroness Paula. She visited him later at Salamis, and went with him to rejoin Jerome in

Palestine. The latter called Epiphanius the “father of the episcopate.” He was wont to abuse Origen as the “father of Arian heresies,” and would not permit monks to read the works of that famous writer (see Origen). In spite of old age he set out, in 394 A.C., to denounce the Origenists at Jerusalem, where John, the bishop of the city, allowed him to preach in the Church of the Anastasis. He very ungraciously denounced John, and a violent quarrel followed, the populace taking his side. Even Jerome was not spared as having leanings to Origen’s teaching. On his return home in 399 A.C. he expelled Origenists, and was finally ordered to Constantinople by Chrysostom, with whom he had refused to hold communion. He died on board ship in 403 A.C. He is mainly remembered as an enemy of heretics, denouncing 80 heresies which arose, he said, between his own time and that of the birth of Christ. His *Panarion* was described as a “box containing cures for the bites of the heretical serpents.” Even in his days ‘opinions were still very unsettled. His disquisitions are prolix, and we cannot feel assured that his statements are reliable, for he called those who differed from him wild beasts, vipers, infidels, etc. He is not to be confused with Epiphanius Scholasticus (about 510 A.C.), the chaplain and amanuensis of Cassiodorus, the famous abbot of the Monasterium Vivariense, and a translator of Greek and Latin scriptures, and of other works such as those of the Greek historians Socrates, Sozomen, and Theodoret, as well as of Josephus.

Epiphany. The feast of “manifestation,” 12 days after Christmas, when traditionally the Magi visited Bethlehem. Their names are usually given as Caspar, Melchior, and Balthasar, sons respectively of Shem, Ham, and Japhet. Even to the beginning of the 19th century kings used to offer gold, frankincense, and myrrh, at this feast in memory of these “Three Kings”; and Romans then still flocked to the Ara Cœlior “altar of heaven” (see Bambino). The vigil of “Twelfth Night” was famous also for the “Twelfth Cake” (see Beans), and for the election of the “Lord (or Abbot) of Misrule,” or of a Fool to lead the well-called “Feast of Fools”—a period of licentious revelry. Farmers and their servants assembled on a mound overlooking the corn fields, lighted 12 fires, shouted, and drank boisterous toasts in cider, and strong ale. Others poured libations in orchards; the young wore masks, and men put on women’s clothes. Some placed the great cake on the horn of an ox to be tossed. If it fell in front it was given to the master, but if behind to the mistress of the house. Women barred themselves in their chambers, admitting only those who guessed what they had on the spit—a choice morsel

given to him who guessed aright. Epiphany was called "Little Ohristmas," but not recognised as a separate feast till 813 A.C. (see Hone's *Mysteries*). Roumanians, Bohemians, and Magyars, celebrate the feast of the "Three Kings," whose great shrine is Cologne Cathedral.

Epistles. See Bible.

Er. A common root for "man": The Armenian *ayr*, Turkish *er*, and Latin *vir* (see Ar).

[At the end of the *Republic* (Book x) Plato tells the legend of Er son of Armēnios, in Pamphylia. He came back from the dead, and described what he had seen. In a great plain there were two holes, corresponding with two in heaven above. Souls came up from earth, and down from heaven, to judges who sat in the midst. The subterranean journey might last 1000 years—ten for every year of life on earth before the soul entered Hades. Each soul might choose its next life on earth, and chose by memory of former experience. After 8 days' journey Er found a beam or pillar of light, and saw the steel spindle of Necessity, belonging to the distaff on her knees, whence the fate of the world is spun. Round it are 8 revolving whorls—eight spheres each uttering a note of its own. Beside it sit the three fates—Lakheisis, Klotho, and Atropos (past, present, and future): here the souls make their choice; and a herald proclaims that heaven is guiltless if they choose wrongly. They then go to the plain of forgetfulness, and are born again, appearing from heaven as shooting stars. The spindle is the centre of the world (see Earth); and there seems to be some resemblance to the Buddhist "Wheel of Existence."—ED.]

Eras. These are very important for the correct determination of historic dates, but often uncertain—like the Christian era (see Christmas), which came into use only in 529 A.C., in the time of Justinian. The most familiar eras are: The First Olympiad, 776 B.C.; the foundation of Rome, 753-4 B.C. (Varro); the era of the Seleucidæ, 26th September 311 B.C.; the Saka era in India, 78 A.C.; the Gupta era in India, 319 A.C.; the Moslem era of the Hejira, 16th July 622 A.C. There is a Burmese era of 639 A.C., and a Napalese era of 880 A.C.; also a Parsi and Siamese era, 631 A.C.

Erebus. See Europe.

Eridu. See Euphrates.

Erech. The Akkadian *Ur - uk*, or "great city," E. of the

Euphrates, near its mouth : now Warka (Gen. x, 10). It is one of the oldest and most important sites in Kaldea.

Erekhtheus. Erikhthōnios. Greek. Apparently “man of earth” (see Er). The Greeks regarded the first as a local Attik hero. The latter was the child of Athēnē and Hephaistos, born as a serpent, and called also Gē-genēs (“earth born”). Athēnē, the dawn goddess, hid him in an ark, basket, or chest, which was given to Hersē (the “dew”) and her two sisters, who were prohibited from opening it. Hersē and Aglauros however did so, and were driven mad, being hurled from the Akropolis of Athens. Erikhthōnios had his shrine in this Akropolis (see Athēnē).

Er-gal. Akkadian : “great man”—probably the origin of the name given in Greek as Hēraklēs : in Latin as Hercules : in Etruskan as Erclē.

Erinues. Erinyes. The Furies according to the Greeks. They were also, however, called Eumenidēs, or “well minded,” perhaps through fear of their wrath. They were personified curses, and said to be more ancient than Zeus. Neither sacrifice nor tears would stay the Erinues, as they hunted the sinner cursed by a father, or an ancestor. They appealed to Dikē—goddess of justice—to aid them in punishing the wicked. They are pictured as black maidens, with serpents in their hair, and blood dripping from their eyes. Black sheep were offered to them, with honey and water, white doves, and the narcissus plant. A cave near the Areopagos was sacred to them, where they had a special day of rites. None dared enter their sacred grove at Kolonos. They were three sisters (Alektro, Megaira, and Tisiphone) borne by earth when the blood of Ouranos fell on her. Their name appears to mean “injury.” They stood by the throne of Zeus, but generally abode in Tartaros or Erebus (Hell and Night). Some connect them with Saranyu. [This, however, would be Herinues. The Akkadians, and Babylonians, were equally afraid of curses.—ED.]

Eris. The Greek goddess of discord, and strife, the sister of Arēs, god of battle. Hesiod says she was a daughter of Night. Virgil makes Discordia the companion of Mars and of Bellōna (“war”). She appeared at the marriage of Peleus and Thetis, and flung the apple marked “for the fairest,” which led to the ruin of Troy. She was angry at not being bidden to the feast—like the witch of our folk-tales.

Eros. Greek : “love” or “desire” : said to have been worshiped

very early, at Thespiæ in Boiotia, in the form of a phallic stone. The Athenians placed his statue at the entrance of the grove of the Akademy, and in the temple of Aphroditē : they offered to him the cock, ram, and hare. His flower was the rose. Orpheus and Hesiod called him the “first begotten,” who arose from chaos to guide the councils of heaven and earth—which truly love, or passion, still does on earth. He was the “father of night, and the splendour of day.” Plato called him the oldest of gods, sprung from the mundane egg (see Eggs). He is usually a winged boy, with a golden quiver full of arrows. He had a mother but no father, though later writers called him the child of Zeus and Gaia (sky and earth) : he played many tricks on gods and men (see Kāma). He loved Psukhē (the breeze—afterwards the soul), and they lived in the cave of Diktē, or Luktos, till she lighted her lamp to see him, when he fled.

Eruthrea. The Erythreans of S. Arabia were the Ḥimyar or Ḥamyar race (see Arabia), the Greek, like the Arabic name, meaning “ruddy.” Erythreans founded Paphos in Cyprus, according to Stephen of Byzantium (see Cesnola’s *Cyprus*, p. 219). The Phœnicians were so called, as coming from the Erythrean Sea or Persian Gulf (see *Æneid*, vii). The wife of Mercury was Eruthrea or “ruddy,” and Hēraklēs of Akhaia was Eruthreus, like the horse of Apollo in the Iliad.

Es. A root for “fire,” and also for “spirit” (see As).

Esau. Hebrew ’Asu, the “hairy,” also called *S’eir* “rough,” and *Edom* “red.” The hunter brother of Jacob (“the follower”), who held his heel (Gen. xxv, 25 ; Hosea xii, 3). He lived in the rough, red, sandstone mountains of *S’eir*.

Eshel. Hebrew. This is rendered “tree” or “grove” (Gen. xxi, 33 ; 1 Sam. xxii, 6 ; xxxi, 13), but it means properly a “tamarisk”—Arabic *Ithel*.

Eskimo. A name given to the Greenland race by the Cree Indians—namely *Wiyaskimowok* “raw flesh eaters.” They are said now to number only about 10,000 in all, and are under Danish rule, professing Christianity. Attempts to convert them, in the 11th century, had died away by the 15th ; but in 1733 they were taken in hand by Moravian missionaries, chiefly mechanics, who won their esteem in about five years. Before this they were regarded as “godless,” but had a supreme god Tornarsuk (“head of the Tornak” or spirits—an old Turanian word) : he is now degraded as a kind of

Satan. He used to live within the earth, and "all who had striven after goodness, and suffered for the benefit of their fellows, were to go to him and lead a happy life." A good life was all that Tornarsuk demanded ; but the Danish Eskimo now accept a god in heaven. Dr Rink (*Eskimo Tribes*, 1887) says (p. 141) that "the poor Eskimo's ideas of good and evil, recompense and punishment, are turned topsy-turvy." The old priests and lawgivers—the Angakoks—have become mere wizards. Yet, according to Dr Rink, the results of a century and a half of Christian teaching are highly unsatisfactory (pp. 148, 153, 155). The soul used to be regarded as "in some way independent of the body . . . probably as ruling it": (it is called the *innua*, or "owner" of the body) : for the whole world was held to be "owned and ruled by spirits." The Eskimo call themselves also Inuit, or "owners," of their country. The souls of the dead went to either a lower or an upper world : the former was warm and comfortable, like their own underground houses ; the latter was a cold and hungry region, where dwelt the Arssar-tut, spirits who play ball with the head of a walrus, and so cause the Aurora Borealis. Prayers (*seratit*, or "charms") and amulets were used ; and Tornarsuk provided Tornaks as guardian angels, to listen to the supplications of his children through their Angakoks. Witchcraft (*Kusuinek*), and sorcery (*Ilisinek*), were regarded as unlawful means of escaping evil, yet were much practised as appeals to evil powers. The Eskimo had no master-devil, but some bad spirits like "Grand-mother Anarkuagsak," who lives at the bottom of the sea, and is apt to draw people down to herself : all mortals must keep on good terms with her, and also with the Kiugtoks, or wandering subterranean demons, generally of evil nature. The Ingnersuaks, who frequent the caves, and pointed rocks, on dangerous coasts, must also be propitiated, and some mariners have found them to be benevolent spirits, giving shelter in times of trouble.

The original home of this people, but in very remote times, must have been in N. Asia. Dr Rink (who believes them to be American aborigines) says that "only a few" (the Tuski) are found on the Asiatic side of Behring Straits. He finds the Alaska Eskimo often crossing to Asia. [Baron Nordenskiöld says that they are connected with the Chukchis and Koryaks of N.E. Asia. Some regard them as descendants of the early inhabitants of N.W. Europe, where remains of small Lapp-like people occur—as in Auvergne. They are remarkably long-headed; but Sir W. Flower is strongly of opinion that they are "a branch of the typical North Asiatic Mongols," who have "gradually developed characters most of which

are strongly expressed modifications of those seen in their allies, who still remain on the western side of Behring Straits" (see Mr R. Lydekker, F.R.S., in Hutchinson's *Living Races*, p. 506). Donner has also compared Eskimo vocabularies with those of Finns and Lapps.—ED.] Mr C. Lelland (*Algonkin Legends*) says that "the old Shaman religion, sorcery, . . . and legends of the Eskimo, all point to an early N. Asian cradle": he finds the same folk-lore "common to Greenlanders, Finns, Lapps, Tunguses, and Northern Tartars." Among all alike we find laws of primogeniture, and worship of ancestors—an animism like that of Akkadians; nor do they neglect sky gods, such as Glus-kap among the Wabanaki, or N.E. Eskimos: he was worshiped as a friendly power, yet called "the liar," having vowed an immediate return to earth, like other known deities, which he has neglected to accomplish. Mr Lelland finds the mythology of Eskimos of mixed Algonkin blood (in the East), to recall the Kalevāla (see Finns): "but in spirit and meaning entirely unlike anything American." He calls the demigods, Gluskap and Lax, "the gentleman and Puck": for Lax is something between Punch and Satan—perhaps connected with the Norse Loki. There is no difficulty in crossing the straits (see Vining, *Inglorious Columbus*, pp. 6 to D): for rats cross from island to island. M. de Rosmy says: "Fleets of Eskimos annually resort to Russian America from Kamtchatka." On both coasts there are tattooed Eskimos, and their physical type approaches that of the Aleuts, as do their social habits and rites.

The Eskimo language seems to have been stationary. It is still the same from British Labrador, throughout Greenland to Behring Straits, along some 3500 miles of coast. It is quite unlike the Aryan tongues of Europe. [It is called an "incorporating" language, like those of American Indians, as consisting of long compound words, or set phrases regarded as such. This, however, is quite as observable in Mongol speech (see Castren's *Grammar of the Buriat Dialect*); and indeed such compounds are common even in German.—ED.]

Mr Murdoch (*Report of the Bureau of Ethnology: Smithsonian Institute*, 1887-1888, published 1892) says that the Eskimo are devoid of morality, the married, unmarried, and children joking freely together about sexual matters (p. 419): yet they have discovered the Golden Rule "to avoid doing to anyone what you would not have done to yourself." Charms are commonly used, especially the canine teeth of bears. The spirits are often heard making a rushing noise, as if of a large bird flying over or under the roof, or even as a singing in the ears (pp. 427 to 432).

Eshmun. Esmun. Phœnician (probably from the root *shaman*, “fat,” “rich,” “prosperous”). The Greeks identified this god with Asklepīos, the god of health. He was worshiped at Beirūt, and at Carthage, with 'Ashtoreth and Melkarth; and his name is found in Punic texts (see Cox, *Aryan Mythol.*, edit. 1882, p. 281; Brown's *Great Dionys. Myth*, ii, p. 258).

Esop. Aisōpos. The reputed author of fables, many of which were known to the Greeks in the time of Sokrates. The Assyrians also had fables, such as that of the Horse and Bull, or of the Serpent and Eagle (see Etana), in the 7th century B.C. Esop's fables have been ascribed to many peoples from Egypt to China. Many occur in the Pali Jātaka, or “birth” stories of Buddhists, in the Pancha-tantra and Hitopadesa of Hindus, in the Jewish Talmud, in the *Ḳalīla wa Dimna* of Arabs, in the *Anwār-i-Suhaili* of Persians, and in Urdu *Khīrad-afroz*, and *Bait al Pachīse*; as well as in the Sanskrit *Vetāla Pancha-Vinsati*, or “Twenty-five Stories.” The English Esop is mainly taken from the fables of Bidpai or Pilpay (see Bidpai)—a mediæval collection first published in 1610—and, as the work of Esop, may be considered spurious. Mr J. Jacobs calls our Esop “Phœdrus with trimmings,” for Phœdrus made the first Latin collection in 25 A.C. apparently following Dēmētrius Phaleros (about 320 B.C.); whereas Aristophanes knew of fables by Esop in 425 B.C. Esop was supposed to have lived in the time of Solon (620 B.C.), and to have died about 564 B.C. Samos, Sardis, Thrakia, and Phrygia claimed his birth, and he appears to have been a foreign slave who won freedom by his talents. He refused to distribute the charities of Cræsus to the people of Delphi, who flung him from a precipice; but the gods supported him and punished Delphi with plagues. He is often described as having been an ugly and diminutive person, as is also the Arab Esop, Lukman. Both seem to have been familiar with Eastern traditions and fauna. They allude to monkeys, panthers, peacocks, and other Indian or Asiatic animals, whom they describe as able to talk and reason like the serpent in Eden, or Balaam's ass (see *Proc. Bib. Arch. Socy.*, November 1882). Mr Jacobs thinks that about a dozen of our English fables come from the Jātakas, others are found in the Talmud (but may be borrowed), and others in Libyan fables, in Arabia, in Greek literature, and in Anglo-Saxon mythologies. See *Hitopadesa* and *Pancha-tantra*.

Essenes. The name for Jewish ascetiks, found in Josephus, Pliny, and Philo: they lived mostly in the deserts of Judea and Jordan, and in caves N. W. of the Dead Sea. The origin of the

name is much disputed. [Perhaps the best derivation is from *Hasah*, "to seek refuge," to "retire," since they were hermits.—ED.] Josephus makes them the third great Jewish sect, the others being Pharisees and Sadducees (see *Ant.*, XIII, v, 9 : xi, 2 : XV, x, 4 : *Wars*, I, iii, 5 : II, viii, 2-13). He describes their customs at length (*Ant.*, XVII, i, 5 ; and especially in *Wars*, II, viii). Philo's account is found in his tract "That all the good are free" (the authenticity of which is disputed), and in a fragment from his *Apology for the Jews*, preserved by Eusebius (*Præp. Evang.*, viii, 11). Pliny (*H. Nat.*, v, 17) speaks of their colony by the Dead Sea. We gather that they were generally celibates, who had all things in common, and met in a common establishment. They wore white, and had a novitiate of three years' duration. They forbade oaths, and offered no sacrifices, yet adored angels and the rising sun. There were four grades or castes ; and if touched by one of a lower grade they must be purified by water. They kept the Sabbath, and revered Jewish scriptures. They were much venerated as prophets and healers of the sick. Judas in 110 B.C. is the earliest known Essene, but lived in ordinary society according to Josephus. Menahem was a friend of Hillel, and of Herod the Great. One of the gates of Jerusalem was named after them (*Wars*, V, iv, 2).

Josephus says (*Ant.*, XVIII, i, 5) that they "resembled those Dacæ who are called Polistai." This is perhaps a clerical error for Podistai or Buddhists. These were the Ktistai of Strabo (i, pp. 453-454, Bohn's transl., 1854). The Puthagorik Dakai are mentioned by Scaliger (Whiston's note on the above passage of Josephus) which connects them with the Indian Budha-gūrū or "wisdom teacher" ; and he says that "these Dacæ lived alone like monks, in tents and caves," and Strabo tells us that "the Ktistai were a Thrakian sect who lived without wives." Their brethren the Mæsi "religiously abstained from eating anything that had life, living in a quiet way on honey, milk, and cheese : wherefore considered a religious people, and called Kapnobataæ," that is to say "smokers." Josephus himself compares the Essenes to the Pythagoreans ; they were excused from the oath of allegiance by Herod (*Ant.*, XV, x, 4), who "had them in much honour" ; and they "are like those whom the Greeks called Pythagoreans." The whole region N. of modern Greece, from the Hellespont to the Adriatic—ancient Thrakia and Mæsia—abounded in such ascetik sects, whom Strabo and Homer alike call "most just men," "livers on milk," "devoid of desire for riches," "peregrinators of the country," and otherwise resembling Srāmans and Bhikshus.

De Quincey called them “the first Christians.” Bishop Lightfoot (*on Colossians*) argues that Mazdean ideas supplied “just those elements which distinguish the tenets and practices of Essenes from the normal type of Judaism . . . as dualism, sun adoration, invocation of spirits, and worship of angels, magical rites, and intense striving after purity.” We can, however, hardly acquit the Jews of having been generally prone to all these beliefs. Hermippos of Smyrna (about 250 B.C.) had “given to the Greeks,” says the bishop, “the most detailed account of Zoroastrianism which had ever been laid before them . . . the Magian system then took root in Asia Minor, making itself a second home in Cappadocia. . . . Palestine was surrounded by Persian influences.” [The cuneiform texts, no less than the historic statements, show us that from the 5th century B.C. to the Christian era, Asia Minor was full of Persians. The worship of Mithras was brought from Pontus, by the soldiers of Pompey, to Rome about 60 B.C.—ED.] But as we show (see Buddha), the Buddhist creed had reached Syria as early as the 3rd century B.C., and was more akin to Essene asceticism than was the Mazdean. Does not this teach us that all is due to evolution, and that there has never been a really new religion since the world began?

During and after the time of Pythagoras the countries N. of Attika and Thebes were known as Thrakia, from Byzantium to the Danube. The Dacæ, or Dakai, were a Skuthik people, N. of the Danube, from which region they had driven the Getæ southwards (see Strabo, i). They were Asiatic tribes, who had arrived before the time of Alexander the Great. Mr Gossellin (*on Strabo*, i, 467) calls them Dags from Daghistân, east of the Caucasus. The name no doubt is connected with *Dagh*, for “mountain.” Thus they appear to have reached Thrakia from regions which were already full of Buddhists in the 3rd century B.C., or earlier. Their asceticism, as we have seen, was known to the Jewish historian in our 1st century. Asiatic Buddhism appears to have penetrated not only to Syria, but along the N. shores of the Black Sea to Europe. The ideas of Essenes may have been derived—as regards sun worship, angels, and other matters—from Mazdeans. After the break-up of the Crotona school Pythagoreans were scattered throughout the Greek kingdoms. They gradually became merged in the later Platonists. The Essenes are said to have regarded death as setting free the soul, which they may have learned from either Buddhists or Greeks. They had much sympathy with Greek philosophy and “probably also with Oriental ideas,” says Mr Kirkup (*Encyclop. Brit.*), who also admits that they “could not have reached these peculiar points of view in perfect isolation from ante-

cedent and contemporary speculation." Philo says that they rejected logic as unnecessary to the acquisition of virtue; and speculation on nature as too lofty for the human intellect; in which respects they agreed with Buddha and Confucius.

The Essenes shunned marriage, and often adopted children to be brought up in their tenets. They regarded pleasure as evil, and distrusted women ; some (like Hindus) retired from domestic life after the birth of a son. They lived on fruits and vegetables, and gave thanks before their meals. They drank no wine, and regarded unction with oil as a defilement : so that they were not in sympathy with the idea of a Messiah or "anointed one." They had no servants, but helped one another. They wore old clothes, and were engaged in husbandry. Their officers were elected, and they judged causes among themselves by a council of at least 100 members. They were estimated to number some 4000 in all. The novice received a white robe, an apron, and a symbolic axe. Those convicted of crime were expelled from the society. They bound themselves by a vow of secrecy not to reveal the contents of certain sacred books, or "the names of the angels." They also vowed piety, justice, obedience, and honesty ; and they showed active charity to the poor. Philo says that their three rules were, the love of God, of virtue, and of all mankind.

Mr A. Lillie regards Essenes as the predecessors of Christ, who thus appears as no more than an Essene monk. Dean Mansel (*Gnostic Heresies*, p. 31) comes to the conclusion that "Essenism was due to Buddhist missionaries, who visited Egypt within two generations of the time of Alexander the Great." [The Essenes said that the souls of the just went to a happy land beyond the ocean, where was no rain, nor snow, nor heat, but only a west breeze from the sea. The wicked went to a land of winter, darkness, and torment. It is notable that this is very like Mazdean accounts of the fate of men after death ; though the Psalms, and the book of Job, furnish hints as to "gathering," and as to the wicked being blown away to darkness by the wind, which are equally comparable with Persian allegoric language.—ED.]

Esther. Persian, *stara* "star." Her Hebrew name was Hadasah, "myrtle," a plant with a white starlike flower. She is the heroine of a Hebrew romance, written in the 3rd—or perhaps 2nd—century B.C., where she is represented as becoming the queen of Xerxes (Ahasuerus, compare Ezra iv, 6), or of Artaxerxes according to Josephus, and the Greek Septuagint. The latter contains long passages which are not in our Hebrew text, including a preface which describes

Mordecai's vision of two dragons fighting, and of a small spring becoming a great river; also two letters by Artaxerxes (after iii, 13, and viii, 13), with Esther's prayer (after iv, 17), and the final explanation (after x, 3) of the vision, as fulfilled by Mordecai and Raman, as the dragons, and Esther as the river. It also ends with a note which refers to Ptolemy and Lysimachus, and which cannot be earlier than 307 B.C.

Nothing is more improbable than that a Hebrew maiden could become a queen of the Persian monarch, in an age when these kings only intermarried with certain noble Persian families; or that the king should have taken a Jew. as prime minister, giving him permission to arrange for a massacre of 75,300 Persians (ix, 16). The story is connected with the winter feast of Pūrīm in the month Adar. [The word Pūr for "lot" is not known in Persian (see Esther ix, 24), yet may come from the Aryan *Par* whence *pars* "a part."—ED.] It is remarkable that Mordecai, though a Jew, should bear a name connected with that of the Babylonian sun god Marduk. We cannot wonder that Esther was regarded as a doubtful book in our 4th century, and by later Protestants, though accepted by the Council of Trent in 1563.

Etana. A Babylonian mythical hero, whose legend is gathered from several broken kuneiform tablets (see *Brit. Mus. Catalogue*, 1900, p. 74). It recalls that of Ganymede among Greeks. It begins with the story of the serpent who complained to Shamash (the sun) that the eagle had devoured its young, praying him to catch the eagle in his net. Shamash counsels the serpent to hide in the carcass of an ox, and to catch the eagle himself and clip its wings. The serpent goes to the eagle's mountain, and hides in the body of a wild ox. Birds assemble to devour the carrion, but the eagle says to its young, "Come, let us go, and not trouble as to the flesh of a wild ox." An eaglet spies the serpent. Here, unfortunately, there is a gap in the text. We next find Etana praying to Shamash to grant him a son in return for sacrifices offered: "Let the command go forth from thy mouth, and give me the plant that assists birth; bring a child to birth, and grant me a son." Shamash bids Etana visit the eagle, and on reaching the mountain he asks again for this plant. A gap follows. The eagle then proposes to carry Etana to heaven, where alone this plant is to be found. He holds on to the eagle's neck, and is borne aloft in three flights to the heaven of Anu. In the first flight earth is seen below as a mountain in the sea; in the second, the sea is a girdle of the land; in the third, ocean appears no

broader than a garden ditch. The eagle tries to fly yet higher, but is exhausted and falls.

Ethiks (see *Morals*). Early religions were not ethical in our sense of the term ; and even the good Melancthon (Schwartzerde) says : “ We do not excel in intellect and learning, nay, nor in decency and morals, but in true knowledge and worship of God.” “ Religion,” said Schleiermacher, “ belongs neither to the domain of science, nor of morals ; it is essentially neither knowledge nor conduct, but emotion only, specific in nature, and inherent in the immediate consciousness of each individual.” Only by education does man learn that religion must fail unless ethikally based. Matthew Arnold defined his theistik belief as “ morality touched by emotion ” ; James Martineau regarded his own faith as “ the culminating meridian of morals.”

Etruskans. The first civilisers of Italy are variously called Etruskans, Tuskans, Tursenoi, and Tyrrhenians (Turrēnoi) ; and were said to be of Lydian origin (Herou., i, 94 ; Tacitus, *Ann.*, iv, 55), reaching Umbria or N. Italy about 1000 B.C. They appear also to have called themselves Rasena. They ruled Rome itself till 510 B.C., when the Aryan Keltik element began to dominate them. [The early population was no doubt much mixed, the Umbrians in the north, and the Oskans in the south, speaking, and writing, in Aryan dialects. But Sir H. Rawlinson points out that the Etruskans proper were not Aryans. Even in Lydia there was a mixed population, and Hittite remains occur there. Among the parallels traceable between Etruskans and the non-Aryans of Asia Minor are found : the common use of cyclopean masonry ; of similar pottery ; of the *tutulus* or high conical headdress ; of the *calceus repandus* or shoe with a curled toe ; of the *labrus*, or double-headed axe of Krete, Karia, and Kappadokia, found also on a Hittite monument ; of the Gorgon’s head, and the sphynx, which is also a Hittite figure. The Lydian seal cylinders show us a double-headed god like the Etruskan Janus, and bear Hittite characters. The Turanian type of the Etruskans, and the Turanian character of their language, are fully treated by Dr Isaac Taylor, *Etruscan Researches*, 1874, with his pamphlet on the *Etruscan Language*, 1876. The magnificent Etruskan terra cotta sarcophagus from Crere in Etruria (Cervetri), now in the British Museum, shows an Etruskan lady with black hair and yellow face, and sloping Mongol eyes. It bears two Etruskan legends, and is supported on four winged sphynxes. The grinning head of the Etruskan god of Hades—Charūn—is very like that of Babylonian

demons. The Etruskan chronology (Varro, quoted by Censorinus, *De Die Natale*, xvii) goes back to 1000 B.C.—ED.]

Ovid and Cicero speak of the Etruskan founder Tages, who was ever young, coming from the earth in the land of Tarquinii (the Tarkon of Etruskan inscriptions), and teaching agriculture to Tarkon. He also instructed the Etruskans in auguries preserved in the 12 Books of Tages—perhaps meaning “stone” tables (Akkadian *Tag* “stone”). The Aryans venerated Etruskan rites, and books, their ritual, and omens by lightning and otherwise: even the word *cæremonia* for “ceremonies” was said to come from the name of the Etruskan city Cære. The mother of Etruskan cities (Acca-Larentia) became the nurse of Romulus and Remus (see Aka). The Etruskan cosmogony resembled that of Akkadians as borrowed by Babylonians. The creator formed all things in periods of 1000 years each: 1st, the heavens and the earth; 2nd, the firmament; 3rd, the waters; 4th, sun, moon, and stars; 5th, birds, reptiles, and beasts; and 6th, man. Hellanicus calls the Tursenoi an aboriginal people, distinct from all others. Dionysius (i, 30) says that their language was “barbarous,” and not related to others known to him. We gather from this language (especially from the known numerals) that they were of Altaik, or Turanian, stock, like their Asiatic neighbours the Hittites and Kati. [Among the clearest philological indications are the use of postpositions and agglutination, with words such as Lar, “lord” or “god” (the Kassite *lar* “master”), Tarkon “chief” (the Hittite *Tarkhun*, Turkish *Tarkhan*), Idus “full moon” (Akkadian *idu*, Turkish *yede*, “moon,” “month”), Lucumo “noble” (Akkadian *lu* “man,” *gum* “official”), Puia “child” (Finnic *pu*), Leine “he lived” (Finnic), Clan “son” (Turkish *oglan* “boy”), Avil “life” (Turkish *ol* “to be”), and Charūn (Turkish *Khar-un* “evil god”), for the demon ruler of Hades, who bears the double-headed axe. Many words attributed—perhaps incorrectly—to Etruskans are, however, Aryan, especially Æsar for “gods,” noticed by Suetonius in the *Life of Augustus*. Various texts at Lemnos, and in Etruria itself—like the Eugubian tablets—are loosely called Etruskan, but appear to be rather Sabine, Umbrian, or Oskan (see Sir W. Betham, *Etruria Celtica*, 1842, vol. i, p. 89). Sir W. Gell calls the Eugubian texts Umbrian in 8 cases, while 4 in Roman characters are Oskan. The true Etruskan alphabet differs from those of Umbrians and Oskans, and the texts are often written, in alternate lines, from right to left and left to right, as in early inscriptions (Greek and others) in Asia Minor. Mirrors called Etruskan also appear to be often of Greek origin, with Greek legends and names. Scarabs found in Etruskan tombs resemble

those of Egypt, and Phœnicia, yet are undoubtedly original, and not either copies or imported. Some of the names of Etruskan deities also appear to be Greek, though most of them are non-Aryan.—ED.]

The Etruskan inscriptions found in tombs are generally very short. The Perugia text is of 46 lines [apparently Umbrian or Oskan—ED.]. In 1849 an Egyptian mummy of the Ptolemaic age was brought to Europe by an Austrian explorer, and found its way to the Agram museum. Its bandages were found to be covered with alphabetic texts which Prof. Karl, in 1891, states to represent an Etruskan ritual, in a Turanian tongue. An ancient book appears to have been torn up for the purpose of swathing the mummy.

The Etruskans seem to have been at first a ruling class, with serfs tilling the soil, who may have been Pelasgi or other Aryans. Their earliest capitals were at Agulla and Tarquinii. In personal appearance they resembled Hittites and Mongols, with sloping eyes, black hair, high cheek bones, short noses, large heads, and faces generally (but not always) hairless. In figure they were stoutly built. They are believed to have conquered or expelled older inhabitants, probably Umbrians, with whom they also inter-married. A Tarkon ("tribal chief") was said to have founded their 12 cities, and to have decreed laws and rites. They first introduced the civilisation on which that of Rome was based, spreading over Latium, and S. to Campania—where they met Greeks and Phœnicians later. Livy says that even the Rhœti in the Alps were civilised by them, and retained the Tuskan language. There were Turrēnoi also in Thrakia, and Pliny and Justin thought that the Rasini (or Rasena) invaded Italy from the Tyrol. The Etruskan power extended from the Po to Capua (Vulturnum), where Muller supposes them to have been settled by 800 B.C. They were hardy sailors; and, in 538 B.C., they joined the Carthaginians, each people supplying 60 galleys, to expel the Phocæans from the island of Corsica. The Roman victory at Cumæ was the first blow to their power in 474 B.C. In 396 B.C. Rome seized Veii; and in 384 B.C. Dionysius of Syracuse plundered the Tuscan coast, while the Gauls overran their northern province near the Po: yet the Etruskans were still allied to Carthaginians, and gthers, as late as 307 B.C. Romulus was said to have fought with Veii; but Cœles Vibenna, the Etruskan, with his mercenaries settled later on the Cœlian hill at Rome, where one quarter was called the Tuscus Vicus. [The word *Tus*, whence Tuskan, apparently means "south," as in Turkish dialects.—ED.] The Etruskan Tarquin I (a Tarkon) was the founder of Roman power, receiving from the

people “a golden crown, an ivory throne and sceptre, a purple robe figured with gold,” and other badges of royalty (*Dionys.*, iii, 57-61). Under the Tarquindynasty useful works like the Cloaca Maxima were begun in Rome; and Etruskan power was at its height about 600 to 500 B.C. The Tarquin being expelled again attacked the city, in alliance with Porsena, the Lar (or “master”) of Olusium, about 510 B.C.; and is said, after a siege, to have granted terms of peace. Further hostilities are unnoticed till 483 B.C.; and the Latins, according to Livy, called the Etruskan capitals “allied cities,” and their own people “Roman colonists in Etruria.” The Etruskans remained more or less distinct, in religion and language, down almost to the Christian era. Even now in Tuscany the names of their gods are remembered, as those of “folletti” or fairies. In 89 B.C. they were admitted to the jealously guarded privileges of the “Roman citizen”; but they sided with the tyrant Marius; and the war of Perusia (Perugia), in 41 B.C., led to their ruin. In the time of Augustus, Etruria was the “seventh region of Italy,” which Constantine incorporated with Umbria.

In the Etruskan confederacy of 12 cities each king was independent, and all were allied for war—an universal Turanian custom which we may trace among Hittites, Akkadians, and non-Aryans in India. The cities are variously reckoned, but included Veii and Tarquinii near Rome, Cære or Agulla, Falerii, Volci, Volsinii, Clusium (taken from Umbrians), Arretum, Cortona, Volaterræ (or Velathri), Populonia, and Vetulonia. [The word *Vol* appears to be the Turkish *aul*, and Akkadian *alu*, for a “camp” or “city.”—ED.] This system of government among Turanians proved too weak to resist the empires of united races, whether Semitic or Aryan. In Etruria the leaders were often the priests, as being the best educated magnates (see Livy, v, i), and politicians strengthened their power by accepting sacred offices, and performing the rites of a complicated ritual. The Lucumos (called Principes by Romans), were a sacred aristocracy not in touch with the mixed Umbrian serfs, or Penestai—Aryans who in time asserted their rights and power. Like other Turanians, the Tursenoi, or Etruskans, were highly religious, or, as we should call them, superstitious. Livy calls them “a people who excelled all others in devotion to religions, as well as in the knowledge of worships”; and they thus became the instructors of Romans, in augury and rites. The Greeks equally owed many of their deities, and early arts, to the congeners of the Tuskans in Asia Minor. The mythology of Etruria points to an Eastern, and to a Turanian, origin; as we see from the groups of gods on Etruskan mirrors, and from the names written over them, or from the pictures and sarcophagi in Etruskan tombs. [One

mirror represents Tinia with sceptre and trident, having Apulu on his right, and Turms, with winged hat and caduceus, on his left. Another shows Tina as Jove, with sceptre and spear, supported by Thalna, while Menerva springs armed from his head, to be received by the goddess Tha . . . r, behind whom on the right is the youthful Sethluns with his hammer. A third represents Herkole aided by a winged Menerva. A fourth shows Therme and Menerva driving a demon down to hell.—ED.] The chief triad consisted of Tina, Cupra, and Menerva (answering to Zeus, Hērē, and Athēnē). and these had everywhere three shrines, with three gates. There were also six male and six female deities, whom Latins called Dii Consentes—a heavenly council. The relation of the chief gods was as below.

<i>Character.</i>	<i>Etruskan.</i>	<i>Greek.</i>	<i>Latin</i>
Heaven	Summano	Ouranos	Uranus
Earth	Angerona	Dē-mētēr	Ceres
Sea	Neptuns	Poseidōn	Neptuns
Hell	Mantu	Hades	Pluto
Sun	Tushna	Apollo	Apollo
Moon	Lala	Selēnē	Diana
Air	Tina	Zeus	Jupiter
The herald	Turms	Hermes	Mercurius

The names of the gods of Etruria are explained by Dr Isaac Taylor, and others, by aid of Turanian languages. Tina, the sky spirit (Tartar *Tin* : Chinese *Tien*, “sky,” “heaven”) : Summano (Mongol *Sumans*, Lapp *Tuman*, “holy”) : Usil, the rising sun (Finnic, *Usal*, *Asal*, “morning”) : Tushna, the midday sun (Tartar *Tus* “south”) : Janus, the god of creation, and of doors, two-headed or bisexual (Tartar *Jen* “god” : Akkadian *Gan* “being”) : Nethuns or Neptuns (probably from *Nap* “to swell,” and *un* “Lord,” as in Akkadian “lord of waves”) : Mantu (Akkadian *Man* “chief,” *Tu* “below”), otherwise Vetis or Vadius (perhaps the Akkadian *Bat* “death”). Puphluns or Fufuns (perhaps *Pupulu-un* “lord of what is grown” : see Bu) answered to Bacchus : Sethluns was Vulcan (from *Set* or *Sūt*, Turkic, “to burn,” “roast”—Setlu-uns, “lord of what is smelted”) : Turms, or Therme, was the messenger of heaven (Akkadian *tur* “to travel”) : Erkle or Herkole was Hercules (Akkadian *Er-gal* “great man”) : Charūn, or Kharūn, was an infernal deity (Tartar *Khar* “evil”—Khar-un “lord of evil”) : Sancus was a Sabine god (Akkadian *San*, Turkish *Sang*, “mighty”) : Voltumna was a deity of vows (perhaps *Ul-tu-un-na*, “lord of future doing”—Akkadian) : Vertumnus was a god of autumn (perhaps *Ir-tu-un-na*, “god of rain giving,”

as in Akkadian). The goddesses included Cupra as Juno (perhaps *Ku-par* "purple light," as in Akkadian—the sky goddess): Turan was Venus, and wife of the sun (perhaps Finnic, *Turan*, *Tarom*, "heaven"; or *Tur-an-na*, Akkadian, "child of heaven"): Thana was Diana (Tartar *Tan* "light": Yacut *ting* "dawn"). Thalna (Akkadian *tal* "to rise") was also a dawn goddess: the moon was Lala (Akkadian *lal* "full"), or Losna (perhaps an Aryan name). Menerva was the Latin Minerva (probably *Man-uru-a* "leader of light"—see Ar). Nortia was Fortune (*Nar-ti-a* "ruler of casting" lots). Mania was the bride of Mantu (perhaps *Man-ea* "ruler of the hole" or of Hell); and Angerona is rendered Horta "garden"—a deity of enclosures (Akkadian *an* "god," *gar* "garden," "enclosure," *un* "lord" or "lady," "the divine lady of gardens"): the Fates were also female, and called Dii Involuti in Latin, while the Dii Novensiles were apparently gods who controlled thunderbolts. The Lares were spirits (Kassite *lar* "lord"), as were the Penates (Tartar *ban* "spirit"). The double-headed god—Janus—is represented on a Lydian cylinder seal, holding a cross in his right hand towards a worshiper, and a whip in his left towards two demons (Col. Conder, *Anthrop. Journal*, Nov. 1887). The "Disciplina Etrusca" grew into a complicated system of worship, with divination by dreams, weather, stars, lightning, entrails, the flight of birds; with fire, solar, and phallic rites. The populace adored genii, junones, lares, penates, and lemures, or ghosts, with much fear. All these beliefs were also features of religion yet earlier among Hittites, Kati, Kassites, and Akkadians (see also Fors).

Eucharist. *Eukharistia*, "giving thanks," in Greek. The Jews at the Passover pronounced a prayer of thanksgiving, or grace, over the "cup of blessing," to the "giver of the vine." The memorial rite became among Christians a "sacred mystery." In Egypt wine and *mest* cakes (like the Hebrew *maṣṣoth*, or unleavened cakes, whence probably the Missa or Mass was named), were sacred to Osiris. The cakes and Haoma drink of the rites of Mithra were called by Tertullian a "satanic parody" of the Christian rite. In the Gita Krishna says "I am the Soma"—the Persian Haoma which was the spirit of the deity. So also many Christians still identify the bread and wine with the actual "flesh and blood" of their Lord, giving a material interpretation to his mystic words. These elements were regarded, as early as our 2nd century, as capable of working miracles. They were laid on the breast of those who died too suddenly to partake of them. The bread was even taken home, and reserved to be eaten before the first meal, and used as a poultice to cure disease. The

churches accepted, from the earliest age, the words of the 4th Gospel (vi, 53), and Ignatius (if his text has not been altered) certainly taught Transubstantiation. The reformers of our 16th century shrank from such materialistic ideas ; but the first Canon of the Council of Trent (1563) lays down that : “ If anyone shall say that Christ, as exhibited in the Eucharist, is only spiritually eaten ; and not sacramentally and really, let him be accursed.” In the second Canon it is laid down : “ In the most holy sacrifice of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ . . . there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.” This is supplemented by the Catechism of the Council of Trent, requiring “ Pastors to explain that there is contained (in the elements) not only the true body of Christ, and whatever belongs to a true condition of a body (such as bones and nerves), but also a whole Christ.” The Lutherans winced from such definitions (compare Sacrifices), and adopted Consubstantiation, saying that : “ there is only a substantial presence of the body of Christ with the bread and wine of the Sacrament.” But the partakers equally believed that they absorbed the qualities of their Lord, and thus attained to communion with him—which is the ever-present idea of similar sacrifices among savage peoples. We see it clearly in accounts of ancient Mexican, or of modern Red Indian sacrifices (see Capt. Brooke’s *Medicine Men of the Apaches*, 1892, p. 524; and under Azteks). The Apaches mixed human blood with their unleavened bread, baked from maize, and from various grass seeds on which they live.

Mr Clodd—President of the Folk Lore Society—says that the Ohristian rite “ is a distinct survival of the barbarian idea of eating a god, so as to become a partaker of his divine nature.” The Eucharistic feast however, originally, included more than the two elements which were distributed, after thanksgiving, by the Ohristians who met for a communion (*Koinonia*) or meal in common. Cheese, fruits, and even fish, were eaten at this meal, as represented in the Catacomb pictures, or in that of the Capella Grecia two miles outside the Porta Salaria of Rome—said by some to be as early as 170 A.C. The fish is here connected with a cup which the priest offers on the altar (see Baptism).

Euhēmeros. A philosopher of the Kurenaik school, about

320 B.C., teaching a doctrine at which Herodotos and others had hinted a century earlier, namely, that the gods had been once living heroes, who had usually benefited their race, and invented arts of peace and war : thus being idolized during life, and worshiped after death. These ideas Euhēmeros put forward, in popular style, in his *Hierai Anagraphai* or *Sacred Histories*, basing his ideas on what he had seen in his extensive travels down the Red Sea to the Indian Ocean ; which however, according to others, were conceptions that could have been gathered from temple inscriptions in Greece itself. No doubt his mind was widened by travel, and study, in other lands, which showed him the relations of faiths, and the ideals of men, convincing him that legends concerning gods were based on incidents misunderstood, or exaggerated, in histories which were traditional, and imperfect.

Polybios, Dionysius, and other philosophic historians and writers, more or less accepted Euhemerism as a general rule ; and some still offer the same explanations.

Eumenidēs. See Erinues.

Euphrates. The name of this great river in Hebrew is Pherath (Assyrian *Puratu*), usually explained as “fertile.” [Possibly the Akkadian *Pur-ata*, “chief stream.”—ED.] At its mouth was the city of Eridu (supposed to have been at *Abu-Shahreïn*), which is connected with myths like that of Gilgames : the elysium of the gods being near “the mouth of the rivers” (12th Tablet Gilgames Series). [The mythical, and the actual, city may both be called *Eridu* or “spacious.” A legend of the “Bride of Hell,” in the Amarna collection, speaks of the gods as dwelling in Eridu—perhaps meaning “in space.”—ED.]

Europē. This word may be the Semitic *'Ereb* for “sunset,” and “west,” (Arabic *gharb* “west”), like Erebos, the place of sunset and Hades (from a root “to descend,” as in the Assyrian Eribu also). Zeus, as a bull, fled with a nymph from the East ; and she became Europa in the West. She was the daughter of a Phœnician god (see Agēnor), or of Phoenix the Phœnician “palm,” or of Telephassa (“far-shining”), whom the jealous Artemis pierced with her arrows—she was the wife of Agenor ; and Europa’s brother was Kadmos (*Kēdem* “the east”) ; so that most of the names are Semitic. She was transported to Krete, which thus appears to be the western limit of the legend.

Eusebios. The bishop of Cæsarea in Palestine, and the “father

of Church history”—an obsequious ecclesiastic, who wrote eulogies on Constantine, the first Christian emperor. He was born in Palestine about 260 A.C.; and became bishop of Laodicea in Phœnicia about 303 A.C.; and of Cæsarea a few years later. He was thus 65 at the time of the first Council at Nicea, about which time he wrote his valuable, though perhaps not quite trustworthy, *Ecclesiastical History*. Gibbon (*Decline and Fall*, ii, 79) says that: “Eusebius himself indirectly confesses that he has related that which might redound to the glory, and suppressed all that could tend to the disgrace, of religion.” Baronius was a sincere Christian, yet he calls Eusebius a “falsifier of history, a wily sycophant, consummate hypocrite, and time-serving persecutor.” Eusebius heads one chapter (*Præp. Evang.*, xii, 31) with the monstrous title, “How far it may be lawful and fitting to use falsehoods, as a medicine for the advantage of those who require such a method.” [It is a question of textual criticism whether he was responsible for such words.—ED.] Hence arose the theory of “pious fraud,” among those who attempt to justify such language.

We search in vain for reliable chronology in regard to this father of history. Bishop Lightfoot admits that his writings “are perplexing and contradictory.” We cannot even prove that he exerted the influence that he claims over the great emperor. Yet we depend mainly on him for the history of Christianity before his time; and without him we should know nothing of Papias, Polycarp, John the Elder, and other early Christian worthies: or of synods and councils down to 325 A.C., which decided for us the creeds, canons, and dogmas of later ages.

Eutycheans. Followers of Eutūkhēs, abbot of a monastery in Constantinople, who denied that Christ had more than one nature. He was condemned by the Council of Chalcedon in 451 A.C.: but in the 6th century his doctrines were further advocated by Jacob Baradæus, who convinced the Kopts and the Armenians, as well as the greater part of the Syrian Christians, who were called, after him, “Jacobites.” Thus all the Asiatic Churches—except the Nestorians—became Monophysites, or believers in a single divine nature of Christ, which Greeks and Latins have alike denied since the question was first raised.

Eve. Hebrew Khavah, supposed to come from the root *Khîh* “to live,” Gen. iii, 20 (see Adam). Her grave is shown by Arabs outside the walls of Jeddah, the sea-port of Makka, and, according to Sir R. Burton, is a huge tumulus 300 feet long from head to

waist, and 200 feet from waist to heel. But the tomb itself is only about 75 feet by 18 feet in area. This is one of the stations of the pilgrimage to Makka ; and the pilgrim arriving by sea must here put on the *Ihrām*, or “ sacred ” dress, to be worn on his visit to Makka.

Evuna. A non-Aryan deity, especially among the aboriginal Todas of S. India.

Exodus. Greek *ex-odos* “ going out.” In the Hebrew this book is only called after the first words, “ These are the names.” The Jews early regarded it as having been written by Moses. Amos (about 770 B.C.) speaks (v, 25) of Israel as having passed 40 years in the desert : Hosea (about 750 B.C.) knew of a prophet (ii, 15) who brought Israel out of Egypt ; but Micah alone (about 700 B.C.) names Moses, Aaron, and Miriam (vi, 4). The Book of Exodus, however, professes to give an historical account of the growth of a nation of 600,000 fighting men from Jacob’s family of 70 men. That a population of $2\frac{1}{2}$ millions should grow up in 215 years (as stated in the Greek version) would represent a marvellous increase, though in 430 years (as stated in the Hebrew text) it might be possible. Bishop Colenso (*Pent.*, part i) showed, however, that this vast host could not have left Egypt in a single day, or have subsisted in the desert. The writer who speaks of the building of Pithom and Raamses (i, 11), cannot have lived earlier than 1400 B.C., and probably wrote much later. The power of Egypt in Palestine remained unshaken till about 1480 B.C. or later (see Amarna, Bible, Egypt, and Hebrews). Manetho (250 B.C.) is credited with a legend of the expulsion of a leprous people, which is “ of uncertain origin, and not Egyptian.” No monument yet found speaks of Israel in Egypt ; but the Hyksos rulers, and their Asiatic subjects, were expelled about 1700 B.C. The only possible allusions to Hebrew history refer to Israel as in Palestine between 1480 and 1270 B.C. Josephus rejects as incredible the accounts of Manetho, and of unknown writers named Cherēmon and Lysimachus, saying that they disagree, and regarding their Amenophis (a successor of Rameses) as fictitious. The supposed summary of Egyptian history in this age, by Sextus Julius Africanus—a Libyan who lived in Palestine, and became bishop of Alexandria, in our 3rd century—is known to us only by quotations in the works of George the Syncellus, as late as 800 A.C. Such literature has no value, and the only authority for an Exodus having occurred is the Old Testament tradition.

Ey. In Keltik speech an “ island.” This is apparently an old

word : Egyptian *oi* : Hebrew *ai* ; for an “island,” or “shore land”—found also in Turanian speech.

Eye. The English word is from the Aryan root *Ak* “to see.” In the symbolism of religions the eye is a favourite emblem ; and as there is a good and also an evil serpent, so too there is a divine eye, and an evil eye : the soft sweet glance of love, and the withering look of the envious : the eye of Osiris in Egypt, and the evil eye of Akkadian magic texts. All early peoples believed that they saw the soul in the eye, which is the great revealer of the inmost thoughts and passions. The eye of the witch, and of the gipsy, have always been dreaded, like that of the *Najar*, or *Drishta*, in India. Many are the charms, Mantras, and fetishes, required to ward off the evil brought by the eye. The Italian still believes that all misfortunes come from the “mal occhio,” or evil eye (see *Rivers of Life*, and the posthumous work by Mr Westropp—for which we wrote a preface in 1885—on *Primitive Symbolism*).

“The man with the evil eye,” says Mr P. B. Joshi, “is not necessarily a cruel man, nor one bearing ill-will towards his victim” (*Journal Bombay Anthropol. Instit.*, i, p. 3). Yet any good and comely thing, or person, is liable to be injured by such a man ; the envious eye, according to Bacon, does most harm to the beautiful and prosperous. In Indian villages such evil-eyed persons are known to all, and are shunned like witches, beggars, and strangers. They are said to ruin fields, crops, food, clothes, and implements. Cows are so affected by them that their milk turns to blood ; trees drop their fruits or leaves ; even walls crack and fall ; while gems lose lustre in their presence. Salt should be spread about, and conspicuous objects put in view, to attract the unlucky gaze, such as beads, brass objects, hair, and tiger’s claws ; or garlic, cloves, and shells. These must be arranged so as to divert the *Drishta* from the face, or from the vital organs, of man or beast. Thus Neapolitans use a piece of horn, or an image of the Madonna : or propitiate St Antony (patron of animals) by tying a small bag of sea sand and flour, with flowers, to the manes of horses, to defeat the evil eye. In Brand’s *Antiquities* we read of Kelts in the Western Islands who wore nuts or beans, to ward off the eye ; as the Indian peasant wears his *Drishta-mani*, the Irish his “scapular,” or the Fellāḥ his similar leather case, with a written charm sewn up inside. In the Engadine a mother recently clad her only son in girl’s clothes, to deceive the evil-eyed one (see *Panjab Notes and Queries*, i, p. 135). Indian parents do the same, and tie old shoes, horns, skulls, black threads, and necklaces that

have been consecrated by holy men, on trees which overlook their fields or houses, and on cattle, to divert the eye. Kelts in the Hebrides pluck the snow-white blossomed "Toranain," and wave it Dē-suil wise over anything that they fear to lose, chanting "Eolan," and calling on their old saints, Columba, Oran, or Michael, to aid them. The sick must be given to eat whatever the evil-eyed one has been seen to eat, on the great principle of "similia similibus"—as stones are offered to a stone god, or as the brazen serpent of Moses cured the bites of other serpents.

Ancient and modern Jews alike have believed in the evil eye (see Prov. xxiii, 6: xxviii, 22: Matt. xx, 15). Col. Conder (*Heth and Moab*, chap. ix) gives many Jewish and Syrian superstitions "similar to those of the Persians." For these questions the Talmud, Mishnah, and Haggadah, should, he says, "be read side by side with the Zend-Avesta" (pp. 273, 274). This applies to the Psalms as well (see Zoroaster); and "Jews who wish to free themselves from the tyranny of Talmudic prescription" are recommended to compare the Persian scriptures with the Mishnah. In Syria horses' skulls are placed in apple trees, eggs, and bits of blue china are hung on walls, and amulets are worn, to avert the 'Ain Fārigh—the "empty (or evil) eye." A red hand is carved and painted over doorways, or on the door, with such marks as "Solomon's seal," or the double triangle ("the Shield of David"), by Jews, Samaritans, and Moslems alike. Yet, according to the Babylonian Talmud, 99 per cent. of all deaths are due to the eye. In both Italy and Syria blue, or grey, eyes, are especially dreaded as evil.

Hindus fear the glance of a stranger, or of a heretic, lighting on their food, or on the place where it is cooked. It is not considered lucky by them (or by Italians, or Syrians, either) to praise or admire a child, or any valued object, belonging to another; and curious charms are uttered if this be done (see *Journal Bombay Anthropol. Instit.*). Jews, and Moslems also, utter special phrases in such cases. Children are purposely left with dirty faces to conceal their natural beauty. In the Hall of Ambassadors, in the Alhambra, we saw in 1858 words to the effect: "I will remove the malice of the evil eye by these five texts," written on the wall. Our judges used to be protected by sprigs of rue from such influences—the Fascinatio of the Romans, in which Greeks and Spaniards also believe. Such superstition still exists throughout Europe, but especially among the ignorant classes of the south. They hang small horns, and phalli, and teeth, rings, and beads, on their children, especially on babes, to divert the eye. Ostrich eggs are infallible charms. Teutonic peasants set up vases, on gable ends,

which must be kept bright, as Chinese and Japanese place mirrors on roofs. Horse shoes also avert the dreaded *invidia*, or envious glance. C. O. Müller says "the more repulsive and disgusting the object used the more certain is the desired effect." Phalli, human or animal, especially those of the bull and ass, are therefore nailed up over the doors of dwellings.

The eyes of extraordinary persons, learned men, and popes, are much feared. Pius IX was said to have the evil eye. Those with a "cast," or with apparently double pupils, are specially dreaded. The combined cross and phallus is a powerful sign, as seen on the walls of Alatri. In Naples red coral phalli are worn as charms against the eye. Ferdinand II, and Victor Immanuel, were often seen to make the sign against the eye, which may either be the pointing with the little and the fore finger extended, or the thumb placed between the second and third fingers, or the single raised finger. Knots are also useful (see Sir Walter Scott's *Demonology*, 1830, p. 329), and Heron writes (ii, p. 228) that "cattle not protected by knotted manes, ribbons, etc., are very apt to suffer" from the eye. Ash trees avert it, and are therefore planted near dwellings. Plutarch (*Sympos.*, v, 9) says that objects affecting witchcraft derive efficiency from fantastic forms. Hence horns, corals, bits of bone, and sticks of strange shape, are strung to the necks of Arabs, Africans, and other savages : or great necklaces of teeth, as in Fiji. More advanced races used texts, enclosed in cases of leather or of metal. In Sardinia these are found with Hebrew lettering of early date. The Babylonian seal-cylinders, worn on the wrist, were similar charms, and Egyptian Arabs wear leather cylinders on the wrist, with cuttings from the *Ḳorān* inside. Keys, anchors, and crosses, are worn as amulets, and the Bible, with a key, may be found at the bed head still in European homes. The Roumanian decks himself and his beasts with red ribbons, and red flannel. Greeks and Turks will even spit in the faces of their children if a stranger has admired them. All such customs are due to the eye : to avert which the Divine Eye was carved on the temples of East and West, or on Buddhist stupas. Phœnician and Burmese galleys, and Neapolitan fishing boats, have eyes at the prow, to frighten away the demons of the deep.

Mr Murray Aynsley ("Asiatic Symbolism," in *Indian Antiq.*, November 1886) speaks of the sign of horns—the two extended fingers above mentioned—to counteract the "jettatura," or evil eye, in Italy : "Bonus Eventus" was a youthful god depicted as holding up a horn in his right hand. In ancient Egypt the Uta or "eye" was a symbol of "salvation." It was the "light of the body," the

Eye of Horus, which Set as a black boar swallows by night. The hair of the eye was a very holy offering to the gods of Peru. Dr Birch says that symbolic eye charms were commonly used by Egyptian ladies. The Uta had two drops called *at*. The right eye was the sun, and the left eye the moon. Out of 92 samples found by Mr Price at Bubastis (1886) 43 were right eyes, 34 were double or reversible, 5 were left eyes, and 10 were combinations of two pairs of eyes. These were of blue porcelain, lapis lazuli, or cornelian, and in the pupil of one was the figure of the pigmy god, Ptah-Sokaris.

Africans call the evil eye *Nazar* (perhaps the Semitic *naṣar* to “watch”), with the meaning of “gazing.” Blood feuds sometimes arise from quarrels as to this gaze. Many races use skulls as charms against it. The Hindu sets up cattle skulls, daubed with white or with red, in the rooms occupied by pregnant women, placing them near an image of Sasthi the goddess of pregnancy. Rue, onions, and garlic are potent all over the world against the eye. Neapolitan mothers bind a “*cima ruta*” or “head of garlic” over the heart of a new-born child, and strew rue round the mother’s bed. The Hindu father, giving away the bride, puts rue into the sacred fire. In *Hamlet* Ophelia says, “There’s rue for you, and some for me, we call it Herb o’ Grace o’ Sundays”—that is when seeking grace on the Sunday. “Rue was hung round the neck as an amulet in Aristotle’s time” (Brand, *Pop. Ant.*). In Italy a little bull’s horn of gold or silver or of coral (“the horn of plenty”) is worn to avert the jettatura. Mr Aynsley heard of a bull being driven into the courtyard of an Italian house, in order to expel the *mal occhio*. He supposes it to have acted as a kind of scapegoat (see ‘Azāzel). Dr Schuyler says that human “sin bearers” (*Iskāchi*) are found even in Turkeṣtān. Throughout Turkey shoes are used to counteract the evil eye, though it is an insult to lift, or cast, a shoe throughout the East. Greeks and Turks hang such shoes on their dwellings (see Foot). The egg, ring, holed stone, crescent, and boat, the bell, lotus, rose, lute, and whistle, are female charms, of which Mr Aynsley gives illustrations from Italy, Norway, and Switzerland. The Greek mother, making the “horns” sign with two fingers, exclaims “Garlic!” the Swede cries out “Pepper!” or “Onion!” The Moslem says “Iron, O accursed one.” All over Europe a coin or stone with a natural hole in it is lucky. A heavy necklace of holed stones to keep off the evil eye was found (*Notes and Queries*) in a Yorkshire house. Salt is thrown after a bride, or when some evil person has trodden near a dwelling. Among Mr Aynsley’s talismans we find one with a serpent and a tree from which it issues; its head resting on a key; between them is an arm holding a horn.

The heart is a common charm, as in Egypt, and often is transfixed by a dart, and hangs from a sacred bull (see *Rivers of Life*, ii, p. 316, plate xiii). The heart is also hung to the waist of children in S. India (see *Rivers of Life*, i, p. 237, fig. 109), and is a usual form for a “bulla” charm in Italy (see Abraxas).

In Smyrna (and indeed all over the East) grey eyes are feared. Hindus think that black, or dark blue eyes are protective, but a blind or one-eyed man is dangerous. Apparently the unusual colour is regarded as suspicious. Women make black marks on themselves, and on children, as charms; and kohl, or black eye paint, is useful against the evil eye, as are stripes and brightly coloured figures on walls and furniture; for the evil glance is diverted to these. Iron, and steel-blue objects, are a great protection; thus nails are driven into trees and walls, as at the Capitol, or at the west wall of the Ḥaram at Jerusalem where Jews affix them (see Ezra ix, 8; Isaiah xxii, 23; Eccles. xii, 11). Doors are studded with nails, as are the sticks of travellers and post-runners in the East, who swing post-bags on them, and believe that wild beasts will be afraid to attack them. Africans generally believe in the evil eye, and also in the “unlucky foot.”

Ezekiel. Hebrew : *Yekhazak-el*, “God strengthens.” This prophet was a zealous priest, and a visionary, who strove to stir up the nation in captivity, and to reform the Hebrew priesthood, using very vigorous language and strange symbolic actions. We must, according to Dean Plumptre (*Commentary*), regard these as “real, physical, outward acts,” not as dreams, even when (iv) his God commands him to lie for 390 days on his left side, and 40 days on his right, beside a tile on which he has portrayed the siege of Jerusalem, having first baked his barley cakes on a cow-dung fire. Such austerities are quite in accord with the ways of modern Yōgis, and Sanyāsis, in India. In spite of his coarse language (see xvi and xxii) Origen called Ezekiel a type of Christ—because he was a “Son of Man.” His visions continued from 594 to 588 B.C., in the land of captivity, beside the Khabūr river (i, 3). His tomb is shown both near the Euphrates, N. of Baghdad, and also in Palestine, N.E. of Shechem. The Jewish Sanhedrin long refused to allow his writings to be read, or included in their canon, on account of his vivid description of the *Merkebeh*, or cherub-supported throne of Yahveh, which they regarded as dangerously suggesting image-worship, and the imagery of Babylonia, especially where the figure of Yahveh himself is described (i, 26) as the “appearance of a man.”

'Ezra. Hebrew : “help.” He was “a ready scribe in the law of

Moses" (Ezra vii, 6), who had "prepared his heart to seek the law of Yahveh, and to do it, and to teach in Israel statutes and judgments" (verse 10). But, according to the later Jewish legends, the ancient books were lost (Fourth Book of Esdras xiv, 27-48), and the whole literature was communicated to him by direct inspiration, including 70 books which were not to be revealed. The whole law, however, he is there represented as having dictated to scribes, "to be published openly." Josephus, and others, place Ezra in the reign of Artaxerxes I; but the notice of Darius II (Ezra iv, 24) seems to point to his having lived under Artaxerxes II (see *Short Studies*, 1897, p. 416; also papers by Sir H. Howarth, *Academy*, Jan. to April 1893; and more fully in *Proc. Bib. Arch. Socy.*, Novr. 1901 to Octr. 1904.)

[This suggestion requires some explanation. It is generally acknowledged that the books of Ezra and Nehemiah, found in the Hebrew text of the Old Testament, originally formed part of Chronicles. Later scribes separated them as distinct books, repeating the closing clauses of Chronicles (see 2 Chron. xxvi, 22, 23; and Ezra i, 1-3). An extended Greek version of Ezra also exists, known as "The First Book of Esdras," and this repeats the account in Chronicles as far back as the time of Josiah (2 Chron. xxv, 1), including also a story of three youths who argued on the proposition, what was the strongest thing in the world (1 Esdras iii, iv). It can hardly be said that this work is historically more reliable than the Hebrew book (rendered into Greek as the "Second Book of Esdras"), considering that it speaks of the "King of Assyrians" (1 Esdras viii, 15) in the reign of Darius I, or nearly 100 years after the fall of Nineveh. The Hebrew books come down, in the final chapters concerning Nehemiah, to the time of Jaddua, who was high priest in the time of Alexander the Great (see Neh. xii, 22); and the expression "Darius the Persian"—referring to Darius III—can hardly have been used till after the Greek conquest of 332 B.C. The Book of Ezra, as found in modern Hebrew and English Bibles, includes three separate documents:—1st, a fragment of autobiography (vii, 27 to ix, 15); 2nd, the compiler's account, also in Hebrew (i, 1 to iv, 6; vi, 19 to vii, 26; x, 1 to 44); and 3rd, a note in Aramaik (iv, 7 to vi, 18), which begins: "The writing of the letter was written in the Aramaik tongue; and the Targum is in the .Aramaik tongue"; the Targum in question was perhaps added to the Hebrew compilation of 300 B.C. at a later period.

The visit of Ezra to Jerusalem is supposed by Josephus to have been made in the reign of Artaxerxes I (Ezra vii, 8), or in 458 B.C. This is not contradicted by the Greek 1st Book of Esdras. The theory that it occurred under Artaxerxes II (or in 398 B.C.) rests on a single

verse in the Aramaik Targum above mentioned (Ezra iv, 24), where we have a distinct notice of the 2nd year of Darius II, or 423 B.C. It is argued that the Hebrew passage (vii, 1) which begins, "Now after these things," can only apply to the reign of Artaxerxes II. This view has not, however, been received with any general acceptance, for the Aramaik Targum in question may have been incorporated in the original Hebrew work at a late period. The Hebrew (Ezra iv, 1 to 7, and vi, 19 to vii, 26) begins with events under Cyrus; continues the history of various attempts to frustrate the Jews down to the reign of Artaxerxes I; and then returns to the reign of Darius I, and of his successor Artaxerxes I, under whom Ezra reaches Jerusalem. It also contains (vi, 22) the same notice—apparently an anachronism—of the "King of Assyria," which, as already said, is found in the Greek 1st Book of Esdras. The Aramaik note, or Targum, inserted in this connection (Ezra iv, 7 to vi, 18), in like manner follows its subject—the frustration of the Jews—down to the reign of Darius II, or 423 B.C., and then takes up the subject of their success (v, 1), going back to the time of Cyrus, with the words: "and" (not "then" as in the English, where the confusion is palpable) "the prophets, Haggai the prophet, and Zechariah, the son of Iddo, prophesied." The notice of Darius II is important as regards the date of the Aramaik passage; but it does not perhaps affect the date of Ezra himself. There is no doubt that Zerubbabel, and his followers, are represented (in both the Hebrew Ezra and the Greek 1st Book of Esdras) as living in the age of Cyrus and Darius I; since it would be impossible for anyone who had seen the temple destroyed by Nebuchadnezzar, in 588 B.C., to be alive in 398 B.C. (see Haggai ii, 3; Ezra iii, 8, 11); and, if the Aramaik Targum is left aside as a later interpolation, Ezra, in the Hebrew Book of Ezra, appears to follow (without a gap of 117 years) in the reign of Artaxerxes I.—ED.]

F

This letter is represented, in English renderings of both Greek and Hebrew, by Ph. It interchanges also with Band V. The Assyrian letter usually represented by P had, in reality (at all events in later times) the sound F (see *Proc. Bib. Arch. Socy.*, March 1902, pp. 108 to 119); and in this respect Assyrian resembled modern Arabic. The Hebrews and the Greeks had both the P and the F sounds. The Latins distinguished E, F, and P; but the Etruskans had no B.

Faflun. A “folletto,” or fairy of the N. Italians, answering to the Etruskan Puphluns, and like him a spirit of the vineyards (see Etruskans).

Fā-Hien. A famous Chinese Buddhist pilgrim, who set out with a few friends in 399 A.C. by the usual route from China passing the Lob Nor lake, and the Gobi desert, to Baktria, and though the Afghān passes to India. He travelled to Ceylon, and returned after 15 years, having, as he says, visited some 30 kingdoms. He was born at Wu-yang in China, and became a monk ; his object was to study genuine Buddhist books ; for though China received Buddhism as early as 56 A.C., yet it had only a few Sutras, and abbreviated “Rules of Discipline,” with the legendary life of Buddha, receiving these through Tibet. Intercourse with India had ceased between 150 and 250 A.C. on account of the rise of the Turkish “White Huns.” Fā-Hien had begun to study Sanskrit and Pāli, and was dissatisfied with the corrupt Buddhism of China. He set out towards the end of the year (399 A.C.) from a quiet monastery at Tchangan. His diaries are full of marvels. Near the Lob Nor he found 4000 Buddhist monks ; and the faith then flourished in the Pamirs, Yarkand, Siralkol, and the fertile Swāt Valley. At Kie-cha, in the Tsung Ling, or “onion” range, were large Buddhist establishments ; and here the king held five yearly assemblies, “to which Srāmans came in crowds.” In Udyana there were 50 monasteries, which had all disappeared a century after Fā-Hien’s visit. He evidently followed the route from Yarkand to the Gilgit river, and to the country of the Dards ; he speaks of Taksha-sira, but apparently saw neither this place nor Mānikyala. In Khoten Buddhism was mixed with older nature-worship of lingam pillars. Near Darel he notices a famous wooden image of the future Buddha—Maitrya—from the original seen by the artist in heaven. This perished, and a rock-cut figure stands on the site. He speaks of Buddha’s footprint in Udyana, and relates other legends, such as that of Gotama giving his life to appease the hunger of a tigress with whelps, at Taksha-sila. He saw Kanishka’s great stupa (at Peshāwar) over the earthen bowl of Buddha which none could remove ; the poor could fill it with a few flowers, but the rich failed with even a thousand measures. At Beghram, near Jelalabad, he saw as it were the “veritable person of Buddha,” shining like gold on the mountain side. This luminous shadow faded as you approached. Kings sent painters to copy it, but none succeeded. Buddha’s skull and staff were here, and here he cut his hair, and built a tower as a model of all future stupas.

Bowls which once contained perfumed waters, such as he describes in connection with the rites of this skull, have been found in caskets in these ruins (Mr A. M. Clive Bayly, *Indian Magazine*). At Sahet.-Mahet there was a Brahman temple, which could not throw its shadow on the adjoining Buddhist chapel. Here too were Buddhists who denied worship to Gotama, though believing in earlier Buddhas. He remained long at Patna (Pali-bothra), visiting many shrines, and here found a copy of the Vināya, and of the Rules of Discipline. He copied and translated them, as well as other “original MSS. of the Lord” at Gayā, where on the adjoining hill he saw “the isolated rock near Giryek,” with 42 commandments written by “the finger of Buddha.” His diary, in short, is as full of marvels as those of Christian pilgrims to Palestine in the same age. He went south to the famous Sri-Saila monastery, on the Krishna river, and seems to have followed that stream to the sea—sailing thence to Ceylon, where he remained two years, studying Buddhist books, and copying the Vināya Pitāka of the Mahāsasaka school; both versions of the “Rules of Discipline”; and the two Ajamas (see Prof. Beal on Legge’s “Fa-Hien,” *Acad.*, 30th Oct. 1886).

Faidth. Keltik : a diviner or wise one—pronounced *Fai* or *Faith* : from the Aryan root *Bhidh* “to trust.”

Faith. From *Bhidh* “to trust.” Greek Pistis, Latin Fides, Sanskrit Bhakti—among the subtlest temptations of Buddha under the Bodhi tree.

“And third came she who gives dark creeds their power
Draped fair in many lands as lowly Faith;
Yet ever juggling souls with rites and prayers.”
“The Buddha answered ‘What thou bidd’st me keep
Is form, which passes; but the free Truth stands.
Get thee into thy darkness.”

In S.W. Gaul Ste. Foy is still worshiped as a martyr of 300 A.C. Her image, as Sancta Fides, was of gold, 3 ft. high, with a crown of gems and enamel, on which were represented Jupiter, Mars, Apollo, and Diana; so that this “holy faith” owes its image to a pagan idol, probably of Byzantine workmanship. It came to Conques, on the Garonne, from Agen about 874, and a fine basilica was built for it in 942-984 A.C. which has ever attracted pilgrims. Yet faith is but as the sand in which the ostrich hides its head, awaiting its doom: “We know” means that we dimly feel what we cannot explain. One brother as cardinal is satisfied with the authority of priests and fathers—entangled in the Roman net—the other (Francis Newman)

stands up to seek Truth, and to reason out its problems, content to rest in hope when he touches on the unknown. Faith, of necessity, believes in wonders, and fears examination. Buddha shook off Bhakti when, after studying all faiths and philosophies of his age, he rejected them all alike as unproven, and attained to the path. He too had felt a "call," like many another pious youth. Yet some, like Confucius, have reached wisdom without suffering from the struggle which early belief makes hard for others. Chaitanya, the Vishnūva reformer, on the other hand, declared Bhakti to be "more efficacious than abstraction ; than knowledge of the divine nature (on which Brāhman philosophers insisted) ; than subjugation of the passions ; than the practice of the Yōga (austerities) ; than charity, virtue, or anything deemed most meritorious" (Wilson). Faith, said the Christian (Heb. xi, 1), "is the assurance of things hoped for ; the evidence of things not seen"—of things therefore that can only be imagined. But the word for "evidence" is not witness (*martūria*), but only "statement" (*elenkhos*). It is faith such as led Abraham to offer up his son in obedience to a dream ; or Sarah to believe, though she knew the physical laws of nature—and laughed. The walls of Jericho fell, not to battering rams, or the blowing of trumpets, or even because of perambulations with the sacred ark, but to faith, which slaughtered old and young, guilty and innocent alike, in the doomed city—a fair example of the evils that followed an unreasoning faith in a "God of Battles." Faith has required bloody sacrifices, and scorns doubt, and enquiry, by which alone we advance on the road to truth. Thomas the doubter is condemned, because he would not, without evidence, believe that the dead had arisen. Faith condones for many crimes. Even the murderer may go forth safely to his cruel deed if he has humbly prayed at the Madonna's shrine.

Faith in the past has barred the way against science and philosophy. Even Faraday said (see G. H. Lewes, *Problems of Life and Mind*, i, p. 11) : "I prostrate my reason before mysteries I am unable to comprehend"—forgetting that he was accepting assumptions which, had they referred to science in his laboratory, he would have rejected as groundless. To change Faith, a new generation, educated anew, is needed ; but we now see on the horizon what Draper perceived 30 years ago : "Faith must render an account of herself to Reason." Facts must replace asserted mysteries. Religion must abandon the old tone of authority. Thought must become absolutely free. The ecclesiastic must restrict himself to his chosen domain, and no longer hinder the philosopher who, conscious of the strength and purity of his motives, will no longer brook the interference of priests. Voltaire

was a strong Theist, but he said : “ Divine faith, about which so much has been written, is evidently nothing more than incredulity brought into subjection : for we certainly have no other faculty than the understanding by which we can believe ; and the objects of faith are not those of the understanding. We can believe only what appears to be true ; and nothing can appear true but in one of the three following ways : by intuition or feeling—as, ‘ I exist, I see the sun ’ ; by an accumulation of probability amounting to certainty—as, ‘ there is a city called Constantinople ’ ; or by positive demonstration—as, ‘ triangles of the same base and height are equal.’ Faith, therefore, being nothing at all of this description, can no more be a belief than it can be yellow or red. It can be nothing but the annihilation of reason, a silence of adoration at the contemplation of things absolutely incomprehensible. Thus, speaking philosophically, no person believes the Trinity : no person believes that the same body can be in a thousand places at once ; and he who says, ‘ I believe these mysteries,’ will see, beyond the possibility of a doubt, if he reflect for a moment on what passes in his mind, that these words mean no more than, ‘ I respect these mysteries.’ I submit myself to those who announce them. For they agree with me that my reason, or their own reason, believes them not ; but it is clear that, if my reason is riot persuaded, I am not persuaded. I and my reason cannot possibly be two different beings. It is an absolute contradiction that I should receive as true that which my understanding rejects as false. Faith, therefore, is nothing but submissive, and deferential, incredulity.” For Faith has been defined as the “ inactivity of our reason.”

Fāl. Fail. Keltik : “ judge,” “ boundary,” “ decision,” “ fate ” —as in the *Lia-fail* or “ stone of fate.” Fāl was a hero whom Ohristianised Erse in Ireland identified with Simon Magus (Prof. Rhys, *Hibbert Lect.*, 1886, p. 213). He rode on a wheel, the Roth-fail, or Roth-ramach, “ the wheel of light,” which was “ one of the four precious things brought to Ireland by the Tuatha Dedanaan.” Wherever the Lia-fail is taken a Milesian Goidal (or Irishman) will reign, like Conn at Tara. Under every king whose right it recognised this “ stone of fate ” gave a scream. From Tara it went to Scone in Scotland, till Edward I of England seized it; and it now is fitted beneath the seat of the coronation chair at Westminster. The legend says that Jeremiah brought it to Tara, when he came to Ireland with an Irish princess.

Falguna or Phalguna. The Hindu month (15th January to

15th February) when girls must worship Ama ("the mother"), with salt, and long kidney beans (see Beans).

Fallāḥ. Fellāḥ. Arabic: "ploughman." This word is often used incorrectly as though applying to a special race.

Faolan. Saint Fillan. Faolan, or "little wolf," was one of St Columba's missionaries, at Strath-fillan, where is the famous stone and bell of St Fillan. He had also a charmed crozier (the Quigreach), with a bone relic. We have stood by the weird pool under the steep, karn-crowned cliff, where hundreds used once to be healed, and the possessed were chained to cleats still visible in the rock. Within the memory of living men the place has been visited, and two women were submerged in the pool in 1860. The old rites were connected with the moon, after sunset, in her first quarter. The sick and penitent plunged in, over their heads, in the water; took stones from the bottom; climbed to the three carns on the mound; walked thrice "sun-wise" round them, casting a stone at each. They then walked, or were carried, to the Priory Chapel, now a ruin, and were tied down on the sacred stone slab (a holed stone), wearing their wet clothes; in very bad cases the magic bell was put on the patient's head, but was fortunately not very heavy; in the morning the patient was found to be unbound, which proved that he was cured. The site is still a sacred centre, for a new parish church stands opposite the pool (see *Rivers of Life*, ii, pp. 298-304).

Fan. The mystic Vannus, or winnowing fan, was an emblem of Iakkhos, son of Dē-Mētēr. Fans are often represented on Assyrian bas-reliefs; and with Indian Sanyāsis (beardless tonsured priests) the fan is sacred. Apuleios, in our 2nd century, describes it in the procession of Isis, beside the wine cup, caduceus, and sacred branch and fire: it was piled up with gold. The Greeks also piled up a fan with fruits, and placed it on the bride's head at weddings, as an emblem of fertility—like the rice showers in other cases. At Thebes in Egypt we find fans represented in pictures of the 18th dynasty. Christian churches had special fans, which only tonsured priests might use, and this only when consecrating the sacred elements.

Farid. A celebrated sheikh, and a Ṣūfī freethinker (see Sikhs). His shrine was built round a sacred Pilū tree, at Farid-Ḳot, consecrated by his touch. It grants fertility to those who flock to the spot. He is called "Farid of the sugar stick"; for sugar sticks, called Farīdi, are here given out to girls, from the Shakar-ganj or "sugar place" on Thursdays.

Farj. Arabic : “pleasure” : Farūj is the Yōni.

Far’oūn. Arabic : “Prince,” “Tyrant.” The word Phar’aoh is the same, and, according to Renouf, is Semitic. It is not used to mean “king” (Per-aa), in Egypt, before the time of the 18th dynasty, and was apparently a loan word coming in with the Hyksos (see *Proc. Bib. Arch. Socy.*, Feby. 1901, p. 73).

Fascinum. Like the Greek Baskanon this meant, in Latin, “bewitching,” “fascination.” Horace uses the word to mean the phallus (French *Fesne*). The Synod of Tours forbade the phallic worship of the Fesne in 1396 A.C., unless accompanied with chanting of the Creed and Lord’s Prayer. But the Fesne as an amulet is still in use.

Father. See Ab, and Ad, Pa and Papa.

Fatsmu. The Japanese Hercules.

Fear. All nations have had gods of fear. The Greek Phobos was a son of Ares, with a lion’s head, as on the shield of Agamemnon, which showed Terror in a lion’s skin, sounding a trumpet, and holding a shield on which was the head of the Gorgon Medusa (Turkish *gorgo* “fear”). Homer also makes Terror a goddess on the Aegis of Athēnē. Hesiod calls her a daughter of Arēs and Aphrodītē, placing her on the shield of Hēraklēs, and saying that Fear always accompanies Ares—or war. Pausanias says she had a statue at Corinth ; others speak of her temple at Sparta, by the palace of the Ephori. Aiskhulos describes seven chiefs as swearing by Fear, and by Ares, before Thebes. The Romans personified her as Pavor and Pallor—fear and paleness—and she was invoked by their generals, as by Theseus or Alexander the Great, that she might frighten the foe. All who were engaged in hazardous enterprises prayed to her. On ancient medals, and shields, she appears (as the Gorgon) with scared aspect, open mouth, and hair standing on end, or turned into snakes. The Hebrew Yahveh was called a God of Fear, and Christians still regard fear of God as the first principle of religion.

Feathers. The feather in Egypt was held in the hand of Thmei, goddess of justice : for a feather would turn the scale, in Amenti, when the soul was judged. But feathers—like the Fleur-de-lis—are often later euphuistik emblems for the phallus, as we see in the three Prince of Wales’ feathers. The popes had a similar badge of three ostrich feathers, which was previously adopted by Lorenzo dei Medici (a family whose arms were the

three balls): this was also called the “giglio”—lily or gilly flower—bearing the motto “Semper” (“ever”), the three feathers being green, white, and blue (or red), which the Church said meant Faith, Hope, and Charity (*Notes and Queries*, 1st May 1886). The feathers appear (Jenning’s *Rosicrucians*), with the moon and the Yoni beneath them—the moon resting on a Fleur-de-lis form—with a lingam. The motto *Ich dien* “I serve” is thus appropriate, but the date is unknown (see *Times’ Lit. Supplem.*, Nov. 14th, 1902, p. 341). The Egyptian gods Amen-Ra and Sebek have long feathers on their crowns, representing probably rays of light.

Feet. See Foot.

Fene. Fin. Fiann. Feinn. The old Irish militia were called Feinn or Fenians, and Fionn, son of Cumhal, was a famous hero. The Fion-gail or “fair strangers” were contrasted with the Dubh-gail or “black strangers,” so that the word comes from the Aryan root *bhan* “bright” or “white.” But Fiene is also a sacred place like the Latin Fanum a “fane” (see Fin).

Feralia. A Roman festival, celebrated from the 17th to the 21st of February, or otherwise early in March. The seed being committed to earth the infernal gods must be propitiated, and Ceres was now mournfully seeking Proserpina. The Latins lighted torches to help her in the dark, and worshiped Februa (“heat”) as a goddess. The Christians substituted their Virgin (see Candlemas), but transferred the worship of souls to November, when they lighted up cemeteries, and perambulated the graves with torches, afflicting themselves with flagellations (see Feronia).

Feridun. The son of Jamshid, an early royal hero of Ispahān (Firdūsi’s *Shah-nāme*, 11th century A.C.). A blacksmith (Kaveh) persuaded him to slay Zohak (see Max Müller, *Chips*, i, p. 99; and *Rivers of Life*, ii, p. 24). This is the later form of the legend of Thraetona (the Vedic Trita) slaying Azi-dahāk “the biting snake,” as in the Zend Avesta.

Ferōnia. The goddess of fire, whose altars were on mountains (especially volcanoes) in sacred groves, by thermal springs like that of the Samian city under Mt. Soraktē (“snow peak”), which was sacred to Etruskans. The Sauines consecrated this to Soranus (from *sar* to “shine”), who (Virgil, *Æn.*, xi, 785) was a god of fire and light, the Apollo of Soraktē “guardian of the holy mount.” The name Ferōnia comes from the Aryan root *bhur* “to burn” (see Phoroneus).

Fervers. The Fravardin of the Zend Avesta—female genii dwelling in all things, and protecting men.

Festivals. These are detailed under their special names (see subject index).

Fetish. The word “Fètiche” was first used by President de Brosses (*Du Culte des Dieux Fètiches*, 1760). He says that: “African negroes called material and terrestrial objects of worship fètiche.” The Portuguese have for several centuries used the word “Feitice” for charms and magic. Fetishism is now the term for the worship of natural or manufactured objects or symbols, such as the horns, bones, skulls, or organs, of animals and human beings (see Eye), or stones, corals, serpents, crosses, and idols of all kinds. Holy Scriptures may become—or be used as—fetishes. [The Christians of Antioch in our 4th century, according to Chrysostom, used copies of the gospels as charms tied on to their beds: as the Bible—with the door key—is used by European peasants.—ED.] Major Ellis (*Ishi-speaking peoples of the Gold Coast*, 1887) and Professor Keane, in reviewing the same work, deny that any savages originally regarded sticks and stones as supernatural beings, though “fear made the gods.” But what savages believed was that spirits could take up their abode in consecrated objects and emblems, such as lingam stones and stakes, idols, and symbols. Bede says that the “Psalter was carried sun-wise round the Scottish army on the breast of a sin less cleric.” The Irish made fetishes of ancient copies of the gospels, on which they swore with fear and trembling. Relics such as Veronica’s handkerchief, or the “holy coat” of Treves, denounced as fraudulent by the popes, are as much fetishes as the hairs, tooth, bones, and begging bowl of Buddha.

Fidh. Keltik: “wood,” from the Aryan root *Bhid* “to cleave” (see Bud). It appears to mean a “stake,” or any other long pointed object. The round towers were called Fidh - neemhedh (the heavenly Fidh), as the Gauls had their Dru-nemet or “holy tree” down to our 8th century (Dulaure, *Hist. des Cultes*, i, pp. 58 to 60). O’Brien (*Round Towers*, 1834) regards the Fidh (p. 105) as meaning a phallus. Among many mediæval writers the “dry tree” was an emblem of celibacy, and the “green tree” of reproduction—these both growing in a paradise beyond the sea (see Yule’s *Marco Polo*). Cormac, bishop of Cashel in our 9th (or some say 7th) century, says that anciently hundreds of round towers existed in Ireland, “and that noble judges placed in them

vases containing relics" (O'Brien, *Round Towers*, chap. xxvi), so that they then resembled Indian stupas. [These high, slender, round towers existed, according to Gerald of Oambray, before Strongbow's conquest, 1170 A.C. They have, however, in some cases pointed arches later than the 11th century. There are 64 of them in Ireland, mainly near the coast. They are found in flat ground near ancient churches. They cannot therefore have been beacon towers; but may have served as refuge towers—such as are found in Afghanistān—for the church relics and plate. The door is always high up, and only to be reached by a ladder. Human skeletons occur in the foundations—perhaps victims sacrificed to the earth god intended to render the building safe.—ED.] Round these towers men and women danced at solar festivals. General Vallancy and others relate this took place at Tailetan (now Tell-town). "On the 1st of August (Luc-nasa), when the sun and moon were said to be married," games were held at Tara, and maidens danced round the great menhir on the hill. It was called the "love festival," lasting 15 days: "the females exposed themselves to enamour the swains." The name Tailti was that of the daughter of the 2th king of Ireland (O'Brien, *Round Towers*, p. 388). The Irish (see Petrie, i, pp. 61, 62), according to a vellum MS. at Trinity College, Dublin, represented King Priam (*Ænid*, ii, 512 to 539) as exclaiming, "Wretch, would you kill my son before the altar of the gods, in the Fid-nemid of Jove." So that the word, applied to the round towers, had evidently the sense of a holy place or symbol. Two towers like those of Ireland exist in Scotland: one at Brechin in Forfarshire, the other at the old Pict capital of Abernethy on the S. shore of the Firth of Tay.

Figs. The shape of the leaf, and of the fruit, of this tree did not escape the attention of ancient nature worshipers; and the "fig leaf" was an euphuism for the phallus. The aprons of the first pair in Eden were fig leaves, and the form is that still used in the amulets of silver, ivory, and bone, which Indian mothers hang from the waists of small girls otherwise naked. Even the Buddhist archbishop of Ceylon signs his name with a fig leaf—as Christian bishops use the cross. To adore the fig leaf (Asvattha) is, according to the Ananda Tantram, to adore the Adhō-Mukām or "inner place" (see Sakta): that is to say, the "fig-leaf shaped Yoni." The Italians, like the ancient Romans, call phalli "figs"; and the latter joked about the Ficus, and the Ficaria, Ficetum, and Ficarii. It was under a fig tree—the Ruminālis, named from ruma "a teat"—

that the wolf suckled Romulus and Remus in the Lupercal cave ; and senators sat under the sacred fig in the centre of the Comitium of the Forum, the tree, according to Augurs, having transferred itself from the old site under the Palatine hill to this spot (Pliny, *Hist. Nat.*, xv, 20). The wild fig (Capri-ficus or “goat’s fig”) was on the site where women sacrificed to Vulcan at the Caprificiales. The fig was identified with Romulus himself (Prof. A. di Gubernatis, *Mythol. des Plantes*, ii, p. 137). Phalli made of fig tree wood were symbols in the rites of Bakkhos ; and were kept in sacred arks. Piedmontese peasants say that “the fig chases away the wolf” (winter, night, or sterility) ; and it has its demoniac aspect, as well as that of sweetness and ambrosial juice. Bakkhos was said to create the fig as well as the grape ; and Greeks adored Dionūsos Sukītes, the fig god. Sukeos, pursued by Zeus, was changed into a fig tree to please Rhæa, the earth mother. The fruit was sacred to Hermes, and to Hērē, and interchanges with the apple in popular folk-lore (see Apple) ; but it is also the “arbor infamis,” and the tree of Judas, as betraying innocence. None dare to sleep under it, a superstition also found among Syrians, who say it is “bad for the eyes” : for it should not be seen. The expressions “fare la fica,” “faire la figue,” “dar una higa,” in Italian, French, and Spanish, mean “to make the fig,” that is the symbol of the thumb between the two middle fingers, a phallic sign (see Eye). Up to our 4th or 5th century the Manichæan Gnostiks are said to have observed “detestable ceremonies of figs.” Mr Jibrail (*Quarterly Stat. Pal. Expl. Fund*, July 1889) says that Druzes still present figs to one another, and Druze women eat figs after prayers, and have a special “Egg Thursday” in spring (see Eggs). The sign of the fig—above described—is a common amulet in S. Europe ; and over the gates of Fort Kumārom is a hand with one finger extended (Notes and Queries, 11th July 1885), which is the gesture called also by Italians “showing a fig” ; thus the virgin fortress of Kūmārī derides its foes. A Spanish mother, says the Marquis de Custine, meeting a suspicious character, hastily puts her child’s hand into the right position, saying “Higo higo haga, usted una fija.” Such customs and amulets are common also among Basques and Bretons.

Fiji. This is a group of 200 islands, with a population of about 130,000 persons, who profess some kind of Christianity, mingled with ancient superstitions : for they know only as a rule the leading rites, and are practically still worshipers of demons, fetishes, and stones, though fast forgetting the meaning of their old customs (see Samoans).

Mr Coote (*Wanderings*, 1882) says that their prayers remind him of Hebrew Psalms. "Let us live ; and let those who speak evil of us perish. Let the enemy be clubbed, swept away, utterly destroyed, piled in heaps. Let their teeth be broken. May they fall headlong into a pit. Let us live : let our enemies perish." Akkadians and Babylonians had such prayers, and such words we still repeat with pious reverence in civilised Europe. The Fiji gods include Tanumbanga, Ndauthina, Kumbunavanua, M'batimona, Ravuravu, Mainatavasa, and others. N'dengei is described as the "supreme impersonation of abstract eternal existence"—which we do not believe any Fijian to have ever been capable of conceiving. He has a serpent's head, or dwells in a serpent, and in a gloomy cavern, with a single priest or Uto. He was "produced by a mother who found two stones at the bottom of a great moat," in which we find a simpler symbol of existence. Fijians worshiped "two stones" (Sir J. Lubbock, *Origin of Civil.*; see *Rivers of Life*, ii, p. 140, fig. 253, "Fijian phalli"). The stone worship was extremely sensual, and the emblems included seals, lizards, eels, and other creeping things inhabiting holes. Each tribe had its sacred animal, which never injured any of the tribe that adored it. The small stone called Kavek, or "love," had a girdle round it called Liku ; it was sacred to a Venus, and food was offered to it daily at Thokova. Another menhir covered with cup-marks—as in India (the Danda) and among Kelts—was probably a solar symbol. One chief, according to Lubbock, "represented his two wives by two stones"—probably egg-shaped. Fijians also have sacred trees, especially worshipping the ash. Conical and bullet-shaped stones, from Fiji, are in the Christie collection of the British Museum. The dead are buried in caves and tumuli, and it was the duty of the widow's brother to strangle her unless indeed she called on him to do so : for the demon Nanga bars the road to Mabula, or Hades, and tortures male ghosts unaccompanied by wives, whom he allows to pass. When a chief is dying he is taken to the Mabure-Kalous, or "god's house," and his death is concealed as long as possible, since revolutions and general plunder will follow. If women die in child-birth, a banana, wrapped in a child's garment, is laid on the breast. The Fiji gods (as at Samoa) are swathed in mats and robes (as in Japan, or among Romans, or in the case of the Inish-Murray stone), like the Tarao of Tahiti, swathed with straw (see Ta-arōa). Circumcision in Fiji is "a propitiatory rite, as an offering of atonement," for a sick father, by one of his brother's sons, with, as usual, heavy fees to priests to induce the deities to accept the sacrifice. [In 1897 the population had dwindled to 122,000 natives, having diminished by

nearly half since 1859, and including a small number of Polynesians. The Fijians proper are a mixed negrito and Malay race, some tall and chocolate coloured with frizzled hair like Papuans, and some nearer to the Malay type. They were cannibals, and one chief is said to have set up 900 stones to represent the men he had eaten. Human sacrifices were common. Fire was made by means of the fire-stick (see Hutchinson's *Living Races*, p. 1).—ED.]

Fillan. See Faolan.

Fin. Fion. See Fene. The Fion-gail, or "fair strangers," formed a small Fenian army under King Cormac about 220 to 230 A.C. He was King of Tara (Dr Joyce, *Old Celtic Romances*, p. 411), and "the Find or Finn, son of Cumhal, or Cumhail." The traditional site of his palace is at the tall pillar on the hill of Allen, near Kildare, in Ireland. Though he could perform miracles, and was regarded as divine, he was killed by a fisherman in 284 A.C., leaving two sons, Ossian the poet, and Oskar. Many legends of the Fin are connected with pillars, bones, and stones: such as the "thumb," which was "an erect bone with the flesh off," and the "tooth of knowledge" (see Bones, Teeth, Thumb). The son of Fian, or Fin, was Diarmed, whose elopement with Graine ("the sun") betrothed to Find, and the courtship of Ailbhē, form a well-known Irish epos.

Finns. A very important Turanian group, on the east of the Swedes, and south of the Lapps. They now number about 2 millions; and, having mingled with Skandinavians, they are usually fair, with blue eyes. Their language also is full of Aryan loan words, though in structure and vocabulary it is Turanian (see Basques): the name Finn may itself be Aryan (from the root *Bhan* "fair"), and they are called in their own tongue "Suoma-leinen," or "swamp-dwellers." They spread early from the valleys of the Volga and the Don to Finland, and Lapland (see *Journal Anthropol. Instit.*, Nov. 1885). Only about 10,000 are now supposed to be pure Finns, and the Lapps number only 30,000 persons, representing perhaps a yet earlier arrival from Central Asia, constituting the Ugro-Finnic group—connected with the early Turkish Ugurs; including also the Esthonians south of Finland (see Japan). These people are called Chudes in Russian, colonising the fen, and lake, regions N. of St Petersburg. Eastern Finns also extend beyond the Urals into W. Siberia; and Sir H. Rawlinson supposes Finnic populations to have preceded the Aryans throughout Europe; of whom the Basques are an outlying group. The Finnic and the Magyar tongues are the representatives

of Turanian speech in E. Europe, and are connected with that of the Samoyedes in N. Asia. Finnish was first studied scientifically about 1820 A.C., when it was discovered that a rich mythology, with many myths and legends, existed, forming the Kalevāla—a great epik orally preserved, which “equals the Iliad in length and completeness, and is not less beautiful,” according to Dr Max Müller. It claims its place as the “fifth national epic of the world” with Homer, the Mahābhārata, the Shah-nāme, and the Nibelungen-lied. It is named from Kaleva, the “land of plenty and happiness,” and begins with the creation of the world, and with the triumph of a divine triad ruling the land of cold and death. We may ask, if these rude Turanians of the far north were thus able to create such literature, why should not others of the stock have done the same in Kaldea or in India ?

The Finns had gathered on the Baltic shores before 700 A.C., and accepted Swedish rule by 1200. England first heard of them about 1000 A.C., as “Kwains, living on the White Sea,” and as Beormas or Permians—“wild people knowing neither God nor good order.” In the south-east Russians ruled them in 1300 ; and in 1716 they were subjugated by Peter the Great. Since 1809 they have been all Russian subjects, claiming to be ruled by their own laws—an agreement recently broken (1890 to 1894) by the Tzar. Their myths have been compared by F. Lenormant (*La Magie*) with those of the Akkadians, and their language compares with Akkadian. Their god of air and winds is Ukko : their wood god is Tapio : their god of water is Ahti. Jumala, “the Lord,” is their “Great Father” —now identified with the angel Gabriel; and Perkel (perhaps the 'Aryan Perkunas) presides over demons. The Lapps are allied to the Finns racially, and are remarkable for their magic drums (*Folk-Lore Quarterly*, March 1893). The Tcheremiss and Votiaks, Permians, Ostiaks, and Voguls, are branches of the same race, between the Caspian and the Samoyeds of W. Siberia ; their dialects have been compared by Donner (1886). Prof. Smirnof (*Scot. Geog. Mag.*, June 1891) says that polygamy, and survivals of communism, still exist among the Tcheremiss and Votiaks. Wives are still carried off by force and purchased. Food and drink are still put in coffins, or a bridal dress for a maiden, and a string in a boy's coffin showing his father's height, to which he must grow in the other world. Sacrifices—especially the head and heart of the victim—are offered in groves, and cakes in the shape of horses. The chief gods are those of the sky and of the dawn—mother of the sun, with deities of agriculture, rain, and cattle. Wizards are believed (even among the Finns, who have

attained to a high civilisation) to control storms and diseases, and to ascend to heaven and descend into hell.

Fingers. These form phallic signs (see also Daktuloi, Eye, and Fig). The finger laid to the mouth (as on gems representing the Egyptian Harpokrates) has this meaning, and is a common Gnostik emblem (see *Rivers of Life*, ii, p. 310, plate xiii), being a charm against the evil eye. Among Romans the hand with the middle finger raised was the “*digitus impudicus*” or “*infamis*.” Such signs are common at Pompeii and Herculaneum (see *Musée Secret*, plates 5, 20, 32, 33, 37, 45). The two raised fingers (first and second among Latins, or first and fourth in the East), are a Christian emblem of blessing. We may compare also the “*Pardon de St Jean du doigt*” or “*St John of the Finger*” in Bretagne, for surviving phallic symbolism (*Wide World Mag.*, Octr. 1899). To this shrine, on 23rd June, thousands of pilgrims march in procession from Plougasnou to adore the sacred symbol, in a precious case on the high altar. It is the finger with which John the Baptist pointed to the Lamb of God. Julian the Apostate—says the legend—ordered it to be burned, but a miraculous fall of rain protected it, and Philip, patriarch of Jerusalem, concealed it. Thecla, a Norman maiden, took it to her home, and built a chapel. In the 16th century, a young Breton archer of Plougasnou, in the service of a Norman noble, witnessed the miracles of the “*holy finger*,” and grieved not to be able to take it with him. As he went home the trees bowed to him, and the bushes greeted him, the bells of a Norman village rang for him, and he was cast into prison as a sorcerer. He woke to find himself near home, and as he entered the chapel of St Meriadec, to return thanks, the bells chimed and the candles were lighted by unseen hands. Those who were with him saw the holy finger emerge from the archer’s arm and place itself on the altar. Pilgrims then became so numerous that a special chapel was built in 1513, where miracles have ever since occurred.

Fire. The Greek *Pūr* : from the Aryan root *Bhur* (see Bar). All nations regarded fire as sacred since the discovery of the fire drill (see Ag and Azteks). The Vedas distinguish five elements: 1. Akāsā or Ether, which has the property of conveying sound : 2. Air, which has the properties (*guna*) of sound and feeling : 3. Fire with sound, feeling, and colour : 4. Water, with these and taste : 5. Earth, with the *gunas* of sound, feeling, colour, taste, and smell. Scandinavians, who still carry fire to protect them, used to place it in pits dug in new lands to drive away demons, and keep it alight beside babes till baptised (see also Candles). Dr Stewart, minister at Lochaber (*Journal Scot.*

Ant. Socy., March 1890) witnessed such rites in Wigtonshire in 1889. Five women of a hamlet, in a remote glen, were passing a sick child through the fire. Two held a blazing hoop, two others passed the child backwards and forwards through it. The mother looked on a little distance away, and when her child was restored to her, the hoop was thrown into a pool hard by. The child was 18 months old, and a weakling, supposed to have been affected by the evil eye. A bunch of bog myrtle was then placed over its bed by an old woman, who directed that it should not be removed till the next new moon.

Kelts still jump round burning cart wheels, while village smiths are welding the tyres, to avert the evil eye (see also Bridget). In Bulgaria sorcerers called Nistinares leap through fires on May Day (see Beltine), walking on the hot embers to prophecy, bless, and curse ; only in May does the fire not hurt them (Mr A. Lang, *Contempy. Review*, Aug. 1896). We have often witnessed such rites in S. India, and found the feet of the fire walkers only badly scorched. Mr Thomson (*South Sea Yarns*) gives a photograph of fire treaders in Fiji in 1893, but cannot explain the apparent impunity with which they walk on hot stones and burning embers, as do the Moslem Dervishes. We may probably distinguish the "passing through" the fire to Moloch (Levit. x viii, 21 ; 2 Kings xvi, 3 ; xxiii, 10 ; Jer. xxxii, 35) from the burning of children (2 Chron. xxviii, 3 ; Jer. vii, 31). In Iceland (Edda) a pious Christian hero aided a pagan hero to pass unscathed through the fire, and the "Fire Ordeal" was kept up till 1817. Lockhart (*Church Service*, 1826) says that a "communicant carried a red hot bar of iron, and walked on a red hot plough-share without scorch or scar . . . to the glory of God . . . one of the most extraordinary records . . . of the audacity and weakness of mankind" ("Janus," quoted by Mr. A. Lang, as above).

The Russians light fires near corpses, or in cemeteries, maintained by watchmen. Australian bush tribes employ old women with fire-sticks to guard the young from evil spirits, as Kelts did for babes and mothers. Fire rites were common in Europe down to the 13th century. Lithuanian Aryans, in Russia, like Hindus and Tartars, still regard fire as a deity. In Rome, down to the first Christian century, the emperor walked behind the sacred fire, and all marriages were solemnised in its presence, bride and bridegroom both touching the holy altar fire, and the holy water beside it. Fire rites survive among the Pueblos of Arizona, New Mexico, and Colorado. A visitor to the fêtes of Taos, near Santa Fé in the United States, says that he found natives—probably of Aztek descent—holding councils beside "the sacred fires of Montezuma," which are never allowed to go out. These

Estufas were regular fire temples, under ground, with pits fenced round and jealously guarded. They could only be reached by a ladder, which was hidden when not in use (*Macmillan's Magazine*, November 1882). Even Indians supposed to be Christians have fire and serpent rites (Capt. Bourke, *Mokis of Arizona*), the Mokis being offshoots of the Snake Indians (Prof. Keane, *Academy*, 22nd November 1884), whose lands stretch from Mexico to British Columbia (see Serpent). Mongols, who are Moslems or Buddhists, still venerate fire, never stepping over it, or scattering it, or allowing it to be defiled. A marriage contract is sealed by being committed to the flames, for it is then recorded in heaven—just as Agni of old was the messenger of the gods (see *Indian Antiq.*, July 1882). When a bride is brought to her lord in China her chair is carried over a brazier of live coals (see Apple). Casati says that among the Niam-niams, of Central Africa, an ever burning fire is maintained in its shrine by sacred virgins, in connection with the tombs of chiefs. These poor maidens are immured for life, and their food is brought to them. (*Athenæum*, 11th August 1883). The Japanese say of relatives that they “are of the same fire,” as did Greeks and Phœnicians (*Journal Anthropol. Instit.*, July 1870, p. 58).

Every Latin village had its round hut for sacred fire, and the temple of the Vestals was also circular. Persian fire-worship survived till recently (see Baku). In Ireland at Beltine, mothers gave their children the “baptism by fire,” tossing them through the flame to be caught by a man; and Beltine-glas (“the yellow sun-fire”) is still known in some parts of Ireland (Mr M. Aynsley, *Indian Antiq.*, March, April, 1886). Householders, after the rites are concluded, seize a brand, and rush to their homes to light the fire; it is considered unlucky if they fail to do so. The last year's brand is burnt, and replaced by the new one, which is placed over the hearth when the fire is lit. The fire of Jehovah's altar was ever burning till the fatal 9th of Ab in 70 A.C. The fire rites at Easter in Jerusalem, when the fire from heaven falls into, and issues from, the Holy Sepulchre, and when all must light their tapers at it, is traced to 800 A.C. It used, in the 12th century A.C., to appear sometimes in the Templum Domini (the Dome of the Rock), or in the Templum Salomonis (the Aḳsa mosque yard by), instead of in the cathedral (see Col. Conder, *Tent Work in Palestine*).

Virgil makes Aruns say (*Æn.* xi, 784) :—

“O patron of Soracte's high abodes
Phœbus thou ruling power among the gods

Whom first we serve, whole woods of unctuous pine
 Burn on thy heaps, and to thy glory shine
 By thee protected on our naked soles
 Through flames unsinged we pass, though treading kindled coals."

The "heap" was the karn emblem of Apollo. The Hirpini ("wolfish ones") in Gaul were his priests, and their fires were sacred to the sun. Fire cures every ill—whence the Hindu ceremony of the Dam-madār, when the worshipers run or jump through sacred flames. The name comes from that of Shah-Madār, a Moslem ruler about 1400 A.C. The Hindu often exclaims "Cure me, O holy Kāli, and I will walk thy fires." He drives his sick cattle between two fires, as Kelts used also to do, a custom forbidden by churches, yet still not quite obsolete. All sacred fires are lighted from the sun, or by the fire stick (see Arāni and Svastika). The fire stick should be of Asvattha (*Ficus Religiosa*) and Sami (*Acacia Suma*) usually planted near temples, and thus "married" as Hindus say. The altar fire at Jerusalem was of fig wood, with pine and cedar. The Greeks and Egyptians also used fig wood, and the former called it phallos-wood: this, with the harder wood of the laurel or thorn as the drill, formed their fire-drill (the Prometheus, or Pramantha); and both Persian Magi, and Eskimos, lighted holy fires by the same means: for fire, "the golden handed one," was the first principle to Mazdeans. The Jews said that their sacred seven-branched lamp burned miraculously, without trimming, till the death of Simon the Just, and from it all other lamps should be lit (see *Mishnah Tamid*; and *Quarterly Stat. Pal. Expl. Fund*, April 1886, p. 129).

Fish. A very important emblem in mythology. The first Avatār or incarnation of Vishnu, in India, was the fish (see Matsya). The story is related in the Matsya, and in the Bhāgavāta Purānas, with some differences. While great Brāhma slept a demon stole the Vedas, and the destruction of the world was thereupon decreed. Vishnu had perceived the theft, and to avert injustice he appeared, as a small fish, to a pious man while he was bathing. The good Satya-Vrata spared the fish, placing it in a vessel for which it soon became too large, then transferring it successively to a larger vessel, to a lake, to the Ganges, and finally to the ocean, where Satya worshiped this great fish as Narāyana. Vishnu then told him that the world must perish, ordering him to build a vessel, for himself and the seven Rīshīs or pious persons, with their families, and for the seeds of plant and animal life. The waters covered the plains, and all men perished save those thus elected. Vishnu appeared again as a huge golden fish, to which the hero (Manu or Satya-Vrata) made fast his ark, with a serpent tied to the single

horn of the fish, which drew the vessel to a high mountain where Satya-afterwal'ds called a demigod and son of Virasvat—was taught all religion and philosophy, for the new world after the Flood (see Floods).

The Matsya-nari, or Indian mermaid, is also connected with Vishnu when issuing from the mouth of the fish—recalling Hercules swallowed by the fish, and the Hebrew legend of Jonah, as well as many folk-tales of the fish that swallows and restores a ring, or a phallus. The recovery of the Vedas by aid of a fish also recalls the Irish mermaid (see *Rivers of Life*, ii, p. 247, fig. 115) as represented at Clonfert, carrying a sacred book. Other fish emblems of the Kelts are found at Cashel, and at Kells in County Meath (*Rivers of Life*, i, p. 247; fig. 116). The fish was also a favourite emblem among early Christians (see Baptism), representing the “Ikthūs”—the Greek letters being supposed to stand for “Jesus Christ the Son of God Saviour.” It is found in Roman catacombs, and on Christian buildings of the 4th century in Syria, and was recommended by Clement of Alexandria as an emblem on Christian signet rings. In Naples however the fish is a phallic emblem. Fish were sacred to Venus, and to Ashtoreth (see Dove): “the fish that laughs” must not be touched by women: the two twin, or crossed, fishes are emblems of fertility and of early spring (see Dagon, Derketo, Ea). Ascetiks were not allowed to eat fish; but Christians eat it in Lent, and it once formed part of their communion meal (see Eucharist). The joke of the “poisson d’Avril” was phallic, says Gubernatis (*Zool. Mythol.*, ii, p. 339): and the expression “nu ova pesce” in Naples has a similar meaning. Even the water in which fish are boiled will cure sterility. In ancient Egypt Isis is represented with a fish on her head: and fish are common emblems in church architecture, supporting the fleur-de-lis (see *Rivers of Life*, i, p. 6, plate v). The so-called Vesica Piscis is an euphuism for the Yoni. Egyptian priests shunned fish, as do most African tribes (except the Ba-tlaping or “fish people” among the Bechuanas), while Arabs generally avoid fish, and eels (see Eel) as being quite as unclean food as snakes. Kelts refused to eat eels: Eastern Jews do not eat fish, but at marriages they place one on the ground, and the bride and bridegroom walk round, or step over it seven times as an emblem of fertility, just as Indians circumambulate the linga and yoni (see Lingam; and our letter in *Notes and Queries*, 16th February 1884, p. 134).

Flamen. A priest of the holy “flame,” which he alone might touch, and fan with the “mystic fan” of Bacchus (see Fan). The

flame-colored robes of Flamens are said to have been copied by the Roman cardinals. Their chief was the Pontifex Maximus (a title also adopted by Popes), or “great bridge-maker,” who made the bridge from heaven to earth (see Bridges).

Fleur-de-lis. An emblem supposed to represent the iris or gillyflower ; but which seems (see Feathers, and Trisul) to have been often an euphuism for the phallus. The lilies appear on a Bible presented by Charles II of France, 869 A.C., and the Franks claimed to have used the symbol in Friesland as early as 400 A.C. The white lily is an emblem of the Virgin ; and St Joseph has always a rod with white lilies (on which a dove sat), in connection with the legend of his flowering rod (see Dove), which indicated him as a husband for the Virgin.

Floods. Inundations having been common catastrophes—though never universal as that of Noah was said to be—it is natural that legends of floods should appear in many countries. The Babylonian legend, however, appears to have an astronomical meaning, being connected with the eleventh episode in the labours of the hero Gilgames (“the sun spirit”), and thus terminating before the spring equinox. The dove, the swallow, and the raven in this myth are emblems of the winter months, the dove being migratory like the swallow, and a harbinger of the dry spring weather. The name of the Babylonian Noah, who escaped in a boat with his family and treasures, and the seeds of animal and vegetable creation, and who afterwards sacrificed and was removed by the gods to their paradise land “at the mouth of the rivers,” is variously rendered Khasisadra (the Xisuthros of Berosus) and Tamzi (or Tammuz) ; and by him the story is related to Gilgames, after he has crossed the sea and passed the jewelled tree guarded by a snake (see Gilgames and Hasis-adra). [Critics suppose the Bible account to consist of two narratives blended together. They follow the present Hebrew text in distinguishing a Jehovistic and an Elohist document ; but the Greek Septuagint gives these sacred names quite differently in the narrative.—ED.] The date at which Noah’s flood is supposed to have occurred (2592, or 3217 B.C., according to Hebrew or Greek reckonings—see Bible), is later than the age in which the great civilisations of Western Asia, and of Egypt must now be regarded as having already commenced.

Science declares the idea of an universal deluge to be fraught with impossibilities. Even if we suppose Ararat only (see Ararat) to have been covered by the flood, we should require a rainfall of 217 inches per hour to cover it in 40 days. The idea of a local flood,

covering all Mesopotamia, is as impracticable as that of a universal deluge, under the geological conditions of that region within the age of man's existence on earth. No ark or boat could contain specimens of the known fauna of that country, nor does the history of geological evolution point to any such cataclysm. The ancient legends are in hopeless disagreement with scientific facts.

The Greeks borrowed, like the Hebrews, from all the mythology of the early races of West Asia. The Phœnicians had a flood legend, which was preserved in the story of Deukalion ("the lord of the ship," *Du Kaliūn*), who was a son of Prometheus, and a king at Phthia in lower Thessaly. Warned by his father that Zeus would destroy mankind, being wroth at his treatment by Lukaon, Deukalion built a boat which, after nine days' flood, was stranded on Parnassos. Here he landed with his wife Purrha, and with Megaros, a son of Zeus; cranes and wolves (creatures of winter and spring) guided them to new homes in Thessaly, and a new race sprang from stones that Deukalion, and Purrha, flung behind them. Another legend of a local flood, from which Ogūgēs escaped, belonged to the low-lying plains of Boiōtia, and is described by Pindar, "the lyrical Theban," about 500 B.C. Oguges, though an "autokhthon," or aboriginal inhabitant of Boiotia, was transferred later with his legend to Attika. According to Hesiod also, the Titans (who recall the giants living before the Flood according to the Hebrews), were submerged in Stygian waves after they had piled up their cloud mountains against Zeus in heaven. Iris, the rainbow goddess, hovered over the ocean when Jove swore not to flood earth again, as the bow of Istar appeared in the Babylonian tale, or the bow of Yahveh in the Hebrew (see Hesiod, *Theog.*, 779, and Rev. G. Faber, *Cabiri*, i, p. 261).

The Hindus had their flood of Manu (see Fish), and the Chinese their river "Flood of Vu." The Persian legend (in the *Vendidad*), speaks only of a great winter, and of Yima's *Vāra* or "enclosure," whence birds bade him come forth in spring. There is, however, no distinct flood story in Egypt; for, when men are destroyed by the wrath of Rā and of Sekhet, they are only drowned in blood. The *Ḳorān* legend is taken from the Hebrew scriptures, but states that the flood issued from a certain spring called the *Ṭannūr* ("oven"), which again swallowed the waters. This *Ṭannūr* is shown in N. Syria (see Col. Conder's *Heth and Moab*, i), close to an enclosure called "The Ship of the Prophet Noah," not far from *Ḳadesh* ("the holy place") on the Orontes; and again at Bambyce (Membej), or at Hierapolis, "the holy city," further north.

In the Skandinavian Eddas we read of a flood, but this is an

Asiatic echo, and perhaps due to Christian teaching, which also is to be suspected in the Welsh story of the “great lord of waters,” and of those who escaped when lake Llion overflowed (Welsh Triads). Its waters were drawn off by “the oxen of Hu-Gadern,” servant of the demon Afane, which oxen appear to be the bellowing thunder clouds—like Indra’s oxen. The Mexicans seem to have had flood legends, being well acquainted with mighty rivers; but the details recorded are liable to suspicion of Spanish influences, about 1540, in the case of Kox-kox-tli; for Dr Tylor (*Gifford Lectures*, 1891) says that the original Aztek picture only represents a man in a canoe stranded on an island (see Azteks). Nata, and Nina his wife, were enclosed in a hollowed cypress tree by the god Titlahuan, and came out after the flood: they roasted fish and were admonished by the deity. The Quiches of Guatemala said that the flood destroyed the first men who were made of wood. The Algonquins said that birds warned Messou, the hunter, of the rising of a great lake, and the wolves guided him to safety; he sent a raven to find land, and the musk rat—whom he married—helped him to make it. The Tupis in Brazil (about 1550) spoke of a stranger who caused a flood, whence few escaped, and of the god Monan, who burned earth with fire, and drowned it with water. The Peruvians believed in successive destructions by famine, and flood (recalling the Hindu “Kalpa” cycles); and the Aztek flood was the end of the first of four such cycles (Dr D. G. Brinton, *Myths of the New World*, 1876, pp. 220-229).

What is more natural than that men who observed fossil fish, and shells, on high mountains or in deserts, should conclude that the gods had once dipped the earth under ocean, and had again brought it up from the depths; but that they had also saved some few men and beasts, whence those of later ages were descended? (See also Hawaii.)

Floralia. The fete of Flora, the goddess of flowers, from 28th April to 1st May; a Roman edict of 238 B.C. defined the rites, which were already ancient on the “seven hills” of Rome, going back to the 8th century B.C. among Etruskans. Numa was one of the priests of Flora’s shrine. The rites became so gross that they were prohibited; yet, even in our 2nd or 31’0. century, women are said to have celebrated them naked; similar practices continued in some Italian states even to the Middle Ages.

Fo. The common Chinese corruption for the name of Buddha.

Foot. The Vishnūvas in India regard the foot as a symbol of

the phallus (see Pad). The footprints of gods and heroes, of their horses, or of other animals, are regarded as conclusive evidence of the legepds attached: see, for instance, the Ceylonese footprint (Adam's Peak), or the Palestine examples. The latter include that of Christ on Olivet, and another in the Aḵsa Mosk; that of Muḥammad—with Gabriel's finger marks—on the Ṣakhrah rock; that of Adam at Hebron; vestiges of Elijah at Mār Elias; footsteps of a prophet in the mosk at Baalbek; and of a prophetess in Moab, S. of Heshbon. The gigantic footprint of Hēraklēs was shown in Scythia. Numerous other examples occur all over the world (see Mr Kumagusu Minakata, "Footprints of Gods," *Notes and Queries*, 1st Sept., pp. 163-165; 22nd Sept., pp. 223-226, 1900). The Japanese scholar compares the examples in his native land with those recorded by others, such as the bird-like prints of the great spirit in N. America and Mexico, in Columbia and Peru; the sculptured pair of footprints at Mané-er-Hroèg in France, and others of early date in Sweden; those of Christ in Rome and in France; those of the miraculous bitch that aided Clovis at Pas de Dieu; the knees of St Ursicinus at Rome, and of Sta Theocrita in the island of Paros. Of St Hyacinth and St Mark footsteps also are shown. In Egypt we hear of footsteps of Osiris; and Bechuana Kaffirs show those of the Modimo ("god") cave, near Lake Ngami. In this case they are the footprints of many animals that were created in, and issued from, the cavern. Footprints of the horses of heroes are also common (see Arthur). The footprint on Adam's peak—whether of St Thomas, Buddha, Adam, Siva, or the Chinese Panku—holds rain water in which believers wash their faces. In Japan, too, Buddha left footprints (though never visiting the island), and horse prints are shown. In Kosala a lion's print, and one of Buddha, are noticed. In Siam we have the prints of elephants and tigers, who escorted Buddha; and in Polynesia those of Tiitii, made when he was pushing heaven and earth apart. Those of giants, goddesses, and priests are numerous in Japan, where also the lightning fiend Ipaves his claw marks on trees. Horse prints occur in Korea; and in China emperors were begotten by maidens who trod in the footprints of gigantic deities. Lao-tzse has also left footmarks, and others belong to dragons, birds, bulls, horses, tigers, cranes; to a hermit and his deer, to donkeys, and dogs, and fowls, connected with Taoist or Buddhist saints. Lhassa, and Ferghana, furnish other examples. To those thus enumerated we may add many Christian examples, for wherever Christ, or an apostle, or a saint went, rocks became soft and retained marks of their feet or hands.

Fors. Fortuna. The Italian deity of Fate, answering to the Greek Tūkhē. Dr Max Müller (*Biography of Words*) shows that the popular derivation from *fer* ("bear," "carry") is impossible. In the Book of Esther (iii, 7; ix, 26, 32) the word Pur for a "lot" is apparently Persian, though not known as such, and is given a Hebrew plural, whence the name of the festival of Pūrim. In Aryan speech *Pūr* is "fire" (see Bar), but we need not, in Italy, look only to Aryan speech (see Etruskans); and Fors may have been a Turanian word. [The Aryan root *Bhar* may be suggested, whence the Latin *par* "equal," *pars* "part," *portio* "portion"; in Akkadian we have *bar* or *par* "half"; the idea being that of equal chances.—ED.] The early shrines of Fortuna included that at the Volscian capital of Antium: the temple of the Latini on Mt. Alba; and the Sabine or Samnite shrine of Prænestē, with the Etruskan temple at Cære. Here the "sortes" or lots were cast, sealing fate. (Cicero, *De Div.*, i, 34: ii, 41, 56; Ovid, *Fasti*, ii, 477: vi, 93, 217; Virgil, *Æn.*, iv, 346, 377: vii, 679; see Danet, *Dict. Ant.*, and Gibbon, *Decline and Fall*, vi, 333.) Gibbon derives the Christian "Sortes Sanctorum" from the Sortes of Fortuna. The Augurs delivered the decisions of Fortuna (whether as a male or a female deity) in little sealed packets, sometimes called Sortes Conviviales, which survive among us in the modest form of Christmas "crackers" with mottoes to decide our fate, connected as of old with fire rites.

The rites of Fors were observed by the Roman kings Ancus Martius, and Servius Tullius. Tullus Hostilius, succeeding Numa, in 670 B.C. attacked the Sabines and the Albans, and destroyed Veii and Tusculum. On this account the gods sent fire and pestilence on Rome, and a voice from the Alban temple of Fors, otherwise Jupiter Latiaris, foretold the death of Tullus: he besought mercy of Jupiter Elicius, but was destroyed, we read, with all his house, by burning stones from the Alban Mount (Varro, see Smith's *Dicty. Gr. and Rom. Biog.*): wherefore Ancus Martius (succeeding in 641 B.C.) erected a temple, on the most sacred hill in Rome, to the Alban Fors. Servius Tullius was a favourite of Tanaquil (or Thana-kul "the servant of Thana" the Etruskan goddess) wife of Tarquin (Tar-kon), and succeeded this Etruskan monarch, whose daughter he married, on his murder in 579 B.C. According to Ovid and others he must have been an incarnation of Fors, for Tanaquil and Ocrisia—the mother of Tullius—saw in the sacred flame a phallus (compare under Deuce) while worshiping the Lars with "buns" and wine. Ocrisia was therefore devoted to Jove (like Babylonian maidens—see

Deva-dāsis) ; and Tullius was born, and even as a babe was seen by Tanaquil sleeping surrounded by flames. He built a beautiful shrine to the goddess Fors Primigenia, and by her he was often visited ; she was a deity of Alba and of Prænestē alike ; and the temple built by Tullius was in the Capitol. This Fors was the daughter, according to Cicero, of Jupiter Latiaris. Tullius was apparently an Etruskan, and his native name was Mastarna (“hero of the tribe,” *Mas-tar-na* in Akkadian) : he was a comrade of the Etruskan Cæles Vibenna, who colonised the Cælian hill at Rome, and being in favour of the Plebeians he was murdered, in 535 B.C., by Patrician adherents of the murdered Tarquin, who was of the same race. Thus Fors appears to have been an Etruskan deity. The laws of Tullius were set aside, by his successor, Tarquin the proud, and this Etruskan tyrant was expelled in 510 B.C. These and other indications show us that the Etruskaus educated the Aryans of Italy—Umbrians, Oskans, Sabines, and Latins—especially in religion, laying the foundation of Roman civilisation (see Etruskans).

The worship of Fors, in her beautiful shrine on the Esquiline hill, long survived. In 400 A.C., St Augustine (*City of God*, iv, 18) iuveighs against her, and asks “How can Fors be sometimes good and sometimes bad . . . give evils as well as blessings?” He argued with his teacher that a fountain cannot send forth bitter water as well as sweet (Epist. of James iii, 11) ; but he forgot that Yahveh says (Isaiah xlv, 7), “I make peace and create evil,” “shall there be evil in a city and Yahveh hath not done it?” (Amos iii, 6 ; Job ii, 10). At the entrance of the palace of Zeus there are two great vessels, from one of which flow all blessings for men, and from the other misery and misfortune. The Greeks said that the gods themselves are subject to Tūkhē or “Fate.” In Athens she was shown with the babe-god Ploutos, or “wealth,” in her arms. On medals she appears standing on the round globe which she rules, having in one hand the Horn of Plenty, and in the other the Rudder. Sometimes her hand rests on a wheel, showing the revolving fortunes of the fickle goddess Fortuna-Reduce, the ever changeable.

At Prænestē Fors had a wondrous gilt statue. The Romans said that when she came to Rome she threw off her wings, and shoes, determined to remain there for ever. Pausanias calls Tūkhē an ocean nymph, and one of the blind fates (the Parcæ). Pindar calls her a daughter of Zeus, on whom he bestowed power to aid, or to thwart, the affairs of men. “The ancients,” says M. Danet (*Dict. Antiq.*), “represented Fors Fortuna of both sexes, as they did several other divinities.” In her Roman temples she was Fors Libera, and Fors

Parva, worshiped by newly-married women, who dedicated to her their maiden girdles, and prayed to her to make the husband's love continue. She was Mammosa (like Artemis of Ephesus), Publica, Privata, Conservatrix, and Primigenia. The Prænestē shrine was said to be founded by Cœculus ("the little blind one"), son of Vulcan—the fire (Bryant, *Mythol.*, i, pp. 123-128). The boy Jove—the Bonus Puer Phosphor—was the child of Fortuna Primigenia (Gruter's *Inscriptions*, No. lxxvi, 6, 7). Cicero connects him with the casting of lots (*De Div.*, ii), saying "there is still a place religiously fenced off on account of the boy Jove, who being suckled, with Juno, seeking the breast in the lap of Fortuna, is most chastely worshiped by mothers." Prænestē retained its rites and freedom till 351 B.C. (Livy, vi, 30; Diod., xvi, 45). Cicero calls it a Colonia (*Cat.*, i, 3). It stood on a bold spur of the Alban hills, 2400 ft. above the sea, 23 miles E. of Rome, facing and towering above Alba and Tusculum. The fane of Fors Fortuna was on the summit of the hill. Sulla destroyed the upper city in 83 B.C., and a new city and shrine were built lower down. In our 5th century it became Palestrina (where a famous Phœnician votive bowl was found). Horace says that, in his time, "still did chaste Sabine wives pile up the sacred fires," of Vesta, and of Fors Fortuna.

Foutin. St Foutin (or Photinus), is supposed to be named from the Latin *Fotum*, "fostered," from a root meaning "to warm"—more probably from *Phōs* "light" in Greek.

Fox. See Japan, Lukos, and Spirits. The fox is in mythology the emblem of craft and deceit, a demon among Japanese and Chinese.

Fravashis. See Fervers. The Fravardin of the Avesta.

Freemasons. French, Franc-maçon : German, Freimauerei : "mason" being Low Latin (*macio* for *marcio*), from "marcus" a hammer. The brotherhoods date only from the 18th century; the first London lodge from the 24th June 1717; that of Paris from 1725; and that of Dublin from 1730. But such associations had been developing during previous centuries, tracing back even to the Middle Ages, and being due to the necessity for self protection, against tyranny in both Church and State. Dr Priestly, commenting on Dupuis (*Origin of Religions*), compares Freemasons to gypsies, as having rites of initiation, and oaths of fidelity. Such secret societies are ancient in Asia, among Essenes, Gnostiks, and Templars, or Moslem Dervishes, Druzes, and others; and especially so among the Chinese. Freemasons devoted themselves especially to John the

Baptist (patron of the first Knights Hospitallers), and to John the Divine. They attach mystic value to certain colors, such as white, blue, purple, and crimson, which typify air, water, earth, and fire. They have symbols, many of which are ancient religious or magical emblems. These occur on the masonry of the Crusaders' churches built by Italian Normans, in Palestine, in our 12th century, and are equally found on that of European cathedrals in the 14th and 15th centuries, including the hammer, the trowel, the gavel, the triangle, circle, and square, the fylfot, the fish, and the pentacle or "Solomon's seal," with the double triangle or "shield of David" (see *Rivers of Life*, i, p. 235, fig. 108). The triangle is an emblem of Deity (see Triangles). Nor is the "luminous ring" overlooked (see Ring), being presented to those initiated into the Order of Noah (see Fellows, *Mysteries*, chap. v). Mr Fellows says, indeed (p. 234): "There is scarcely a single ceremony in Freemasonry which is not found in the old pagan mysteries." He considers it demonstrable that "Freemasonry was (in its essence) nature and sun worship . . . see especially the hidden mysteries of our Blue Lodge symbolism." Freemasonry seems to have gleaned much in the East from older secret confraternities. We have been assured ourselves, by Parsi and Jewish Freemasons, that a brother is expected always to assist a brother, and never to prosecute him for debt.

The symbolism of Freemasons is mainly based on the Bible, but includes many astronomical emblems, besides the ark, the pillars, the tables of the law, and the arch. The "Royal Arch" consists of seven stones, marked by the signs of the genial months—the ram, bull, twins, crab (as the keystone), lion, virgin, and scales. [The month signs were also carved, in the 12th century, on the arch of the Hospital of the Knights of St John at Jerusalem.—ED.] Above the arch is the sun to the proper right, and the moon to the proper left. Beneath it are the seven Pleiades, round which the universe revolves, and under these the masonic coat of arms—a cross with the bull, lion, eagle, and man, in its 4 quarterings—representing the four evangelists, while the crests are the horn of plenty, and the compass crossing the gavel (or mason's square), forming the double triangle. Between these is the name of God. These arms stand on the tessellated pavement under the arch, which is supported by a plain pillar to the right, and an entwined one to the left. The two pillars Jachin (strength), and Boaz (stability) are important masonic symbols. Before the arch stands the coffin, in form of two truncated cones, marked by the cross, and indicating that the initiate must die to his old nature, before he passes through the gate (see Door), and is born again: at its foot is

the “urn of St John”—a box whence a serpent issues, reminding us of the Greek mysteries (see Eleusis, and Erekhtheus). This urn has a conical cover—recalling the phallic cones in the temples of the Syrian Venus.

The apron is the characteristic Mason’s dress ; but the Essene initiate received an apron and a hammer-like axe (see *Rivers of Life*, i, p. 237, fig. 109) ; and popes and bishops, like some Brāhmans, wear aprons—as did Adam and Eve. The Tau cross (used also by Gnostiks, and found in Templar churches) is marked on the apron ; and Masons say that it “marks the Pythagorean solar cycle of 600 years.” Irenæus (*Against Heresies*, III, xxiii, 5) says that “Adam put upon himself and Eve a bridle of continence . . . conformable to his disobedience. . . . At last God mercifully clad them with skins.” In the rites of Mithra the candidate was invested with a tiara, a purple tunic, and a girdle, with a white apron, which is found also on many statues in Egypt, Greece, India, and America, and is indeed used “always and invariably,” according to the *Royal Masonic Encyclopædia* (p. 48). Mr F. Crowe (trans. *Ars Quatuor Coronatorum*) gives most of the various masonic aprons, including one “having the appearance of the Highlander’s sporran.” On one of these the Tau is upside down, beneath a dark circle on a white ground, and the circle is wreathed with flowers (see Mr Simpson’s articles in the last-named publication, V, i, Jany. 1892).

In other rites three candles stand at each angle of the triangle of the Trinity, which is Abraxs, or 365—the days of the year. The sacred numbers 3, 5, 7, and 9—making 24 for the 24 elders—are gorgeously colored round the triangle in blue and gold. The number three appears in the three degrees of the lesser and greater mysteries, and Royal Arch, or Arch of the Master Key. The Master Mason stands on the east, while others cluster round him, as planets round the sun (see Dervish).

The mysterious design of the “certificate” belonging to the “Grand Lodge of England,” and intended to “certify that the name of (N) is written in the cubical stone,” appears to give a fairly complete collection of symbols. “Nothing” (it says) “is wanting save the key” (see Heckethorn’s *Secret Societies of All Ages*, 1897). We here find an oval in a square, and a cross made up of 8 squares in the oval, each square bearing the emblems of degrees. On the left (proper right), outside the oval, is a bell at the top, and men dancing round a pillar or obelisk at the bottom, with the legend “Talía St Iun gere possis”: the sun, and the magic square, are also on this side. Opposite (on the proper left) is the watch (for time) and a scene of tree worship,

with the legend, "Sit tibi scire satis." The crossed circle, and the moon, are on this side. The squares forming the central cross are arranged two to left, two to right, and four beneath each other in the centre. These—beginning with the central top design—appear to represent : 1. The *Logos*, as described in the Revelation of St John. 2. *Jerusalem*, with its mediæval coat of arms. 3. The fortress of Enoch or *Hermes*. 4. The pyramid sepulchre, with a serpent : the tower of liberty (Solomon), equality (Moses), and truth (Hermes), with a cross and ladder, above which is the two-headed eagle. The squares to the proper right are : 5. *Creation*, with the four elements, the central flaming triangle of the Trinity, the cross and other emblems, and the legends, "Chaos," "Open," "Lux ex tenebris." 6. The *Brute Stone*, with Jachin and Boaz, the pick, the broom, the waning moon, and other emblems. On the proper left we have : 7. The *Order of Baldwin* (1118 A.C.), the second king of Jerusalem, with the infant Christ on a rainbow spanning the space between a fire tower and a bull tower (Jachin and Boaz), and with the legend, "The fear of the Lord is the beginning of wisdom." 8. Justice, with the scales, the compasses, the gavel, and the circle divided into degrees. This is called "*The Cubical Stone*." All this symbolism, however, as in the case of other sects, may be regarded as belonging rather to the exoteric than to the higher teaching of Masonry.

Masons claim great antiquity for their mysteries, tracing them to a divine origin through Adam, Moses, and Solomon. Hermes was a common name among Gnostik societies. Some trace Masonry to St Alban (709 A.C.), and claim King Athelstan as a Mason. But the mediæval Masons' Guilds did not appear in the west till about 1356 A.C. (*Ars. Quat. Coron.*, V, i, pp. 41-44), though a "masonic habitation," at York, is spoken of as existing in the 11th or 12th century. In 1677 a royal charter was granted to certain Masons by Charles II of England. In the 18th century they began to organise their later mysteries of 7 and 33 degrees, and the order of the "black and white eagle," apparently two-headed, and symbolising day and night, as among Hittites (see Eagle). The "luminous ring," and the "blue lodge," appear to borrow from the Templars, and later Rosicrucians. Hiram of Tyre—as a temple builder—is also much spoken of by Masons. Masonry, however, sprang probably from the mediæval guilds, which were originally a kind of trades' union, of skilled stone workers and carpenters, employed on the beautiful fanes of Norman Europe. These collegia had well-defined rules and customs : some had a common fund; and they were ruled by Arch or Master Masons, who maintained the rights of even the humblest apprentice. They came in time to

regard themselves as religious societies, and in modern times became dissociated from their crafts, and perhaps little more than societies for mutual help ; the associates (like Gnostiks and others) being known by secret signs, such as the "Mason's grip" in the palm of the hand. They spoke of their degrees as "holy and solemn sacraments," swearing secrecy on the Bible, with obedience to superiors, and service to God and to the brethren. They protected themselves by guarding the door (looking out through a wicket or window), while the lodge was "tiled." Like other associations (Christian, Gnostik, Templar, or Druze) they have been subject to many calumnious accusations. The Church of Rome, especially, has always denounced a society over which priests have no control, and which is unconcerned with the interests of her system—which rests on belief in a good life, apart from faith, thus bringing down on its members the anathemas and slanders of popes and priests.

Free-will. The teachers of religion deny, ignore, or avoid this question. Neither the word nor the idea are found in the Bible. To the Hebrew, God was the author of good and evil—blessing and punishment—who deceives false prophets as well as inspiring others. Amos (iii, 6) says, "Shall there be evil in a city, and the Lord hath not done it." The Moslem agrees with the Christian in saying "Thy will be done." [Luther agreed with Paul (Romans vii, 15-25) as to the struggles of the will. Erasmus, on the other hand, was influenced by Greek ideas. Plato (see Er) taught that God was not to blame if man wrongly decided in face of his own previous experience. Aristotle believed (but does not attempt to prove) that man had Free Choice, and was responsible (*Nicom. Ethics*, Ill, ii-v) for conduct ; unless through madness, disease, or "impenetrable ignorance," he could be excused. The Council of Trent, in declaring for Free-will, did not even allow "impenetrable ignorance" as an excuse. They feared to charge God with responsibility for human sins, or the Devil either, as that would make him independent of God ; but Calvin in teaching Predestination—which Moslems also believe—had no such scruples.—ED.] Science teaches that there is no freedom of choice, but that all decision is as purely a matter of necessity as is the action of the balance : all must act according to the conditions of existence, and as the influences of heredity and surroundings lead. It is on the strength and continuity of these influences that the training of man or child depends. They have no power to become free from them ; and few ever break away from conditions imposed by early training, unless they come under new influences of an enlarged experience. We

cannot conceive of the non-conditioned, so that it is practically to us non-existent. A power that was without a law (that is, a consistency of action) would be one that we could not dare to trust, and not a law-giver to man. Such a God, if all knowing and creating sin, must (as the Hebrews taught) be responsible for all evil. The learned Gifford Lecturer of 1892 placed this view before the Aberdeen students in these words: "God purposely created man capable of sinning, because only so could He create a being capable of obedience." But such rhetoric makes God, though He had almighty power for good, the creator of infinite misery, with the object of forcing obedience from slaves, who only in a secondary degree are responsible for errors due to the sins of their fathers, which the best efforts throughout life can seldom amend.

Volition without motive is—according to Mill, Sir W. Hamilton, and other thinkers—quite inconceivable. It supposes man capable of producing uncaused motives—that is of creation out of nothing. Prof. Tyndall recognised that we are not the masters of circumstances, which are made, not by, but for us. Hamilton says that if the power of motive A be as 12, and of motive B as 8, it is inconceivable that action should not be due to motive A—the weight in that scale is the heavier (see Mr A. J. Bell, *Why does Man Exist*, xlix). The universal and mechanical law is, that force will follow the line of least resistance (see *Conscience and Design*). Cause and effect have no meaning if conceived of as independent. Yet Hamilton seems to have believed in the freedom of the will, though he says that "the proof of it is impossible, nay inconceivable."

These speculations were familiar to the old philosophers who studied Vedas and Darsanas: to Kapila and Buddha, as well as to the disciples of Plato. They, like Aristotle, saw only one solution in education, as the cure of "invincible ignorance," to which error is to be solely ascribed. We can be trained to pause when influenced by impulses of passion, and to reflect on past experiences of inevitable results, or to listen to wise counsels from those of wider experience than our own. Thus the wise man instead of rising up to smite sits down to think. He learns that there is no more a will (or choice) than there is a soul or ghost: "I will" is as much a vague phrase as "I laugh" or "I jump." We labour to make use of experience, until we gradually change our disposition, and create a new line of least resistance more in accord with the realities of circumstance. We still personify the Will, but "whether we will or no," we are "convinced against our (untrained) will." Free-will in fact is a contradiction in terms. We can, it is true, "do as we like," but we

must "like" first ; and our liking must be consistent unless we have lost the balance of Reason—that is of action due to experience of reality. The will is tied by knowledge of consequence, and if we are ignorant of such experience, our motives are prejudices and untrained passions. Truly do we say that "D.V. we will do so and so," for an omnipotent law rules all. Mr Herbert Spencer puts this clearly when he says : "A body in space, subject to the attraction of a single other body, moves in a direction that can be accurately predicted. . . . If it is surrounded by bodies of all sizes, at all distances, its motion will apparently be uninfluenced by any of them ; it will move in some indefinable varying line, that appears to be self-determined" ; but it is not really so, only we are unable to calculate all the attractions or repulsions on which it depends. Hobbes roughly declared that the will was "the last appetite." If the race be uneducated and untrained, it cannot shake off the evils of heredity and of past racial developments and circumstances. Believers in "Necessity" hold that all events follow a natural sequence, according to laws as inevitable as that of gravity, or of chemical affinity, ruling the organic and the inorganic world alike. As bad seed, and bad cultivation in bad soil, produce inferior vegetables, so surely do animal heredity and bad surroundings produce bad men and women. Our bodies are made up of carbon, oxygen, hydrogen, and nitrogen, elements which follow the inevitable laws of their chemical affinities (the causes of which are unknown to us) : thus neither child nor vegetable can accomplish anything against the bodily conditions of its existence. Beyond the sensations due to bodily action we can know nothing. Fancy may regroup such experiences, but it is to be recognised as imagination, apt to run riot, and not as reality. [Reflection, whether original or due to others, aims at discovering the realities which should govern our action : it is careful observation of results. But such training is due to the same consistent purpose which has developed higher from lower forms, and life itself from inorganic attractions.—ED.] The fact is, as Kant long ago showed, that : "All human actions are as much under the control of the universal laws of Nature as any other physical phenomena" : "The rational predispositions," he adds, "seem destined to develop themselves more in the species than in the individual." It is not every wave that shows the tide, but neither the wave nor anything else is due to "chance," which is merely a word expressing our ignorance of the forces that are at work, and our want of prevision of the inevitable consequence. The eternal laws, which move stars and planets and the elements of animal organisms, are the same ; why not therefore those that control the tiny race of man, on his tiny

planet, in thought, will, and progress? Voltaire said: "Nothing happens without a cause . . . an effect without a cause is a sentence without meaning . . . my will is but a consequence of my judgment, and the one necessarily follows the other as cause and effect." The will is as natural to the creature as scent and color are to the flower; and these we know depend on its heredity, yet can be influenced by soil and cultivation. Knowing these exactly, we can predict the result; but in the more complicated question of human motive we must be content with an Agnostik attitude, though assured that the law of necessity still holds good.

Frey. Freyr. Fraig. Fro. The Skandinavian god of reproduction. The name comes from the Aryan root *Bhri* or *Bhar* "to produce" or "bear" (see Bar), found in the Latin *Frux* "fruit." His female forms are Freya and Frigg. He is represented as the brother of Freya. At Upsala he was represented by a menhir or phallus (see *Norweg. Antiq.*, i, p. 25). He was drawn through heaven by the golden boar (see Boar). He is the "Lord of Increase" presiding over rain and sunshine, harvests, wealth, and peace—the sun god (Indra), who is the cause of all fertility. Gerda, the earth goddess, is said to have resisted him though bribed by apples and rings, till Skirner, his attendant, threatened her with eternal sterility. Freyr ploughed Gerda at the season when Teutons used to carry their ploughs, in boats or arks, over their fields in spring. Frey and Freya were children of "Niord the rich," whom the Vanir gave to the Æsar or Æsir (the gods) as hostages at the end of a great war. Niord (or Njord) was born in Vana-heim ("water home") being the third As (or "spirit"), ruler of the winds and quencher of the evil fire of Loki. Fro, among Teutons, was a beneficent form of Frey, merciful and long-suffering—a god who gives strength and sweetness to life.

Freya. The Skandinavian Venus, sister of Frey, is distinguished from Frigg the Skandinavian Juno. but they are only various aspects of one goddess of reproduction—the earth mother and virgin earth. Freya also is called Sessrymner "the large worn bed" (see Earth), and was a "goddess of the Vanir delighting in love, song and dance." She listens to the vows of lovers, and produces general fertility. Loki ("fire") opened her door, loosed her girdle, and crept into her bed as a flea, by order of Odin (Woden "the blue one") or heaven. By Odin she had a child called Hnos, "the treasure" or "delight." Her car was drawn by cats, and she (like Loki) was clothed in feathers. She was consecrated by receiving in her lap the hammer of Thor,

which Thrym, the winter giant, stole. Thor, disguised as a bride, went to Freya in Jotun-heim and there regained the hammer from Thrym. Freya's abode was in the Folk-vang or "people's habitations" (see Sharp's *Nor. Myth.*, i, p. 56). She ever longs for Odin (the ancient pair, heaven and earth, being so represented), and is intoxicated by his love. Her tears and her ornaments are of gold. She travels abroad and takes many names and forms. To one she gives "the sacred joys of marriage with many children," to another vain longings. She is a wild and joyous Ceres, related to Gerda the earth, and to Skirner the invigorating air. She becomes a cloud rider, a swan maiden, the leader of the Valkyries or silvery clouds—a maid of the mist. The twins Frey and Freya (like Tammuz and Istar) were gods of love, taking the highest rank in Asgard, the abode of spirits.

Friday. The day of Freya and Frigg; and of Venus among Latins. To Moslems, who worshiped a Venus at Makka, it became the holy day (*Yōm el Jum'a*, "the day of gathering"); and it is the "wife's day" to them, on which the husband may not approach a concubine. She alone, on that day, may light the household fire, and preside at the hearth. Christians now object to weddings on Friday, which is regarded as an unlucky day of fasts and fish eating—the fish being sacred to Venus. Yet in 1871 the census shows that, among Irish Kelts, nearly 44 per cent. are married on Friday. The Hindu house-mistress adores her cow on Friday, calling it *Kāmadevī*, "goddess of love."

Frigg. Frigga. Frygga. See Frey and Freya. The Skandinavian Juno, wife of Od in or Heaven: goddess of marriage and of earth, and of Hlyn, or mild warmth. Her name signifies "the bearer," and she is the Frau or married woman (Thorpe, *Nor. Antiq.*, i, p. 231). When Odin, the blue sky, disappeared, and the Æsar despaired of his return, she married his brothers, Ve and Vilir. Her father was Fiorgynn, the male earth, whose consort was Fiorvin or Iordt, otherwise Ertha, the mother also of Thor. Frigg lived in Fensaler, the humid earth, but she is also, like Freya, a feathered goddess or falcon. From Odin and Frigg sprang the Æsar; and Baldur the beautiful (see Baldur) was their lamented son. Fulla or "plenty" waited on Frigg, as did Hlyn "the warm," and Gna the "gentle" breeze. Orion was her *rok* or distaff. She appears (in winter) as the "white lady," and has flaxen hair. Her legends refer to snow and feathers, milk and cows (see Bertha), all connected with rain and snow. She is the Mother Rose (see *Hēbē*),

the “marriage grass” (*Orchis odoratissima*), the primrose, the forget-me-not. Stones must be cast on her cairn or heap (as memorials of a visit); and Christians still cast stones into Frigga’s cave at Urselberg, on the Burgeiser Alp near Wurtenburg. She watches Odin her lord, being ever anxious lest some misfortune should overtake him. Though silent she is said to know the destinies of all, like Hindu goddesses. She is jealous of Gerda and Gunnlod, the earths of spring and of autumn, whom Odin embraced, receiving from them his “mead” of blood and honey. The mead produced poetry, and art, from its “maddening” influence. Frigga, and Gode daughter of Thor, were worshiped at midsummer. Christians found it hard to put down these fêtes (see Mr M. Conway, *Demonology*, ii, p. 379).

Fro. Fruija. See Frey.

Frog. This night croaker is called in India the friend of Indu the moon. In Egypt, Hekt, wife of Khnum, is a frog goddess (see Baubo), and moon deity. Bhekas “the frog” (Sanskrit), is the harbinger of rain, and Indu is the “rain dropping” or dewy one. Indra, the rain god, grants what Bhekas croaks for; but the moon is said to kill the frog, silencing him with heavy dews. In spring, under the showers, he sings and calls on men to plough the earth. Italian children (says Prof. A. de Gubernatis) have an instrument—the *Canta-Rana* or “frog singer”—used to imitate his song in Holy Week. In the *Rig Veda* (Hymn 103) we find the praises of the *Māndūkas* or “cloud-frogs,” with those of Indra, who drives the cloud cows from the cave of the *Pānis* who obstruct rain. One *Māndūka* is said to bellow like a bull (the bull-frog), others are of yellow-green (*harit*) color. The cloud frog swells itself out like the cloud bull, and bursts (as in the fable), but also assumes beautiful forms to enchant maidens (see *Zool. Mythol.*, ii, under Frog).

Fu. “Father”: in Chinese. See Bu.

Fufluns. Puphluns. The Etruskan Bakkhos. From the root *Pu* (see Bu) reduplicated with the passive affix. *Pu-pu-lu-uns* is “the god of that which is made to grow,” connected with the name of the Etruskan city *Popnlonia*, and perhaps with the Latin word *populus*, “population” or increasing tribes.

Fyl-fot. The Teutonic name of the Svastika or cross with feet, the Greek gammadion or “crooked” sign (see Count G. D’Alviella, *La Migration des Symboles*, 1892), This sign, found from Peru to

Cornwall, is called Fuel-fut, Fujel-fot, and Fyl-fot, among Aryans, and identified with Thor's hammer, being found on dolmens in Cornwall, and, as a charm against thunder, on bells in Yorkshire (see Bells). It appears to signify the "fowl's foot" (German Vogel "bird"), or "flying foot," alluding to the whirl of the Svastika wheel (see Svastika). It was everywhere a sacred emblem. The Aryan root *Plu* signifies "to fly." The symbol is also the croix cramponée, or "crook cross," of heralds.

G

The third letter of early alphabets (see C), represents both the hard G and the soft J sound, which interchanges with the hard in dialects—such as Syrian compared with Egyptian Arabic. The hard G interchanges with the guttural K, which is sometimes dropped like H. The final G is replaced by the guttural *ñg* in Turkish speech, which also stands for M (see Dimir).

Ga. See Ka, and Gan. This root is widely spread as meaning "cry," "live," and "be." [Egyptian *kha* "to be born": Aryan *ga* "beget," *gi* "live": Mongol *ke*, *khe*, "make." Perhaps originally a "mouth" or "hole": Akkadian *ka*, *gu*, "mouth," "call," *ge* "abyss," *ku* "eat": Egyptian *hu* "food": Aryan *gha* "gape": Hebrew *gau* "inside": Chinese *hau* "mouth": Turkish *agui* "hole," *ag* "open."—ED.]

Gab. Sanskrit: "mouth" "hole" (see Ga). This is also an ancient root, meaning "hollow," or "cup," and the "hand" or hollow of the hand: hence to "catch" or "hold." [Egyptian *kap*, *khaf*, "bent": Aryan *kap*, *kubh*, "bend" (see Gam): Hebrew *guph* "hollow," *Ḳabb* "domed": Akkadian *gab* "breast": Turkish, *kob*, *kab*, *kou*, "hollow": Finnic *kap* "sphere": Akkadian *gub* "hand," "hold": Egyptian *kheb* "fist," *khefa* "hold": Aryan *kap* "hold": Hebrew *caph* "hollow of the hand": Turkish *kap* "grip": Chinese *chup* "hold," *kup* "cover." The Aryan *kup* "cup" is the Hebrew *kob'a* "cup," "helmet."—ED.]

Gabar. In Hebrew a root meaning "strong," whence the Gibborim, or "very strong men" (heroes), were named (see Gab "to hold," and Ar "man").

Gabriel. Hebrew: "power of God," personified as an angel. (Daniel viii, 16; ix, 21: Luke i, 19, 26): he appeared to Daniel as

“a man.” The Jibrīl of the Ḳorān inspired Muḥammad, and according to Moslem tradition his finger marks appear on the Ṣakhrāh or “rock” at Jerusalem, which he held down to prevent its following Muḥammad to heaven. Moslems call him “Ru ḥ el Amīn,” the “faithful spirit,” and he appears usually to be a good spirit helping mankind.

Gad. The name of a deity of good luck, from a widespread root meaning “the right hand.” [Akkadian *kat* “hand”: Finnic *kat* “hand,” “luck”: Aryan *ghad* “grasp”: Hebrew *akhad* “take.”—ED.] It is perhaps connected with *gud* “strong” (see Gut). In Isaiah we read (lxv, 11) that the Hebrews “prepare a table for Gad,” and “furnish a drink offering for Meni” (also a deity of “numbers” or “lots”). Ba’al Gad (Josh. xiii, 5) was a Syrian “master of luck.” The name was also given to a Hebrew tribe (rendered “troop” in the English), as is made clear by the Greek Septuagint translation *Tūkhē* “fortune.” He is compared to a lion (see Gen. xxx, 11: xlix, 19: Deut. xxxiii, 20), and those who increase good luck are blessed.

Gael. Gail. Keltik. Probably like the words Gaul and Galli, it comes from the root *gal* to be “mighty,” “great,” “brave.” In Ireland the Fion-gail, and the Dubh-gail, are rendered respectively “fair” and “black strangers”—perhaps referring to the Belgæ or fair Kelts, and the red-haired Brythons on the one part, and to the Goidels or black-haired Kelts on the other. They were akin to the Gauls who invaded Galatia 279 A.C.; and to the Caledonians who were a fair race in Scotland—the “Gail-dana” or “place of Gaels.” Galway and Galloway are also supposed to preserve their name. Caledon however is otherwise explained as meaning “the woods.”

Gal. In Akkadian “great” (Turkish *khalin*). The eunuch priests of Kubēlē were called Galli, perhaps from the Akkadian *gal-lu* “great man.” In Aryan speech the root means “brave.”

Gal. An ancient root meaning “to go in a circle,” “to roll”—otherwise *kar* as R and L are not distinguished in early languages. In Hebrew *gall* is “to roll,” *khol* “circle.” In Keltic speech *gal-gal* is a “pebble,” or “rolled” stone (see Gilgal). The Hebrew *geliloth* were the “windings” of Jordan: the Aramaik Golgotha is a “rounded” skull: Galilee is a region of “rolling” hills.

Gale’ed. [See Genesis (xxxi, 48): there is a play on the words Gile’ad (probably “rough country”) and Gal’ed “heap (or ‘circle’) of witness,” referring to the memorial stone monument erected by Jacob and Laban, called in Aramaik Yegar-Sahadutha (“heap of witness”),

and according to a gloss Mišpeh (“place of watching”) : according to the Greek Septuagint the monument consisted of a *bounos* or “heap,” and a *stēlē* or “menhir” ; and it is a common early custom to cast stones, as memorials of a visit, at a menhir, which thus gradually becomes covered by a stone pile.—ED.] The Scythians and Teutons used to set up a spear or pole in their karns or cairns ; and General Vallancy says that the central stone of Irish circles was called the “gull or gail.” On this stone-heap Jacob and Laban swore oaths, and ate bread together, and it became a border mark between Hebrews and Arameans.

Gam. Gamma. The root *gam* means “to bend” : Akkadian *gam*, Egyptian *ham*, Aryan *kam*, “bend” : Turkish *kom* “round” : Chinese *kūng* “bow.” Hence the letter G, was called *gamma* “crook” or *gīmel* “crooked.” The name of the “camel” is perhaps Turanian *gam-el* or “hump-beast.” [Turkish *kam* “humpy,” and *el* “beast.”—ED.] From the same root, in the sense of “inclination” or as we say “a bent,” come words for favour, and love. [Akkadian *gam* “favour” : Egyptian *khemt* “desire” : Aryan *kam* “love” : Hebrew *kamah* “to long for” : Arabic *jam’a* “to embrace,” “to draw together,” “to assemble.”—ED.] The Greek *gamein* “to marry” means “to embrace.” The word “gem” signifies a “bud,” or rounded object ; and “gemini” or twins are a pair, attached or embracing.

Gan. See Ga. A common root for “growth” or “being.” [Akkadian *gan*, *gin*, *gun*, “to be,” “to grow” : Aryan *gan* “to beget” : Hebrew *kun* “to be” : Turkish *kin* “to do” : Chinese *ching* “to make.” Hence we have Gan “a being,” the Arabic *jān* “spirit,” Latin *gens* “tribe,” and Greek *gūnē* “female being” or “woman.” The Etruskan Janus may be from this root.—ED.]

Gandha. Sanskrit : “smell”—whether good or bad. Hence unguent (see Gandharvas), sulphur, and a title of Siva.

Gandhāra. A country, and an ancient city, near Atak, on the Indus, famous for horses, horsemen, and irrigation works. Moslems called it Kandahār later (not the Afghān city so named) ; the inhabitants of Gandaritis were known to Herodotos as Persian subjects. The population was Turanian (Mr Hewitt, *Journal Rl. Asiatic Socy.*, April 1889, p. 216) : the Pūrus and Kūrus of this region appear to have had a capital at Hastinapūr (near Peshawar) as early as the age of the Rig Veda, and it was the Kūru capital in that of the Mahābhārata epik. These Drāvidians, moving S.E. from the western Kandahār, retained their old character as brave horsemen.

Gandhārī was a princess of Gandhāra, who married the blind king Dhṛita-rāshtra, and was the mother of 100 Kūrus (see those headings). Hastinapūr is now sunk in the Ganges, a little N.W. of Delhi (see Hastinapūr).

Gandharvas. The first of these revealed the secrets of heaven to man according to the Vedas. The meaning of the name appears to have been lost ; they seem—as horsemen—to have been confused with inhabitants of Gandhāra, and in the Purānas are called “great horsemen.” [Possibly it is derived from the same original as the Greek Ken-taur.—ED.] They are said to have been “movers in unguent” (see Gandha) which appears to be a later false etymology for the word. Their wives were the Apsāras, or “water carrying” clouds. In the Athārva Veda they are innumerable, and they minister to the gods, supplying them with Soma, and with songs, and music. The sun itself is “ridden by the fiery Gandharbā” ; but Chitra-ratha, the name of the chief Gandharbā, means “the car of brightness.” He ruled the heavenly nympts (see Apsāras) and invaded the hell of the Nāgas, or snakes, where he was lost in the great waters. The Purānas say that the Gandharvas sprang from Brāhma’s nose, which connects them with the winds : they were also children of Muni, one of the wives of Kāsyapa—the sun—and were marvelous beings inhabiting “mighty cities.” They appear to be the thunder clouds whose music is heard in heaven, confused with historical horsemen of Gandhāra, who fought the Nāga tribes. In the Aitareya Brāhmaṇa they are dancers and singers, and “lovers of women.” They are described in the Athārva Veda (see Dr Muir, *Sanskrit Texts*, v, p. 309) as being hairy like dogs or monkeys (or Kentaurs), yet taking beautiful forms to deceive women. They are implored to content themselves with their own wives, the Apsāras or silvery rain clouds. Gubernatis (*Zool. Mythol.*, i, p. 368) connects the Gandharvas, as “perfume movers,” with the “Asinus in unguente,” and so with the Onokentaurs (see Onolatia), and the famous “three-legged ass” of Persians (described in the Bundahīsh). The ass that brays in heaven, like the bellowing bull, is connected with the thunder. The Gandharbā is a demi-god, yet half a demon, bringing rain and fire. The only weapon of these warriors in heaven is the thunder—the golden horn of Odin. They are swift and invulnerable war-horses, walking in perfumes, and changing color at will, being most beautiful in the evening. The Aryan myths seem in this case to be based on a Turanian conception. The jovial spirits of Gandharvalōka (heaven as the “place of clouds”), are the wild Kentaurs of the

Thessalian mountains. They have a common origin with the horned offspring of Ixion, and of Nephelē (the cloud) : nor must we forget the Gandharva-Veda, at the end of the Sama-Veda, where they are described as the spirits of music, song, and dance, in a work supposed to be among the latest Hindu Shastras (see Max Müller, *Chips*, vol. ii, on Kuhn's essay about the Gandharvas).

Ganesa. Gana-pati. The name of the elephant-headed god of India, rendered "lord of hosts" (*gan-isa*), or (*gana-pati*) "master of many." He is a form of Siva, said to have been borne by Pārvati to the Maruts ("storms"), or from the dust which they raised from earth. He is also a son of Durga. He is represented as an obese deity with the head and trunk of an elephant (Gāja), but with only one tusk (*eka-danta* or "one-toothed"), the other according to the legend having been cut off by Rāma, but more probably (see Teeth) in connection with the phallus which he displays at the Holi rites. Other legends say that Rāma deprived him of half his power, and that the sun looking on him, to please Pārvati, burned off his head, which Brāhma replaced by that of the elephant, typifying sagacity and power. Siva is said to have cut off Ganesa's head for opposing him when visiting Pārvati. He is the god of wisdom, and of seductive eloquence, called Vināyaka or the "god of difficulties," whom all pious Hindus consult in matters of difficulty and importance. He is ruler of the home, and has a chapel, or a niche, wherever men can offer him daily worship. He is squat, and fat, with four arms ; he holds aloft the lotus, or the sacred thread, and the sceptre or Ankus (the elephant goad), and beneath these the sacred shell, and the chakra or wheel. He is, like Siva, the Danda-kar "bearing a club" ; and is also the Chakra-Rāja or "lord of the wheel." He also carries sometimes the Trisūl or trident of Siva, or holds a small tooth. The deep-rooted Durva grass is his emblem (or food), and thus called also Gana-isa. He grants this nourishment of fast-spreading herbage, without which animal life would perish (Nutri and Nutra, "nourishing," are also among his names), for he is the nourisher and "strength of the flocks." Grass was of the first importance to early nomads (see Grass), whence perhaps the Kusa grass became so sacred. The Khasiyas, and other non-Aryan tribes of the Himālayas, worship Gānesa as Pāsu-pati, or Bhutesa, rude forms of Siva, associating him in their rites with 16 Mātris or "mothers." All household matters, they say, such as cooking, and vessels for food and water, are under his care ; and he must be worshiped at weddings with the Jīva-mātris. He is worshiped at births, with prayers that every organ

—touched in turn—may receive strength from him. His Sakti or female form, Shasti, with 4 breasts, and 4 arms, wards off every evil. Ganesa alone can forgive those who kill a serpent, and his image stands at the entrance of gardens, at passes on the road, and at cross-ways. He must be invoked at rites of purification (Punya-vāchanam, or “words spoken on a good day”) such as those of bathing (Snānam), when a cone of turmeric powder is offered on a silver tray, by young mothers, 12 days after the birth of a child. The husband may then shave himself, but not before. Ganesa rides on the rat or mouse, which was sacred to the Sminthean Apollo, to Freya and Holda, and to Odin who, like the “Pied Piper,” led an army of rats (see Rev. Baring Gould, *Curious Myths of the Middle Ages*, p. 467).

In Banāras there is hardly a temple (see Sherring’s *Banāras*) where the figure of Ganesa is not found in some niche, or as the principal deity. He is sprinkled with holy water, and painted with vermilion, having silver head, hands, and feet. When Devodās determined to banish all gods, even Siva could not move him, but the wisdom, and eloquence, of Ganesa prevailed on him. Ganesa appears with Surya the sun, and with the Naugrah or planets : with the black ugly goddess Bārnarasī, in the Tri-lochan shrine of Siva ; and beside the Kot-ling-ēsvar, or deity of a thousand lingas ; invariably also where the Pipal tree, and the Nāga snake, of the old sylvan worshippers are found. His special shrine (the Barā-ganēs), at Banāras, is close to that of Jaga-nāth the Bhut-ēsvar, or “deity of spirits.” He is found near the Chandra-kup or “moon cup,” and in the shrines of Siddh-ēsvarī, and Sankatā-Devī, goddesses of the sacred city, with whom he is worshiped on Mondays, especially at Chait or Easter. He accompanies Siva, alike in Banāras and in the Himālayas, at Kedār-nāth, as also where the marble foot of Vishnu (Til-ubhand-isvar), the three Nāgas, and the three lingas of Siva, are adored. In all Durga’s shrines also her son Ganesa appears (see Durga). His festival takes place about Christmas-time, when students of Sanskrit in multitudes stand before him, from sunrise to sunset, praying for knowledge. Vyāsa, the author of the Ramāyana, says that he was inspired by Ganesa. Vālmiki says that Brāhma bade him to become a scribe of Ganesa (see Mr Winternitz, *Journal Rl. Asiatic Socy.*, April 1898). Ganesa does not appear in the Vedic Pantheon, but in the Ganesa-Purāna he is superior even to Brāhma, though not in the earlier epiks. According to Barth, he appeared “early, as the god of arts and letters.”

Ganga. The Hindu goddess of fertility (see Gan), and of the sacred

river sprang from the head of Siva, as Minerva from the head of Jove. She is the Jan-gam or “life mover,” and a daughter of Himavat, from whose “snowy” breasts she draws her life. Aryans and aborigines alike adore her, at any stream that they cross. We have often flung silver to her, as we waded, swam, or were ferried over streams and rivers in India—to the delight of our attendants. Siva is the Ganga-dhara or “giver of Ganga”; and the Hari-dvāra (“door of verdure”) is the gate of the Ganges at Hardwar, where she finally leaves her mountain home. To it all Hindu sects make pilgrimage to cleanse body and soul. Siva’s child Kartika is the holy son of Ganga (see Kartika), called also Gāngeyā. She is said to be born on the 10th of Jeth, or in the third week of May, when she springs up as Himavatī, the “snow born one.” She is then adored for ten days at Banāras, all classes bathing in her blood, and making gifts to Brāhmins. Girls float on her breast their dolls, as symbols of future progeny, and use no such playthings for the next four months, while the lands are flooded by mother Ganga. She also supplies milk (Dudh) or nourishing waters.

Ganumēdes. The boy cup-bearer of Zeus, a son of Tros, who was carried to heaven by the eagle, or by Eōs. Zeus presented his father with a pair of divine horses, telling him that his son had been made immortal. In some respects the legend recalls a Babylonian story (see Etana) having a solar connection. [Perhaps the derivation is from Gan “living,” and Medha “sacrifice”—see Andromeda.—ED.]

Gar. (1) An ancient root meaning to “create” or “make.” Hence the Creator is called *Gar* or *Gorra*, in Irish and other dialects. [Akkadian *Gar*, Aryan *Gar*, “cause.”—ED.]

Gar. Kar. Gal. (2) An ancient root meaning “to shine.” [Akkadian *khil*, Turkish *chel*, “to beam”: Egyptian *hru*, “day”: Aryan *kar*, *ghar*, *gla*, “shine” or “glow,” whence glad, “bright”: Hebrew and Arabic *ḥarr*, “burn”; Turkish *kara*, “burnt,” “black”: Mongol *gal*, “fire,” *hair*, “gleam”: Finnic *kar*, “burn,” *kaila*, “flame,” *kil*, “shine.” Also “to see.” Turkish *kar*, Mongol *kara*. The Persian *kur* (Cyrus) for “sun” is from this root.—ED.]

Gar. Kar. (3) An ancient root for “surrounding” and “enclosing,” thus “guarding.” [Akkadian *khar*, “round”: Egyptian *ker*, “circle”: Aryan *gar*, “assemble,” *kar*, “round,” “roll,” “run”: Hebrew *gor*, “turn”: Arabic *kar*, “turn.” Hence also many words for “running,” such as Mongol *kar*, “to run”: Akkadian *kurra*, Hindi *ghora*, “horse”: Akkadian *kar*, “to speed”: Finnic *kars*,

“to spring,” “to run.” Words for “circle” and “enclosure” come from this root.—ED.]

Gāra-pūra, or **Gāja-pūra**. See Elephanta.

Garbh. Sanskrit : “shrine,” “cell,” “womb.” See Gar (3).

Gard. An inclosure “guarded” or “girded” : see Gar (3), as in *As-gard*, “the fortress of the gods,” and the Keltic *Girdh*, “a sanctuary.” The Hebrew *Ḳir*, *Ḳiriah*, “fort,” “city,” comes from the same root, as does our English “yard.”

Garha-patya. **Griha-patya**. Sanskrit. A class of Pitris or “fathers”—manes of ancestors, “lords of the house” : from *gar* or *ger*, an “enclosure” or “house” in many languages (see Gar (3), also Mongol *ger*, “house”).

Garj. Sanskrit : “to thunder” or “roar,” from the common root *kar* or *kal*, “to call” From this perhaps comes *gārja* or *gāja*, “elephant.”

Garos. Non-Aryans on the Garo hills, in S.W. Assam, probably named from a common word for “hill” (*Kur*). They number 80,000 to 100,000 persons. They live in villages, as labourers, foresters, and fishers ; but they are too fond of the strong rice beer that they make. They resent British interference, and include five tribes, Rabhas, Kochs, Mechs, Kāchārs, and Dalus. Neither males nor females cut their hair, but tie it up off their faces. They are of middle height, and dark brown, ugly looking, with prominent cheek bones, thick lips and noses, large ears, and very little beard. They wear many ornaments, but few clothes. Like other tribes of Assām and Barmah they will not touch milk. They have for the most part given up polyandry ; but inheritance still passes in the female line, the wife being the head of the house. The husband lives in his mother-in-law’s house, and is required to marry her if her husband dies. They burn the dead—believing in a future life—and bury the ashes at the door of the house, sacrificing dogs (see Dog), as they say the dog guides the dead on their way. Their supreme god is Saljang, an incarnation of the sun, but they also worship the spirits of rivers and forests, with malignant demons to whom bloody sacrifices are offered. Their priests—or Kamāls—are diviners, who watch omens, and direct ceremonies. They believe that their spirits pass into wild animals. Saljang, being a good deity, requires no propitiation. Images of the dead are placed in niches in the house. They believe a Garo is always born as soon as a Garo is buried. They preserve

with pride the skulls of those whom they have killed, using them as drinking-cups, and ornaments, or hanging them up in rustic shrines. They claim descent from heaven, and adore mountains, especially Azuk, the heaven mountain. They worship Mahā-Deva (Siva) and the sun and moon, casting lots, and divining as to which should be adored. They pray to Saljang for good crops, and offer the bull, cock, hog, and dog, to the sun. They faithfully keep promises vowed by placing their heads on a sacred stone representing Rīshī-Mahā-deva, and looking fixedly at a sacred mountain which symbolises him, while, with the right hand on the stone, they bow towards it. They carry charms, and tie a tiger's nose to the necks of women, to preserve them in childbirth. The dead are kept four days, and when burned a light is kept burning near the ashes for a month or more, which is also the practice of the Bunis who bury the dead. They used to sacrifice a Hindu, or a slave, at funerals, but now substitute a bullock. The "dead lamp" or "dead fire" must be lighted exactly at midnight, and they then dance, drinking, round it. They were once great slave holders, 4 per cent. being Nakals or slaves, who however were greatly cared for, and devoted to their masters. The bachelors live apart, and the women sally out and capture those whom they wish to marry. They have no temples, and can worship Kishī-jī (Siva) in any place.

Garter. The "girder." See Gard. It used to be a custom to tear in pieces the bride's garter, and distribute it among the wedding guests, which is the origin of our "wedding favours." This is still done in Alsace, and points to early communistic rites (see Africa and Australians). According to tradition the British order of the Garter was founded by Edward III in 1349, A.C., and the allusion in the motto "*Honi soit qui mal y pense*," or "Shame to him who thinks evil therein," points to the same symbolism as above. The garter is like the *kestos* or girdle, which only the bridegroom could loose among many ancient races.

Garūda. An eagle, or eagle-headed, messenger of Vishnu (see Eagle), the son of Kāsyapa (the sun) and of Vināta: called also Nāga-teka, the "snake killer." [The Assyrian Nisrok was apparently *Nisr-uku*, "the eagle man," represented with an eagle's head.—ED.] Garūda was a younger brother of Arūna or of Arjuna (see those headings); and his consort was Suki. His color is green, and the emerald is the product of his spittle. He was chief of the "Fine Winged" ones (see *Suparnas*), and rests on a heavenly tree, watching earth and swooping down on dragons and snakes. In the *Ramāyana* he is the grandchild of Çyena and Çyeni, the "hawks" who carried off the

Amritā or ambrosia of the gods. The Vedik Çyena also so carries off the Soma plant. The Garūda is thus the Çino-muru of the Iranian Avesta—the well-known Simurgh or miraculous eagle, which sits on the heavenly tree, like Indra when taking the form of the Çyena-mriga hawk. [An Etruskan mirror also shows the eagle sitting on a heavenly tree by Tina.—ED.] It is clear that this figure—often double-headed on Parthian and Indian coins—originated with the Turanians of Babylonia.

Gas. An ancient root for “breathing” or “moving” (see Spirits).

Gath. The name of a Philistine city, whence the Gittites were so called. It is usually rendered “wine press,”² but is perhaps a Turanian word *Gatu* for “place” (Akkadian) or “hill,” like the Finnic *Kadu* for “hill.” The site commonly supposed to be Gath is on a hill at the mouth of the Valley of Elah, S.W. of Jerusalem (*Tell es Şāfi*), where ancient remains have recently been excavated, including a line of rude menhirs, which appear to have belonged to one of the Bamoth of the Canaanites (see Bamoth).

Gātha. Sanskrit *Gaitha*, “song” or “verse.” The Gāthas of the Persian Avesta are supposed to be the oldest part of that literature, on account of their dialect, including five hymns.

Gauls. See Gael. The Greek Galloi and Keltoi, the Latin Celti, inhabited Europe from the Rhine to the Pyrennees. They sacked Rome in 388 B.C., and poured into Asia Minor in 279 A.C. Their Druids are described by Roman writers (see Druids), and their gods were compared to those of the Latins. Their name probably comes from *Gala*, “courage.”

Gau. Sanskrit : “cow,” from an ancient root meaning “to call” or “bellow” (see Ga). The Turkish *oñg* “to bellow” produces the word *unek* “cow” (see Go, “cow”).

Gaurī. The “yellow haired” sky virgin of India—a name of Pārvasī, and the wife of the Vedik Varuna (see Gar, Kar, *Ghar* “to shine”). The name applies to hermits, on account of the “yellow” robe. Gaurī became Durga (see Sherring’s *Banāras Past and Present*, pp. 160-162) on conquering the demon Durg, who had nearly destroyed Indra, Agni, Pavana, and Jala : they prayed to Siva, and (according to the Kāsī-Khanda) he commanded Gaurī to slay Durg. She sent Kālī (death) to do so : Durg however seized Kālī, and she only escaped by vomiting flames, and fled back to

Gaurī in heaven in the form of a ball. Gaurī then became incarnate in a form with a thousand arms reaching from heaven to earth. Durg was at first enchanted with her, but had to gather his army fighting for life with his trident (Trisūl), sword, bow and arrows. He cast rocks and mountains on Gaurī, nearly killing her, but at length she struck him to earth, and cut off his head (see Durga), when heaven rained flowers on earth—evidently a solar and lunar myth. Gaurī's fete precedes that of Durga, and (except at Banāras) it occurs in the end of August, when the new rice is offered to Pārvati ; and wells and serpents are also then adored, as at the Nāg-Panchami feast at the end of July. Throughout July and August women sing the praises of Gaurī, visiting friends to arrange marriages and to name babies. At the new moon of August they make sweat-meats in the form of balls, to be eaten on going to bed (*Rivers of Life*, i, p. 427). Great efficacy is ascribed to visits paid to wells and shrines of "our Lady Gaurī."

Gautama. See Gotama.

Gayā. See Gyā.

Gaza. Hebrew 'Azzah (Deut. ii, 23) "strong." The most southerly city of Philistia, a fortress on a mound 100 ft. high near the sea, on the trade route from Egypt to the north. It is mentioned as early as the 15th century B.C. (see Amarna). The hillock called El Munṭār ("the watch tower") on its south is the traditional spot to which Samson—the "sun" hero—took the gates (see Judg. xvi, 3). An inscription of Amenophis II (see *Quarterly Stat. Pal. Expl. Fund*, January 1893) shows that, about 1540 B.C., he dedicated a shrine to Maut, the "mother" goddess, in Gaza. The place was also famous, down to 400 A.C., for a temple to the eight gods, of whom the chief was Marna ("our Lord"), a Jupiter whose colossal statue has been found at Tell el 'Ajūl to the south. The 'Ashtoreth of Gaza is described as represented by a naked phallic statue much as elsewhere.

Gē. Greek : "earth." In the Dorik dialect Ga, and otherwise Gaia. In Sanskrit *Gau* ; in Zend *Gava* ; in Gothic *Gavi*, mean earth. The Akkadian *Ki*, "earth," "place," may be compared. Gē as a goddess of earth (a "producer," see *Ga*), is the wife of Ouranos or heaven (see Earth).

Gebal. Hebrew : "mountain." A Phœnician city of great importance in the 15th century B.C., lying S. of the Eleutherus River,

and N. of Beirūt. Its famous temple of Baalath is noticed by its king Rib-Adda, in his letters to Egypt (see Amarna), and by the Mohar traveller of the 14th century B.C. (see Adonis).

Ge-beleizes. A god of the Daci and Getæ, to whom human sacrifices were offered : supposed to be the same as Xalmoxis of the Scythians. As an Aryan name it may mean “creator of light” (see Ga and Bel).

Gefion. The Skandinavian Diana, a guardian of maidens (see Eddas).

Geis. Keltik: vows and places where vows are made (see *Rivers of Life*, ii, p. 342).

Gemāra. Aramaik : “completion.” The name given to the Aramaik commentary on the Hebrew Mishnah, which together form the Talmud, or “teaching,” of the Jews. There are two Talmuds, which have the same Mishnah or commentary on the Law, but different Gemāras. The Jerusalem Talmud belongs to the 4th century A.C.: the Babylonian Talmud is placed as late as 800 A.C. Both are gradual accretions round the Mishnah of the 2nd century A.C. Most of the legendary lore of the Talmud is found in the Gemāra, and in other works of the same age. The Mishnah is a dry commentary which, though it includes many curious superstitions, does not diverge into legend, fable, and myth, as does especially the later Babylonian Gemāra (see Asmodeus, Mishnah, Talmud).

Gemini. Latin : “twins.” See Asvins, and Gam. Properly speaking these are the pair represented by Tammuz and Istar among Akkadians, and called in their language *Kas* or “pair” (Turkish *Kōs* “pair”) who ruled the “brick making” month (the Semitic *Sivanu*), being brother and sister, as well as husband and wife (see also Frey and Freya). They appear on a Hittite monument (see Eagle).

Genesis. Greek : “origin.” The first part of the Hebrew Law, divided off by later scribes, and relating Hebrew traditions from Creation to the Descent into Egypt, is called in Hebrew “be-Rāshith,” from the opening words “In the beginning.” The Hebrew cosmogony, like that of Babylonians, represents the world to be produced (see Bar) by the spirit, or wind, of Elohim brooding on chaos. The primeval matter is called Tohu and Bohu (the Babylonian Tiamat and *Bahu*) or “empty” and “void.” Science rejects these ancient cataclysms, as rude early speculations (see *Nineteenth Century Review*, January, February 1886); but the Book of Genesis is

invaluable to the student, in spite of its crude “kosmikal” legends ; for it gives us glimpses of the beliefs, customs, rites, and legends of an early age comparable with yet older folk-lore of kindred races. The Babylonians, like the Hebrews, represented the Tree of Life and the serpent on seal cylinders, and they believed in gods who appeared, and spoke with men.

Critical scholars suppose the Book of Genesis to consist of various documents gathered together by the writer of Deuteronomy, and edited by a priest in or after the Captivity (see Bible). The division of the “Elohist” and the “Jehovist” was first pointed out in the 18th century. [Astruc and his successors base their distinction on the received Hebrew text : the occurrence of the two names, in the ordinary text of the Greek Septuagint, is quite different. Dr Driver regards the two documents as often incapable of separation. Bishop Colenso thought that Samuel was the Elohist : but the first chapter of Genesis, and much that was attributed to the Elohist, are now attributed to P, a priestly editor of about 600 to 500 B.C. Critics. have assumed the superior authority of the Jewish Massoretic text, and have no documents earlier than 916 A.C. on which to form their opinions, if they set aside the Greek version.—ED.] Some idea of the date of the original documents may perhaps be obtained from the geography of Genesis (x), where we find Japhet representing the “fair” northern race, including the Ionians, and Medes, with Gomer. The Ionians were known to Sargon in the 8th century B.C. The Medes were first met by Assyrians about 820 B.C. Gomer appears on their texts as Gamri, or Gimirai, about 670 B.C. [The Persians, who appeared in the west about 560 B.C., are unnoticed. Aryans are noticed by the Egyptians between 1300 and 1200 B.C. (see Egypt). —ED.]

Science has long rejected the idea of specific creations, and the supposed order of appearance of the various phenomena as described in Genesis, plants and animals having been produced by a very slow and gradual system of evolution. Birds were differentiated from reptiles after the latter had, for long ages, been the only form of vertebrates. The sun was certainly formed before the earth, and the moon after it. It is impossible really to reconcile such knowledge with Biblical ideas. Mankind, we learn, were first made as “male and female” in the likeness of Elohim. This led the Rabbis to speak of Elohim as embracing both the male and the female sex ; and as Eve was created from the “side” of Adam, they said that the pair were originally joined together—as in the Persian legend of the first pair (in the Bundahīsh) ; but Josephus,

Philo, and Maimonides, regarded the first chapter of Genesis as purely allegorical. The six days of creation (also noticed in Persian scriptures, and in Etruskan tradition) were devoted to the making of: I. Light; II. the Firmament—a “thin plate” or “expanse,” separating the heavenly waters above from those below (the Babylonians and Persians supposed it to be in the form of a hollow hemisphere, resting on Ocean, or on the “World Mountain” surrounding the habitable flat earth in the midst of Ocean): III. the appearance of dry land, grass, herbs, and trees: IV. Creation of sun, moon, and stars for “signs and seasons”: V. Fish and birds are made: VI. Beasts and creeping things, and lastly mankind—all “male and female”—are created: VII. The Day of Rest.

The second chapter is a distinct document (beginning ii, 4b), by a writer who uses the name Yahveh-Elohim. [In the Greek it is *Theos* only, in verses 7, 9, 18, 21, 22.—ED.] We are here told that “In the day that Yahveh-Elohim made the heavens, and the earth, and before any plant of the field was in the earth, and before any herb of the field grew—for Yahveh-Elohim had not caused it to rain upon the earth, and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground—Yahveh-Elohim also formed man—dust of the ground—and breathed into his nostrils the breath of life, and man became a living soul.” Eden, the Garden of “Delight,” was then made “in the east,” including the “Tree of Life” and the “Tree of the Knowledge of Good and Evil.” To the man thus made all animals were brought to be named, but no “help” (‘ezer) was found for him till a woman was created from his “side” or “rib.” This account apparently conflicts with that in the first chapter, if “the Adam” so created was the first man, and not merely the first tiller of the ground (see Adam).

Geology. In studying the history of man, and of his religious beliefs, it is useful to remember the conclusions now drawn from “earth study,” and the evidence that man first existed as a river-drift hunter, and subsequently as a cave-dweller; and that the earliest known human remains—in Java or at Neanderthal—are more brutish than those of even the lowest extant savages. In the Miocene age (see Darwin’s *Descent of Man*, i, p. 199) the hylobates—or man-like monkeys—living in Europe, were often as large as men now are. [We must not forget that the record at present is most imperfect. No bone caves have yet been explored in W. Asia that contain any human remains. In Brazil, out of 800

caverns examined, only six contained human bones, and the only one in which they were associated with those of extinct animals showed disturbed strata (see Dr D. G. Brinton, *Myths of the New World*, p. 35). Recent discoveries in Belgium show skulls of the same low type as that at Neanderthal to have belonged to savages who used beads for necklaces; and Dr Isaac Taylor points out that these extraordinarily flat heads (found also among the dolmen builders of Guernsey who were in the polished stone stage) even exist to the present day among Skandinavians. The evidence of bones split to extract marrow, and of wild oxen whose skulls have been smashed by a blow, is also unsafe, as dogs may have split these bones, while the bear in America still so kills the bison. The Neo-lithic, or polished stone, stage in Europe lasted, according to the evidence of the Swiss and Italian lake dwellings, as late as 1500 B.C., a time when all the metals were in use in W. Asia. Many modern savages are still in the Neo-lithic stage. Prof. Virchow has warned all students of anthropology that it is premature to form theories as to the races of mankind, on our present evidence; and although no man of science now believes that man was created 6000 years ago, yet his existence before the close of the latest glacial period is still problematical.—ED.] The various changes in the level of the ocean, with floods, and changes of climate, may have blotted out the evidence of races that connected man with his simian ancestors. Some of his “rudestone” shrines in Brittany have been submerged—and even the Temple of Esculapius at Puteoli shows us such variations of sea level in quite recent historic times. Quite recently also Bennett Island has risen 100 feet; while in 1884 Krakatoa, which was a mountain 12,000 feet high, and 25 miles in circumference, sank into the sea with effects felt all over Asia and Europe. The history of early man must have been affected by similar changes, and by the existence of the great central Asian Sea (see Aryans) which must have sensibly affected climatic conditions.

During the Pleistocene—or latest tertiary—period, there is supposed to have been more than one change of climate. Prof. J. Geikie describes the “glacial succession in Europe,” in 1892, from the Pliocene period to the Pleistocene. The age of the earliest glaciers was succeeded by that in which Britain was joined to Europe, and inhabited by elephants and hippopotami. The four glacial periods correspond with periods when the land was depressed, and the warm periods with those in which it was elevated [suggesting a connection with the “nutations” of the earth on its poles, and consequent shifting of the ocean surfaces—ED.]. The last change in the

Pleistocene age was a glacial period, when the land sank 500 feet, and Britain became insulated as at present. Dr Geikie (see *Scottish Geogr. Mag.*, Sept. 1897), would place the appearance of Palaeolithic man in Europe not later than 20,000 years ago, according to the evidence of the thickness of the strata connected with the "prehistoric rock-shelter" found near Schaffhausen. Dr Hicks (*British Assoc.*, 1886), supposes the earliest worked flint flakes to have been chipped not later than 80,000 years ago. In the quarternary age the remains of man have now been known for half a century, from the caves and river drifts of England, France, and Belgium, in connection with glacial "moraines," or barriers of boulders, boulder clay, and submarine forests. Prof. Whitney in America, and Prof. Capelli in Italy, claim that man existed even in the Pliocene age.

George. The English saint bears a Greek name, signifying the "earth-tiller." Some say that he was George of Cappadokia, who was martyred by Diocletian on 23rd April 303 A.C. Others identify him with another George of Cappadokia, living 300 to 361 A.C., who, for his last 5 years of life, was an Arian bishop of Alexandria, with a previously disreputable record as an imperial purveyor of bacon (Gibbon, *Decline and Fall*, xxiii). This saint appeared to the first Crusaders, according to later historians, and was seen in vision by Richard I in Palestine, while Edward III recognised him as the Patron of England, Oxford having appointed his festival in 1222 A.C. The Pope acknowledged the martyr, but declined to accept all the legendary miracles—such as that of his war with the dragon, which belongs to St Michael. St George became the successor of many sun-heroes, from Marduk of Babylon to Apollo of Delphi. The same story of the dragon applies to Krishna, Hēraklēs, Buddha, and Daniel, recurring in the Book of Revelation. For Buddha encountered a fiery dragon in the Lumbini garden (Prof. Beal, *Journal Rl. Asiatic Socy.*, April 1884), according to the Chinese version of his legend; and, like that conquered by Krishna on the Yamuna river, it was a black and poisonous monster that he slew. The dragon of St George guarded a spring while men languished for want of water. The saint is also represented to have freed a princess from the dragon, as in the story of Perseus and Andromeda. From the localisation of this legend, on the Syrian coast, the name of St George's Bay at Beirut arose. The Christians of the East identify Mar Jirjis (or St George), with the mysterious El Khudr ("the green one"), mentioned in the *Ḳorān*, who is also Elijah, and personifies the spring verdure. He was sought according to the Moslem legend by Moses, and his shrines are as widely dis-

tributed as those of Arthur. Prof. Beal (as above, p. 274), says that he was identified with Phinehas, whose soul migrated into Elijah, and then into the “rider Girgis.” He is again connected with Yambushādh, one of the wise men who wrote the “Nabathean book of agriculture” —a work belonging to the Ṣabians, or “baptisers” of Mesopotamia, and including the legend of Tammuz. St George has his legend also at Potāla on the lower Indus, where St Thomas also appears. His tomb again is at Nikomedia, where he is believed to have been martyred by Diocletian, or otherwise at Lydda (Diospolis), near Jaffa in Palestine. This site was covered by a fine church in the 12th century, and contained a sacred cave. A piece of the true cross was here found for Richard I, in 1192 A.C. Dr Sayce (*Academy*, 28th March 1885), supposes Mar Girgis to have replaced the Egyptian god Anhur, at Siūt in Egypt. The Kopts early adopted this saint, and his Syrian legend (see *Cambridge Ant. Socy.*, 3rd Feb.; and *Academy*, 15th Feb., 22nd March 1890).

The cultus of St George of Kappadokia, as the patron saint of soldiers, was observed in England during the Norman age. Anglo-Saxon literature abounds with his legends, and his day was fixed on the 23rd April. He was invoked at consecration of Knights of St George, in England, and in France, on account of his appearance to the first Crusaders in Palestine. He became the patron of the Order of the Garter (see Garter), and under Henry V the clergy petitioned that “his festival be considered through all time as the feast of Christmas; and that all be required to go to church on the 23rd April, and pray for St George’s patronage.” The victory at Agincourt, in 1415, was ascribed to his aid, and he was prayed to at least as late as 1552. The warrior saint thus in a measure took the place of the Prince of Peace. His emblem was the red rose, still worn on St George’s day.

Georgia. This country, named from “Christians of St George,” otherwise Iberians of the Caucasus, extended between the Black Sea and the Caspian, and these mountains were, from early times, full of mixed tribes, Scythians, Persians, Turks, Arabs, and Jews, flying from oppression. Georgia reaches from the Caucasus to Kars in Eastern Armenia, and to the mouth of the Kur, or Cyrus, river. It includes. (according to Prof. Keane, *Encyclop. Brit.*) about 25,000 square miles, with 700,000 inhabitants, chiefly Georgians and Armenians. [The Georgians (called Grusians by Russians) are tall men with brown or black hair, and dark or grey eyes. The women have a full oval face, with ruddy complexion. The forehead is broad and low, and the nose

prominent. The type, though much admired, is somewhat coarse in feature and complexion, and not unlike the Armenian. It is clear that the race is much mixed, this region including both Iranians such as the Iron, and Tartars like the Lazi tribes.—ED.] The national name for their language is Karth-veli, which has apparently been corrupted, and connected with that of St George by mediæval writers. Karthlos, according to their legend, was the second son of Thargamos (apparently for Togarmah), descended from Noah. But Georgia, besides this race which was predominant before the arrival of the Russians, includes Imertians, Swanians, Mingrelians, Lazis, and Mosoks. They were all under a king or Mphe, whose capital, till 499 A.C., was at Mtzkhet, and afterwards at Tiflis, or Tphlis-Kalaki—"the city of hot springs." Traditionally they trace back to about 2500 B.C., or to Mamasaklysy ("lord, chief of the house"), son of Kharthlos. In 302-237 B.C. we find them, however, ruled by a Pharnawaz who bore a Persian name: he is said to have freed himself from the governor appointed by Alexander the Great, and to have invented an alphabet. King Mirvan was ruling in 140 B.C., but his son was dethroned by Ardaces I, succeeded by Arshag in 71 B.C., founding an Arsacid Persian dynasty. In 265, Miriam, son of Shah-pur I (a Sassanian) is said to have adopted Christianity, abolishing human sacrifice. About 364 to 379 A.C. a church was erected at Mzhett (or Mtzkhet), where the cathedral now stands. Tiflis was founded by King Vakhtang in 469, and became the capital, in 499, of King Datchy, when the Georgian Church is said to have separated from the Armenian. Georgia was overrun by Moslems in our 7th century, but obtained some independence in 787 A.C. It was then invaded by Turkish Seljuks of the 11th century, and was allied to Christian kings of Armenia in the 12th and 13th. It still retained a Jewish trading class, going back to the early Karaites, who spread even to the Crimea in the 3rd century, and ruled in the Caucasus as kings over the Khozar Turks rather later. In the 13th, and 15th, centuries Georgia suffered severely from the incursions of Tchingiz Kban, and Timur. [As regards the Georgian language, which contains an admixture of Persian, Armenian, and Turkish words, it appears clear that it is descended from an early Scythian dialect: the Scythian word *Apia*, "earth," appears, for instance, to be the Georgian *Obai*. Brosset (*Grammar*, 1837) points out the connection with Iranian speech; and the Georgian noun possesses the distinctive cases of the Aryan family. The vocabulary is not easily compared, which leads Prof. Keane, and others, to look on Georgian as distinct—following the memoirs of the St Petersburg Academy. It appears to be unconnected with the Ossetic, but has

been influenced by Armenian. The western, or Abkhasian, group of Caucasian dialects is regarded as agglutinative or Tartar, and the eastern, or Lesghian, as inflexional, modern Georgian being between these. The Armenian king Mesrop decreed a new alphabet of Greek derivation in 406 A.C.; and from this the Georgian king Artchal (413-446 A.C.) constructed the Georgian alphabet of 28 letters—see Dr I. Taylor, *Alphabet*, ii, p. 270.—ED.] Printing was not introduced into Georgia till 1720, when a new literature arose, but Georgian books are chiefly religious, and the language is not traceable further back than the Middle Ages.

Gerda. See Frey.

Gezer. [An early Amorite city, at the foot of the hills about 17 miles S.E. of Jaffa, in Philistia. It is now *Tell Jezer*, a large mound with a small modern village. The name signifies “cut off,” the site being isolated from the adjoining spurs. Gezer is mentioned in the 15th century B.C. (see Amarna) as held by the Egyptians, and attacked by the 'Abiri. It was again captured by Egypt about 1000 B.C. (1 Kings ix, 15, 16), and had never been securely held by the tribe of Ephraim (Judg. i, 29). It was an important fortress in the time of the Makkabees (or Hasmoneans), and continued to be the scene of contests between Christians and Moslems down to the end of the 12th century. Excavations here undertaken (*Quarterly Stat. Pal. Expl. Fund*, 1903-1905) have brought to light remains going back to an early period, including scarabs of the 12th Egyptian dynasty, and ancient walls, with other relics of all ages between at least 2000 B.C. and the Christian 5th or 6th century. The earlier interments of some Semitic race present the cramped position of the body common in Egypt, and elsewhere, among primitive peoples. Bodies of children cremated in earthen jars have also been discovered, and a row of rude menhirs running N. and S. (see Gath), on a pavement under one corner of which a brick of gold, worth £500, had purposely been buried. Mr G. Macalister's latest discovery is that of two local cuneiform commercial tablets, dating 649 B.C., which is of interest for the history of writing in Palestine. Here too, as elsewhere, he finds seal cylinders like those of Phœnicia and Babylon, which may represent Canaanite workmanship; and jar handles with short votive texts, in early Hebrew characters, giving the names of local Meleks (or Molochs), apparently Canaanite deities named after towns. The same pottery with Cypriote characters is found at Gezer, and at Lachish, which occurs in Egypt before 1600 B.C. Later pottery resembles that of the Phœnicians and of the Greeks. Weights at the

Philistine sites of Lachish, Gath, and Gezer establish a Hebrew shekel of about 320 grains imperial. The excavations, however, have not yet resulted in showing that the inhabitants of Gezer were a literary people. The place indeed was only a comparatively small town, not a city as large as Jerusalem, Tyre, or Sidon.—ED.]

Ghanta. Sanskrit : “ a bell,” from the Aryan root Kan “ to sound.”

Ghata. Sanskrit : “ a jar ”—the sign Aquarius (see Zodiac). To be distinguished from the Ghaṭṭa, or landing place with steps at a ferry, and from the Ghāta, or burning place for corpses.

Ghebers. Fire worshipers of Persia, perhaps connected with Giaur.

Ghost. See Soul, and Spirits.

Giaur. A Turkish word, used also by Persians, to signify “ strangers ” and “ infidels.” It appears to be the Akkadian *Kur*, “ enemy ” or “ stranger.”

Gilbert Island. One of a Melanesian group of islands, midway between New Guinea and S. America. The inhabitants sacrifice on a single stone inside a stone circle. Their chief god is Tapwar-iki, symbolised by a clam-shell, filled with water and measuring 30 inches by 18 inches : this is found only in temples, the household god being represented by a wooden pillar 4 or 5 feet high, on which, as in India, oil is poured ; and offerings usually of fish and cocoa nuts are made to it. The goddesses are represented by stones laid flat, as among the non-Aryan Khasias of India. Stones placed in circles (Maoris) are common. Dr Taylor thinks these circles were once covered in to form temples. Dolmens, and flat stone altars, occur near these circles. Erect stones denote male deities, and skulls and bones are set up on mounds.

Giles. The Scottish saint. See Bones, Rood.

Gilgal. “ Circle ” (see Gal). The name of at least three towns in Palestine, not including one near Mt. Gerizim according to Samaritans. These retain their names as Jiljūlieh, but no traces of the circles are known (see Josh. iv, 5-8, 20).

Gilgamas. Gilgames. Dr T. G. Pinches has shown clearly that this is the proper reading of the name of the Chaldean sun-hero, previously read Izdubar, or Gizdubar (see *Proc. Bib. Arch. Socy.*,

May 1903, pp. 198, 199). The usual signs may be read either *An Gil-ga-mas*, or *An Iz-dhu-bar*, the prefix *An* showing that the name is that of a deity: but a tablet discovered in 1890 equates this with the spelling *An Gi-il-ga-mes*, in signs which cannot be otherwise read. The name is apparently Akkadian, signifying “hero of light” (*gil* like the Turkish *chel* meaning “to beam”) so that Gilgamas is a sun hero. The name of Gilgamas is mentioned by Ælian (see *Hist. Anim.*, xii, 2; *Rec. of Past* (1891), v), and his legend makes him the child of a daughter of Sakkhoras king of Babylon, who was warned by diviners that his grandson would slay him. He shut up his daughter (like Danae) in a high tower, to which, however, a peasant found access. Gilgamas was then born, and cast out on a high mountain, but an eagle carried the babe to a garden, and the gardener nourished it till at last the prophecy was fulfilled, and Gilgamas ruled in Babylon. The story recalls not only that so common among Aryans, of the maiden on a tower, but also an Egyptian legend of a foreign horseman who climbed up a tower to win a princess. It also seems connected with the Babylonian story of Etana (see Etana). Gilgamas is equivalent to Perseus in Greece, who slew his grandfather Akrisios, accidentally, with a quoit. He was born to Danae in her tower, and cast away in an ark on the sea (see Danae and Perseus). There is a similar tale in the Jewish Midrash, relating how Solomon shut up a beautiful daughter who wished to marry a low-born Jew. The weary youth crept into the carcase of a cow, which a great bird carried up to the top of the tower where he married the princess.

The Babylonian epik of Gilgamas consisted of 12 tablets, full of legends which often recall those of Greece—such as the stories of Aktaion and Adonis, Deukalion and Theseus—not less than those of Semitic races. The twelve episodes are twelve labours of the Akkadian Herakles. The first tablet—which may have included the story found in Ælian—is missing. In the second Gilgamas is ruler in Erech (Warka) or in S. Kaldea. He dreams that the stars fall on him from heaven; and that a demon with lion’s claws and a terrible face stands over him. None can interpret the dream, so Šaidu (“the hunter”) is sent to fetch the wise bull-satyr Ea-bani, who understands visions and portents. This being lived in the woods, being human but with the legs, tail, and horns of a bull: no man could catch or tame him. “He dwelt with the cattle by day, and with the gazelles by night: he ate his food with the cattle by day, and drank his drink with the gazelles by night, and rejoiced his heart with creeping things of the waters.” In the third tablet we learn

how, all else having failed, Gilgamas sends the two sister handmaids of Istar to lure Ea-bani. Their names were Samkhat ("gladness") and Ḥarimat ("devotion"), and by them the intoxicated Minotaur is induced to come to Erech, bringing a panther to test the courage of Gilgamas, of whom, when so conquered, he became the inseparable companion. The fourth and fifth tablets are lost: the sixth belongs to the month preceding the autumn equinox (August-September) when the sun is at its hottest. Istar is here represented to be wooing Gilgamas, who rejects her. She promises him riches and power, and a chariot of crystal, silver, and gold, with tribute from all kings of the earth. He reproaches her with the fates of her former lovers, including Tammuz, who bewails his enchantment, the eagle whose wings she broke, the horse whose speed and strength she destroyed, the shepherd Tabulu (compare Tubal, Gen. iv, 22) who sacrificed to her till she was weary of him and changed him into a jackal, so that his kinsmen drove him out, and his own dogs (as in the story of Aktaion) tore him in pieces. She had also loved Isullanu (perhaps the "tamarisk") who was a gardener, and changed him into the sand whirlwind of autumn ("the wanderer"): "If I yield to thee," said Gilgamas, "I shall be even as one of these." The enraged Istar flies to Anu and Anatu, god and goddess of heaven, and appeals to them to avenge the slight. They send a monster in the shape of a winged bull to destroy Erech, but this foe is conquered by Gilgamas aided by Ea-bani. The Babylonian seal cylinders often represent these two heroes as slaying a monster wild bull; and Gilgamas is often represented killing a lion like Hēraklēs, or robed in lion's skin, which episode may have been described in the missing tablets.

But as the autumn goes on Gilgamas becomes leprous and feeble, and sets out to seek immortality, in the eighth tablet. He journeys west, and finds an enchanted garden (like the Greek Hesperides or garden of "sunset") where is a tree, covered with jewelled fruit and frequented by beautiful birds. It is guarded by scorpion men, and by giants whose feet are in Sheol, and their heads in heaven. From them he learns that Tamzi only can cure him. Evidently we have reached the month of thunder clouds, and of the scorpion archer (Sagittarius) represented on a Kassite boundary stone. In the 9th tablet Gilgamas is found fighting a giant, who lived in the dark pine forests in Elam (or the East), and was named Ḥum-baba—probably "the father of darkness." The 10th tablet includes the dirge of Ea-bani, who is slain by the Tambukki (supposed to be a "gad fly") by order of the gods. Gilgamas goes over the sea to find him, and to

recover from his leprosy: for his long hair has fallen off (as Samson's was shaved), and he is now weak and ill. He is ferried over the waters of death by Ur-Ea ("the servant of Ea," the ocean god), and reaches the abode of Tamzi, "the sun-spirit."

The 11th tablet contains that famous flood legend which so closely resembles the Hebrew story in many details. Tamzi relates how he came to be taken away to his resting-place at the "mouth of the rivers." Ba'al had decreed the flood, and Tamzi was warned by Ea to make a ship, in which he was to take his treasures, and the "seeds" of living things. The flood is poetically described, and Tamzi sends out a dove, a swallow, and a raven, finally emerging from his ship, which is stranded on the mountains of Nizir, in Gutium (Jebel Jūdi), when these spring migrants show him that the winter flood is over. Ba'al is angry at his escape, and the gods take him and his wife away from earth. This part of the epik is clearly as mythical as the rest. Gilgames is now bathed (like Istar in Hades) with the "water of life"; for the winter solstice is past; his skin is healed, and his locks (or rays) grow again. The 12th tablet is unfortunately broken but (judging from other fragments—see Babylon), Gilgames crosses the desert still mourning for Ea-bani, and calling on the god of fate to restore him. The faithful Minotaur, or his ghost, appears, and Gilgames comes up from Hades once more reaching Erech. [A seal cylinder in the British Musæum (see Guide, 1900, plate xxiii, No. 3) perhaps refers to this episode. Ea-bani and Gilgames are seen ascending out of a well, leading from the lower world. Above them are Anu, the sky god, with his bow, Istar with wings, the eagle, Ea (with the ocean stream full of fishes), treading on the bull; and a double-headed god: while a lion stands behind Anu on the left. This "seal of Adda the scribe" is early, and probably Akkadian. It is also notable that the story of a friendly Minotaur, who is found at a well, survives in Tartar folk-tales to the present day (see Gubernatis, *Zool. Mythol.*, i, p. 129).—ED.] This legend is told in the Semitic language of Babylonia, and the existing copies are only of about the 7th century B.C. But the names are Akkadian, and the myth is no doubt of Turanian origin.

Gipsies. Our English word is a corruption of "Egyptians"; but the race by type, custom, and language, is shown to be of N. Indian origin. They are mixed tribes, mainly Jāts who entered Europe in our Middle Ages. The Jāts prefer a wandering life in tents and jungles, dancing, conjuring, stealing, and fortune-telling, to any settled occupation. They are workers in copper, tin, bronze, and

iron; smiths (Lohāri) and makers of baskets and mats, always ready for a predatory life. They are popularly identified with the Dom or Rom tribes (whence perhaps the gipsy name *Romani-ri*; or “Rom people”) and with the Brinjāris. The Jāts, Zuths, and Luris appeared in Persia about our 3rd or 4th century. The dialects of such tribes are Aryan dialects of the Panjāb, Sind, and Baluchistān. The gipsy language, in structure and vocabulary, belongs to the same stock, though much mixed with loans from Greek, Latin, Arabic, Armenian, Bulgarian, Slav, Magyar, and Keltik, according to the countries reached by these migrants. [The Palestine gipsy women carry the child on the hip like Hindu women, whereas all Arab women carry it on the shoulder.—ED.] Firdūsi (Shah-Nāmeḥ, about 1000 A.C.) speaks of the Lurs (probably *Lohāris*, or “smiths”) as nomads in or near Persia, who roamed about stealing by day and night, and associating with dogs, and wolves. The Lurs in Baluchistān are still notorious for stealing children and cattle, drinking, dancing, pilfering, and leading about performing bears and monkeys. They have a king and queen like gipsies, and migrated to the wilds of Kurdistān, where they became more settled.

It appears that a horde of 12,000 magicians and minstrels was sent in 420 A.C. by Shan-Kal (as the Persian account calls him) the Mahā Rāja of Kanōj, to Persia, at the request of a Sassanian prince who gave them land and cattle, but could not induce them to settle down. They, however, are unknown in Persia later, when in the 7th century the Moslems swept over W. Asia; but wandering tribes fled in our 7th and 8th centuries to Armenia. In the 9th century there was a Jat quarter in Antioch, and they rose in 810 A.C., and were massacred amid the marshes of Khusistan by the people of Baghdad in 834 A.C. Maḥmūd of Ghazni persecuted all such tribes who would not embrace Islām, from 998 till his death in 1030, and the Jāts fled E. and W. from the Indus, and beyond the Oxus to the Caspian and Black seas, where their black tents were found among the Tartars. About 1256 they were so numerous in Poland that King Boleslas V granted them a charter: they were called Szalāsu or “tented ones”; and were enumerated by tents. In 1260 also special laws were passed in Hungary concerning them. In the 14th century they became known all round the shores of the Mediterranean. From 1346 to 1386 they held a fief in the island of Corfu under the name of Cingani, and in 1387 the prince of Oorfu regranted “forty tents” of the tribe to a monastery. They were protected by charter in the Peloponnesos in 1398, but lost all rights after the Turkish conquest of Greece. They were thus driven further west: and in 1422 were

numerous in Italy (where they are now called Zingari); while in 1427 they were found living round Paris. Bavaria included many groups of these gipsies in 1433, and S. and Mid Europe knew of a Zindl "king" in 1438. They swarmed on the Baltic coast where they were called Guptis (Kopts), and were led by chiefs popularly called "Egyptian dukes." They were outlawed in many countries, as they refused to obey laws and led notorious lives. They were often legally "shot down like wild beasts." The Turks regarded them as spies and destroyed them. The laws of Elizabeth, in the 16th century, made it a "felony, without benefit of clergy," to be seen a month in their company. In 1561 the Orleans government declared "fire and sword" against them. In Italy they were forbidden to remain two nights in one place. In Spain they were persecuted, and accused of stealing and eating Christian children. They found peace only as civilisation advanced in Protestant countries, settling in England and America, where they are fast becoming merged in the general population.

The Germans of the 15th century called the gipsies Zigeuner: the Venetians, Segani—the older Cingani (see Dr Miklosich's learned work), other Europeans called them Sintes or Sindes, no doubt from their old home in Sind (Scinde) or Sindhu on the Indus. The word "tinker" applied to gipsies is probably from Zingar or Tchangar, a Jāt tribe of the Panjab, which the Turks converted into Chenguin. They were popularly regarded as Egyptians, and some may have come thence, as they are still found among Arabs in Syria. The gipsies held many strange beliefs which Europe could not understand, but are even said to have spoken of "an incomprehensible governor of the universe." They retained their ancient symbols and customs, conjuring with serpents, and holding superstitions as to the pine, birch, and hawthorn (see Mr Groome, *Encycl. Brit.*), they also retain lunar and fire rites, with "a survival of phallic worship." Their moon god Alako is connected with witchcraft. On the 1st of May they draw water from rivers or from the sea, sprinkling it on little altars or shrines, and invoking the local deity as they drink mysterious potions.

The Archduke Joseph, commander of the Hungarian army, was much interested in gipsies about 1889, and knew their language. He agreed with Grellmann as to its Hindi origin. According to these authorities the gipsies call earth *phno*, saying it has existed from eternity. They call God *devel* (see Deva), and the Devil is *beng*: they drive away demons by throwing brandy, or water, on the corpse or the grave. They swear by the dead, and speak of *Beng-ipe* as the abode of the devil. They pass children over the fire (like early

Aryans—see Fire), even when subsequently baptized as Christians. They are married by the chief, even when afterwards wedded in church ; and he can also punish adultery by beatings, and pronounce divorce. The father has absolute authority, but a group of families will elect a *vajda* or “friend” as their magistrate. In Hungary they number about 76,000 souls. The total number in Europe, Asiatic Russia, and Turkey, is estimated at some 2,000,000 persons. They are most numerous in Roumania (250,000), Transylvania (79,000), and Spain (40,000), being few in France and Britain. In Russia and Poland they are variously estimated. In Asia we find some 67,000 in Persia and Turkey, and there are said to be 16,000 still in Egypt,

Girdh. Keltik. A “kist-vaen,” or stone box for ashes and bones, in a mound—an “enclosure” (see Gard).

Giri. Girya. A name of Pārvati as mistress of the “house” or “enclosure” (see Gar).

Girvan. Pārvati’s mountain abode (see Giri).

Gisdhubar. Izdubar. See Gilgamas.

Glam. Glamr. The Skandinavian name of the moon in the Edda, from the Aryan root *gla* “to shine.” Thus “glamour” is moonshine—deceptive and dim light.

Glastonbury. “The burgh of the green dune”—from the Keltik *glas* “green”—a famous islet in Sornersetshire, with a sacred thorn tree, and a holm oak called Glastenen. The island is surrounded by the marshes of the winding river Brue. The oldest shrine on it was said to be a chapel, and cells, of wattled oziars, built by Joseph of Arimathrea, who was sent by St Philip to convert the natives, bringing with him the Holy Grail—the cup or dish of the Last Supper. The miraculous thorn tree was said to blossom at Christmas, “mindful of our Lord” (Tennyson). A larger abbey is said to have been enriched by Saxon kings, despoiled by Danes, and restored by St Dunstan. The present ruins date from 1186, St Joseph’s chapel being on its ancient site. It was despoiled by Henry VIII, and the sacred tree was cut down to the root by a Puritan in the reign of Elizabeth. It was at Glastonbury that King Arthur was buried, after his last battle with Mordred in Cornwall (see Arthur). The Tor, or mound, was probably a sacred place of Keltik Druids, afterwards consecrated by early monks. The fertile land below was called the Isle of Avalon, or Aval-yn, “the apple isle.” The sacred mistletoe

is still here abundant. To Avalon the three fairy queens are said to have taken Arthur in a boat, to heal his wounds, and it was a magic land of eternal summer—the apple being that of the Greek Hesperides garden. In 1191, we are told (*Notes and Queries*, 12th March 1887), a coffin marked with the cross was found, bearing the text—cut in the lead—“Hic jacet sepultus, inclutus rex Arturius, in insula Avalonia.” The Tor, rising 500 feet above this Keltic Eden, is conspicuous in the great valley bounded by the Polden, and Mendip hills, on which the remains of many dolmens, menhirs, and circles are still visible: the mound is called Werval (perhaps from Var “enclosure”): the holy thorn was said to have sprung from the staff of St Joseph. It suffered from Puritans in the reign of Oharles I, but the stump was still visible in 1715, and a stone was then placed over it (*Notes and Queries*, 25th January 1890). The desecrator of course came to a bad end, losing his eyes and limbs. The present holly tree which replaces it is still superstitiously regarded. We are told that it “becomes covered with an abundance of large leaves of a tender tone of golden green, in December and January, and flowers richly at Christmas, retaining the ripe red berries, and brown dead leaves of the preceding year, with the new ones and the brilliant white flowers,” being a double holly (*Præcas*), a variety of the *Cratægus oxyacantha*. It is said to be capable of growing out of nothing as a stake, or hanging on a hedge without root, such a specimen having been exhibited before a horticultural society in 1834, and said to produce leaves, flowers, and berries every year. On Saturday, 5th January 1884 (being old Ohristmas Eve), crowds of believers came from Weymouth and other places, and saw it burst suddenly into leaf and blossom. It had budded during the day, and was in full flower by midnight (*Notes and Queries*, 2nd February 1884). Such marvels are sufficient to account for its being still sacred.

Gled. Anglo-Saxon; as in Gled-how, “the mound of sacrifice.” From the Aryan root kal to “kill.”

Gluskap. See Eskimo. A good deity of the Algonkin Indians, and Eskimo.

Gnostiks. Greek *Gnostikoi*, “knowing ones,” from *gnosis* “knowledge” or “wisdom”—the Aryan *gna*, “to know.” They were the Christian philosophers of our first three centuries, who, being learned in the current religions and supposed scientific ideas of the age, sought to reconcile the primitive Jewish Christianity with Greek philosophy, and the ideas of Eleusis, of Persia, of Egypt, and

of Buddhism, as then understood in the West. Gnostik systems ranged from mystic philosophy and Platonism to the lowest demonology of Babylon, Syria, and Egypt : from subtle thought to conscious fraud. Gnostiks were attracted by the dualism of the Mazdean creed, and taught that the Hebrew Yahveh was a being inferior to the Supreme God—a Demiurge, or “people - maker,” author of evil. According to Tertullian they appear to have regarded the Gospel stories as only fit for women and children, representing an exoteric creed, suitable for the masses but not for the wise and initiated (see Col. Conder in *Asiatic Review*, January 1888). Certain terms much used by Gnostiks—such as *Plērōma*, or “totality,” *Aiōn* for “age” or “emanation,” and others, are used by Paul in his Epistles ; and the later “harmonisers” attempted to reconcile his philosophy with the earlier purely Jewish views of the followers of Peter. But the Gnostiks embraced all kinds of enthusiasts and impostors. Thus the Cainites honoured Judas Iscariot—apparently as having been the instrument through whom prophecy was fulfilled—and are said to have named a gospel after him. The Adamites (see that heading) worshiped naked. The Markosians placed the bust of Christ beside that of Plato with others; and their leader claimed to change the sacramental wine miraculously, by aid of Kharis or “grace” ; for, when poured from a small into a larger cup, it effervesced. This Markos was a great deceiver of rich women. The extravagancies of these sects are detailed by Irenæus, Tertullian, Theodoret, and Epiphanius. But the true Gnostik aimed at attaining the inner or esoteric wisdom, and the ecstatic state in which he might be able to lay hold on the spiritual Khrēstos, or “good one,” rather than on the Khristos or “anointed one.” They held that the Logos, or Wisdom of God, had appeared in a phantom form in Palestine, not of human flesh and blood, and not really suffering death on the cross—a spiritual body such as Paul believed to be the Resurrection body, perhaps of Jesus Himself (1 Cor. xv, 35-54). The definite statements in the Fourth Gospel, as to Christ’s body and death, are said to have been written in direct contradiction of this theory.

The great centre of Gnosticism was Alexandria, where many Gnostik works were penned in Greek, including such Gnostik gospels as that “of the Egyptians,” full of mystic epigrams. But other leading Gnostiks were Samatitans, followers of Dositheus, and of his pupil Simon Magus, the “father of Gnostiks,” whose home was W. of Shechem. Among these were Menander, Cleobius, Cerinthus, and Saturninus. Most Gnostiks believed in miracles and sorcery, and mingled the philosophy of Alexandrian Greeks with the mysticism

and demonology of the East. Simon Magus, we are told (Acts viii. 9-24), bewitched the Samaritans, and was regarded as the “great power (*Dunamis*) of God.” He was baptised as a Christian, but proclaimed himself a divine incarnation, or Messiah, and Jerome (on Matt. xxiv, 5) states that he said: “I am the Word of God; I am the beautiful; I am the Paraclete; I am the Almighty; I am all the things of God”—which Christians naturally regarded as blasphemous. Simon’s consort Helena was the Ennoia, or “Divine Intelligence.” Later legends say that Simon went to Rome, where Peter opposed him, but where a statue was erected to “*Simoni Deo Sancto*.” He appears to have been confounded with the Etruskan Sancus, and a text found in the Tiber is dedicated to “*Deo Sanco*.” Cerinthus was an active Syrian Gnostik, who is said to have met St John in the baths at Ephesus, but we know no more of him than of the Apostles from any contemporary records. He appears to have believed, like others (including Muḥammad) that Christ was a man born like other men, on whom the Holy Spirit descended at baptism, leaving him on the cross when Jesus cried, “My God, my God, why hast thou forsaken me”: and that Jesus died, and will not rise again till the last day. Many Gnostiks denied the resurrection of any of the dead, saying that Matter is evil and a delusion, and cannot dwell with God. The Son of God must, like God, be a spirit, and had therefore only a spiritual body.

The Gnostiks regarded Jewish beliefs as very crude. Some entirely rejected the Old Testament as in error regarding the “Supreme and Ineffable God,” being only inspired by Yahveh, whom they called Ildebaoth (El-di-baohth, “God of the Abyss”), an evil creator of Matter, which is also evil, and a spirit “ignorant” of the true God, as Ahriman in Persia is “ignorant” of the designs of Ahura-Mazda. Yahveh from the first opposed the “divine serpent” of knowledge and wisdom. He was a fiend rather than a God, and only one of the Aïōns, or emanations of the Plerōma, which constituted true deity. Thus Gnosticism was opposed alike to Judaism, and to the Judaic Christianity, which in its earliest form spoke of Jesus only as a “Servant of God,” and made no mystery of the memorial supper (see *Didachē*). But among the wilder sects the search for the “cause of causes” gave place to immoral indulgences (if we may believe Christian accounts), and the dangerous doctrine (revived later by some Puritan fanatics) was taught, that those born of the spirit could not be defiled by the deeds of the flesh, any more than gold is defiled by being covered with mud. Crime indeed was permitted (we are told) on the plea that, by experience of all weaknesses of the body, the

spirit would escape from any further probation in future incarnations. These sects celebrated "spiritual marriages," which seem to have been similar to the rites of Indian Sakti worshipers and Tantraiats (see these headings). The naked worship of Adamites, and Prodi-cians, survived among the Beghards, or "Brethren of the Free Spirit," even in our 13th century. The Gnostik *Kharitas*, or "kindness," recalls practices of hospitality among Turks, Tartars, and Chinese, as well as among non-Aryans in India, who offer their wives to guests and strangers. Such practices are described by Arab writers in our 10th century, and still survive. "Such were the depths of degradation," says Col. Conder, "to which Gnostiks sank from the purer philosophy of Valentinus."

We must not forget that the gospels and literature of the Gnostiks (excepting a few works such as the Poemandres, or "Shepherd of Men," and the Pistis Sophia or "wise belief") were destroyed by the triumphant Catholics of the 4th century, so that "it is hardly possible to obtain more than an incomplete and fragmentary conception of this once powerful and popular movement." Clement of Alexandria, though believing in the spiritual body of Christ—not needing nourishment by food—was a bitter enemy of Gnostiks. He accuses one sect of holding their wives in common, saying that social laws were commanded only by an evil deity. The "Revealer" at Gnostik ceremonies was the same phallus that had been revealed to Clement as an initiate at Eleusis, according to Tertullian. The serpent also was connected, and was a prominent Gnostik symbol. Ildebaoth and Abraxas were serpents, with the head of a lion surrounded by rays, as we see on Gnostik gems. Jerome says that Abraxas (mystically 365), the "supreme" among Gnostiks, was Mithras and Khreistos. He was also Adoni, "the Lord," Samas-'Alam or "the sun of eternity," Elohim, and Iao-Sabao (or Yahveh-Şabaoth), "the Lord of Hosts." He appears as Harpocrates, the child Horns, on the lotus with his finger to his mouth (see Fingers). He again has the head of an ass on gems and on a Syrian terra-cotta (see Onolatia); and Irenæus himself says that "the ass mentioned in the Gospels is a type of Christ"; Epiphanius calls it the emblem of Şabaoth, and Plutarch tells us that Set in Egypt was ass-headed. The "supreme one" was also the Agatho-daimōn, or "good spirit"—the serpent with the rayed head accompanying the names Iao and Khnumis. Such gem's were used as amulets, like many others that have been classed as Gnostik, but only those with well-known Gnostik names attached can be so described. The serpent worshipping Gnostiks included Sethians, Peratæ, Nicolaitans, and Naḥasīm or Ophites ("ser-

pent worshipers") as described by Hippolytus (see *Rivers of Life*, ii, p. 528, fig. 334).

Karpocrates, and his son Epiphanes, in our 2nd century, developed doctrines that spread among other sects, including Encratites or "abstainers" from wine (even for the Eucharist), Docetæ who spoke of Christ's spirit-body, Antitactes, Markosians, and followers of Tatian, Valentinus, and Bardesanes. The latter, with his son Harmonius, appeared in Mesopotamia; but the most famous of these sects was that of the Manichæans, followers of Manes, who was executed in our 3rd century in Persia, and who was well acquainted with both Mazdean and Buddhist teachings. The Manichæans were specially detested by the Catholics of the 4th century, but their ideas spread to Asia Minor, Bulgaria, France, and Spain, and appear as late as the 13th century among the Albigenses. To them is sometimes attributed the apocryphal gospel of the "Pseudo-Matthew," though the Markosians appear to have claimed it as the work of their leader Markos. Many of its legends seem to be borrowed from the legend of Buddha, such as the story of the tree that bowed to Mary in Egypt (as the Palisa tree bowed to Maya, mother of Buddha): Christ, like Buddha, astonishes his teachers at school by inspired knowledge of the mystic meanings of the letters of the alphabet: images bow down to him, as they did also to Buddha.

Most of these sects sought to unite men by a vast syncretic system, like the later Moslem philosophers and mystics (see Druses); and they compassed sea and land to make proselytes. Some deified their teachers, and Epiphanes—dying young—was so worshiped. By our 6th century, however, they had been all more or less stamped out by the orthodox emperors and bishops, though opinion among Christians still remained much divided. Some were severe ascetiks, like the Encratites and the Mesopotamian Şabians or "baptisers," called later "Christians of St John." Many taught that matter was evil, and forbade matrimony, holding Essene beliefs (see Matt. xix, 12). The accusations levelled against Manichæans, as regards eating babies, and their "fig ceremony" (see Fig), were repeated later about the Templars (see King's *Gnostics*, pp. 192-198). The world, in Gnostik belief, was evil and material, and could not be saved, for all except the few elect were incapable of wisdom. They rejected a Saviour of men, and were in consequence much persecuted. Irenæus says that John's gospel was expressly written against Cerinthus. Simon Magus, and the Ophites, became the very types of Satan. Tatian, Marcion, and even Paul did not escape condemnation as inclined to Gnosticism—all according to the later *Clementine Homilies* were "followers of the great magician." Epiphanius (in the *Panarion*) about 400 A.C.,

describes the Manichæans as still favouring communism as regards wives, and holding midnight orgies, when the Eucharist was consecrated with the blood of a babe, or infants sacrificed and eaten. Markosians and others prepared love philtres, and many dark rites were celebrated, like those of witches and others in the Middle Ages (see *Ancient Worship of Priapus*, Chiswick Press, 1865).

But Basilides, the great Gnostik philosopher (100 to 140 A.C.), was a learned and earnest Christian—a Syrian taught at Alexandria, deeply imbued with Platonic ideas, and founding a great school. His writings showed knowledge of Mazdean beliefs, and of other Eastern doctrines. He called the Supreme God “the unnameable,” known only through his emanations or energies—these Aiōns of Plērōma including Christ, and the Demiurge. He regarded evil (like Buddha) as being imperfection, and believed in transmigration, but not in resurrection of the body. His system personifies various virtues as qualities of the “unknown and unborn father.” The Demiurge (“people maker”) was an emanation in the lower heaven, the Arkhōn or “ruler” of the world, whom Jews called Yahveh, the creator of earth, but not of wisdom, justice, or piety. Valentinus was a follower of Basilides (105 to 165 A.C.), who taught philosophy among Christians in Rome about 140 A.C. He created a great system of 15 pairs of Aiōns, constituting Plērōma, or “The All.” Col. Conder (*Asiatic Rev.*, Jan. 1888) summarises the list of the Aiōns as follows: “From Depth and Silence sprang Mind and Truth: from Word and Life came Man and the Church: from these the Comforter, and Faith: whence the Father’s Hope and the Mother’s Love: thence Eternal Wisdom, Light, and Blessing; Eucharistic Knowledge, Depth and Mingling, Endless Union, Self-born Temperance, the Only-begotten Unity, and Endless Pleasure; such is the reading of the famous riddle of the thirty Æons.” Irenæus and other fathers, from the 2nd to the 4th century, were ignorant of the meanings often concealed by Gnostiks in Semitic words, and unable to tell us the truth as to these heresiarchs—as they called them—or leaders of “individual opinions.” Valentinus said that, from the passionate striving of the latest Aiōn “wisdom” (Sophia) for union with “depth” or “insight” (Bathus), there arose a being outside the Pleroma—or “all”—who communicated the germ of life to matter, and so produced the Demiurge or creator (see Brāhma). Then, according to some Valentinians, arose two Aiōns, namely Christ and the Holy Spirit, to restore the lost balance of the Plērōma; and finally from all the Aiōns Jesus as the Saviour (Sotēr), was produced, and united at baptism with the Messiah promised by the Demiurgos. Such mystic symbolism is of little importance in the

present age. Gnosticism however spread far and wide, and even reached Turkeṣtān. Mas'udi in 944 A.C. speaks of the religion of Mani as powerful between Khorasan and China among Turkish tribes. Col. Conder sees traces of Manichæan beliefs among the Druzes, Ism'ailiyeh, and Nuṣeireh—Moslem mystics originally—in Syria, in connection with “phallic rites, and annual orgies.” “Islām,” he says, “far from remaining a distinct system is tinged with colouring derived from Indian, Zoroastrian, and Gnostic teaching. Even Muḥammad drew his knowledge of Christianity from gospels akin to those used among the Markosian Gnostics.” Such skeptiks “regarded all alike with a contemptuous toleration,” and “still throughout the East . . . the spirit of Gnosticism may be recognised as surviving . . . along with profession of deep religious belief.” Gnosticism, says Principal Tulloch (*Encyclop. Brit.*), “laid the foundation of Christian science, and of the Christian schools of Antioch and Alexandria . . . it lost importance in the middle of the 3rd century, but lingered on till the 6th, dominating mostly all other forms of Christianity . . . It burst forth again in the 12th century as Paulism (the Paulicians), spreading from its old centres into Greece, Italy, Germany, and France, where, for a time it almost displaced Catholic Christianity.” It was stamped out by the persecution of the Albigenses, and its mysteries were discredited through the birth of a timid rationalism which grew stronger in time; but its protean forms may yet appear wherever spiritualism and mysticism attract the ignorant.

Go. Gau. Sanskrit : “cow,” from ga “to bellow” (see Ga).

Goats. These animals became emblems of creative energy; and Mendes, the goat of Memphis, symbolised the ithyphallic Khem in Egypt. The Jews accused the Samaritans of saying that a goat created the world (*ail* for *el*), and Mendes was worshiped naked. The Greek Pan and the Satyrs were goat-men, famous as runners in the woods, dancers, and licentious spirits, like the S'eirim “goats” or “rough ones” inhabiting ruins according to the Hebrews (Levit. xvii, 7; Isaiah xxxiv, 14) though the Greek Septuagint renders this “onoken-taurs.” The goat was sacrificed to Dionūsos as a destroyer of the vine; and the scapegoat bore sins (see 'Azazel). St James in Italy, on the other hand, is the goat who blesses the vines (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, under “Goat”), and to him an effigy of the “Lamb of God” is offered at Easter. The Thuringians also used, like the Jews, to send forth a goat in autumn, chasing it till caught and then sacrificing it. The Aegis, or shield of Jove, took its name from 'Aix, “the goat,” being covered with goatskin (Herodotos iv.

189). The sea-goat is an emblem of the ocean god (see Ea). The robes of priests were made of goat-skin; and the Babylonian gods seem also to have worn such hairy garments as represented on bas-reliefs and seal cylinders. Capella the goat star was highly important to sailors. The Norsemen said that goats drew the car of "Thor the stormy charioteer"—for black goats represent the flocks of dark clouds, so that Dionūsos himself in autumn is Melan-aigis, or clothed in black goatskins (Pausanias, ii, 35). In the Rig Veda (iii, 4) Pushān, "the primeval one," guides a car drawn by goats, and is himself Agas "the goat." The sacred goat Ōlenē suckled Zeus, she being the sign of "rainy Capella" (Ovid, *Fasti*, v, 113). The demon goat, on the other hand, is ridden by witches; and Satan takes this form at the Witches' Sabbath in connection with phallic rites.

Gobhan. Govan. A seer and poet among KeJts in Ireland, supposed to have lived before the Christian era, and noticed on the Clan Mac Noise Cross. He is connected with tower building, but was an artizan and smith, apparently an early Keltic Vulcan, like the English Weyland Smith.

God. It is remarkable that philologists are unable to decide the origin of this familiar Teutonic word. They are agreed that it cannot be directly connected with the word "good." The Teutonic Gutha (English *God*, German *Gott*) is nearer to the name Goth (see *Gut*), and probably signifies "great" or "strong." Most names for God in ancient languages signify either "spirit" or "power" (see As, Dimir, El, Yahveh, Nutera, etc.), and sometimes "life" or "light" (see Bu, Bagha, Deva). Early gods are terrible rather than good (see Fear). Nothing can be more important (as we urged in 1896, see *Short Studies*, vii) to the student of religions than to understand the radical meaning of the names of gods, which otherwise would convey no sense of reverence, unless lisped from childhood. The gods were spirits or phantoms, immortal and powerful, and dwelling in all things (see Animism). But the pious and experienced John Wesley convicts the world of natural Atheism when he says: "After all so plausibly written concerning the innate idea of God . . . that this is common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. Man has no knowledge or fear of God at all, nor is God in all his thoughts. . . . Whatever change is wrought by grace, or education, man is by nature an Atheist." But Dryden's view is found in the lines,

" The priest continues what the nurse began,
And thus the child imposes on the man."

So great is the terror of offending a god that Greek and Jew alike dared not touch the holy emblems. Uzzah was slain for touching the Ark, even to prevent its falling, and the touch of a sacred elk brings evil on the Omaha Indian in America (Frazer, *Golden Bough*, ii, p. 56). Only the consecrated may touch holy things. But gradually, as the ideal of a god grew more noble, justice, and mercy, took the place of wrath. "When I attempt," says Prof. Tyndall (*Fragments*), "to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'He' regarding it. I dare not call it 'a mind': I refuse to call it even a 'cause.' Its mystery overshadows me, but it remains a mystery, while the objective frames which my neighbours try to make it fit, simply distort and desecrate it." The God of Ezekiel slays all who do not bear his mark (ix, 4-6): the God of a later prophet is the only Saviour (Isaiah xliii, 11). The knowledge of God is too wonderful for man (Psalm cxxxix, 6), but he pervades the universe (verses 7 to 18) as Paul also taught (Ephesians iv, 6). These allusions serve to show us the gradual evolution of thought as to God, from the early times when Yahveh came down to see the tower (Gen. xi, 5), to the later age when God becomes our Father in Heaven, and when God is Love (I John iv, 8-16).

Gold. The use of gold throughout western Asia, and in Egypt, or even as far west as Mycenæ, in the 15th century B.C., was common at a time when Europe was still in the Neo-lithic stage. Gold had been known to the Akkadians much earlier, as *ku-gin* "precious Gin"—the Tartar *kin* for "gold." The Greeks adopted a Semitic word in *khrosos* (from *khārūš* "shining" metal), and according to their legends it was brought from the Caucasus. Herodotos speaks of gold-fields east of the Caspian, and the supply may have been from the Altai mountains, but the Egyptians obtained gold dust from Abyssinia. The eastern Aryans knew it (Sanskrit *Hiranya* : Zend *Zaranya*) as the "yellow" metal, and such is the derivation of the Teutonic *gulth*.

Gonds. A widespread race of Kolarian origin in N. India—akin to Drāvidians—now numbering perhaps 124,000 persons only. Their first home was Gondia or Kosāla, along and N. of the rivers of Oudh, but they are now rude forest tribes of Gondivāna in Central India. The name is probably derived from Koh or Gō "a hill" (the common ancient word *ku* "high"), which is the base of Kōnda "mountain"—a word found in all languages of the Kolarians. The

pure Gond calls himself a Koi-tar, or Ko-tau or “hill-dweller.” The Gonds came from Central Asia, and Mr Hislop, who was learned in the dialects of Orissa, says that “their features are decidedly Mongolic.” They are darker than most Hindus, round headed, wide-mouthed, with thick lips and flat nose, and lank black hair which they shave, leaving one lock as a top-knot like Arabs. Like Mongols, they have little hair on the face. They tattoo their bodies, and the women disfigure their faces like the Kakyens of Barmah, as do most Kols and Muns. They wear shells and charms, and when the climate permits, the Gonds go naked. They eat rats, mice, snakes, and ants, and are filthy in person and habits, licentious, and fond of drink. Their coarse phallic deities are incarnations of Tari and Buru-penu, including Boda, Bodil, Baum, and Budu-Kol (see Bud). Like Muns, Kosis, and other Kolarians, they are great tree worshipers, holding festivals in forest clearings, under ancient trees which are surrounded with stone circles. They there erect little cairns or Ohaityas, especially at the foot of trees sacred to Vital or Betal (see *Rivers of Life*, i, p. 193, figs. 74, 75). Each group of hamlets has its holy tree with its quaint charms, stones, and small lingams and Yonis; or with figures of Māmojī as a horse, with phallus, usually daubed with *sandhur* red paint. At the beginning of the longed-for rainy season they propitiate the water god, by the “sacrifice of the holy Karma tree,” which rite is preceded by fasting—a very unusual practice among poor and rude tribes. The young of both sexes then go (as in our May rites) to cut down a young Karma tree in the forest, and bring this, or a branch, home, with music, song, and dance. It is planted on the village green among the ancestral trees, and is consecrated by a Pahu or priest: after certain rites the whole night is spent in dancing round it, and in revelry. It is freshly festooned next day, and loaded with charms, resembling our Christmas tree. The daughters of the village patriarch reverently adorn it with “Varuna’s corn,” which is specially grown for the purpose, and the yellow pink petals of its flowers are distributed, to be worn by all. Wild dances follow, and finally the tree god is taken to a stream or pool, and thrown in as an offering to the water god. This boisterous festival is usual at the New Year (see Vāna).

The Gonds claim to have been the first colonisers of India, and say that they came from the far north: after dwelling long by Devala-gīri, one of the highest peaks of the Himālayas, and thence descending to Kosāla along the Gogra and other streams, they pushed further south; but continued within historic times to bury the dead

with their feet towards Devala-gīri, which they still remember lovingly, with their Linga-wan-gad at the foot of which they long to rest. The Gonds are noticed in the Rig Veda as typical aborigines—Dāsyas or country folk—which also points to their northern origin. The Nāga-Bunsi Gonds call themselves offspring of Delhi Nāgas; another body of them came from the swamps of the lower Indus, through the Bhīl country; but most Gonds came from Kolaria, and from Assām or the East, especially the Baiga hunters of game, who are sorcerers consulted in all difficulties as to land (see the *Settlement Reports*, 1867-1869). Mr Hewitt, in 1869, speaks of Gond traditions as to their coming from Scythia about 600 B.C., settling as Tugas, or Takshaks, at Taxila and in other Nāga states. These probably brought with them the worship of the sword or spear common among Kaur Gonds; for Attila's Huns belonged to a kindred stock, and placed a sword or spear on a mound in their encampments. This sword cultus, noticed early in Scythia, is also common among Drāvidians of the Travankor coast. The chief Gond gods, however, are now known by Aryan names adopted in Gond speech, such as Bhuma-ji, the "earth god," and Thakur-Deo or Bhaga-wān-ji, who is Siva or Lingo, dwelling on Linga-wan-gad, but often symbolised as a small egg-shaped stone set on a cubical altar. He is Buda-deva, the source of life, called also Pharsa-pen in the neighbourhood of Chanda, according to Mr Hislop. He is commonly represented by "a spherical block of wood, with a small shaft $3\frac{1}{2}$ inches long stuck into it." There are some 15 gods in all, of whom only half the number are commonly mentioned. They are symbolised by cairns, menhir stones, and posts daubed with vermilion and worshiped with libations and offerings, sometimes of cows but usually of pigs, goats, fowls, fruits, and ardent spirits, without full use of which no ceremony can proceed. At marriages and burials general licence is permitted as among other savages (Hislop, in *Appendices to Sir Richard Temple's Reports*): the old communistic customs are thus retained on special occasions.

The attributes of the Pens, or gods, do not vary much throughout the vast extent of the basins of the Narbada and Godāvery rivers, and also that of the Krishna. The Buda and Kodo who are great Gond deities, are the Bura and Kāti of the Khonds. Brāhmanism is fast converting these wild races, and some few have accepted Islām, or Christianity. As a race they love a wild life, and are skilful with bow and gun, though gradually settling down to agriculture, and becoming sharp traders, especially the two higher classes of Golēs and Koitaus, who are considered too nearly related to

allow of intermarriage. North India, invaded by stronger and more civilised races, was no place for such broken and primitive tribes : they were driven to the southern hills and forest fastnesses, forming a highland population of some two millions, including Gonds, Khonds, and others. They were grievously persecuted, especially about 360 to 635 A.C., and were Hinduised to some extent through Buddhist influence, as well as by later Brāhmans who have converted the “ Rāj-Gonds.”

Gondophares. Gundofores. Gondafares. A king of “ India,” according to Christian legends of St Thomas ; but in such literature “ India ” means any country E. of Mesopotamia. According to the *Legenda Aurea*, he ruled about 60 A.C., when Kanishka (10 A.C. to 78 A.C.) reigned in India and Afghanistan. Gondophores more probably was king ill Bactria, or further west. Coins bearing this name have been found in Seistān, Kābul, and Kandahar, in Sind and the S. Panjāb, according to which, the first Gondophores would appear to have preceded Kanishka. His exploits are noticed on a stone in the Lahore Museum, and he appears to have been of the Sakya dynasty. Another text of a Gondofares is in the Woking Museum. The *Legenda Aurea* asserts, on the authority of St Gaudentius, “ in his Martyrology,” that St Thomas “ slept in the city Calamina, which is in India,” and here he is said to have built a palace for Gondophores. “ The Lord told Thomas that Gondophores wanted masons : that he was to go as one and convert all India, and come to Him by the crown of martyrdom.” Thomas obeying, was torn in pieces by dogs, “ because he refused to eat and drink like others.” Prof. G. Bühler, in describing the latest Jaina inscriptions of Mathūra (see *Academy*, 2nd May 1896), places the reign of Gondophores about 30 to 50 A.C. (see Max Müller, *India*, p. 293 ; Beal, *Buddhism in China*, p. 135; and Gen. Cunningham, *Arch. Survey of India*, ii, p. 59).

Goose. In Egypt Seb—the earth—is a goose, “ the great cackler ” who lays the gold egg—the sun. The goose was early tamed by Egyptians, though they had neither ducks nor fowls as domestic birds. In India Brāhma rides the goose (see Hansa), and in mythology it is often confused with the swan, which is the great emblem of white, and snow, clouds. The goose is an emblem of Frey, and the swan of Freya, among the Norse. The swan was sacred to the sea god Niord. Russian folk-lore abounds with tales of geese, swans, and ducks. Wedding gifts always include geese, which are symbolic of conjugal fidelity. A goose is carried before the bridegroom’s procession to fetch home the bride. She is borne over “ a

brazier of fire” (see Fire), and worships the goose with her bridegroom (*Notes and Queries*, 6th August 1898). Dr Morrison (*Dicty.*, under Marriages) says that “wild geese have in every age been an emblem of conjugal fidelity in China.” In the Shi-King classic we read : “The wild geese cackle in response ; day breaks and morning commences ; the bridegroom has gone to bring home his wife ere approaching spring shall have melted the ice.”

From the swan egg were born Helen—the moon—and the two brethren—day and night—children of the swan Zeus, who thus answers in the legend to Seb the goose that lays the sun-egg. Leda, who lays the egg, is apparently the darkness (like Latōna and Lēthē, from *lāt* “to hide”), and in the Veda also the Asvin twins have a car drawn by swans. Cynus (*Cignus* “the swan”) is the brother of Phaeton ; and swans and geese were choristers of Apollo in spring, when the wild geese come from the south. The swan sang also at Delos, when Apollo was borne by Latōna (see Callimachus, *Hymns Delos*, 1111 ; Bryant’s *Mythol.*, i, p. 367 ; ii, p. 360).

Gōpā. Sanskrit : “cow nourisher”—a title of Krishna. The Gōpīs or milkmaids are the nymphs with whom Krishna sports.

Gor. Gaur. In Skandinavian, the harvest month. Compare Gauri “the fair one.”

Ghora. Persian : “horse,” an emblem of the sun. The old Akkadian *kurra* is “horse,” as the beast that runs (Mongol *kar* “to gallop”).

Gorgo. Gorgons. In the Odyssey only one Gorgo is named, as a frightful phantom in Hades. She is one eyed—darkness with the shining moon. [The name is perhaps Turanian—Turkish *gorgo* “fear,” which she typifies: see Fear.—ED.] Hesiod mentions three Gorgons, of whom two were immortal and terrifying—namely Stheno, (“strong”) and Eur-ualē (“far howling”) ; while the third was mortal and called Medousa or “mad” fear. Medousa consorted with Poseidōn in a temple of Athēnē (Fear, Ocean, and the Dawn), and Athēnē being enraged, decreed that whoever should look on this maddened Gorgon should be turned to stone by fear. Hence Perseus, the sun, slew her without seeing her—cutting off her head. In the earliest representations she has a round face and protruded tongue. The Gorgonian head appears on Etruskan and Greek shields, intended to frighten the foe, and is worn also by Athēnē.

Gosain. Gossain. These are saintly followers of the Vishnūva

Brāhman (see Chaitanya) who proclaimed the religion of love ; but the term is applied to any Hindu ascetik of Brāhman caste, and Gauriya Brāhmans are many. A Gosain may be, or may not be, a celibate and ascetik. The notorious Vālabhāchāryas of the “Bombay Mahārāja” trials (see *Histy. of Mahārajas*, 1865), were Gosains. Some are learned and wealthy ; all are notorious for sensual lives ; some claim rights regarding women that are also admitted in the case of Dervishes among Moslems. As brides were offered to Irish chiefs (or French nobles), so too the old communistic right is claimed by Gosains. Usually in India they go about as mendicants (like Sanyāsis), often naked save for a dirty yellow loin cloth. Their hair is long and matted, their bodies are covered with vermin ; thousands of such Brāhmans are scattered over India ; and even educated Hindus pester them to take their daughters, even in nominal marriage. They say that Krishna, as the Lord of Love, has given to them rights over all females, since he is the Gōpā and the lord of Gōpī nymphs (see Gurus).

Gospels. The English word “God-spell,” meaning “God’s news,” is a rendering of the Greek “Eu-angelion,” or “good message” (see Bible, and Christ). We possess no text of the four Canonical Gospels older than the 4th century, and no really reliable notice of their existence before about 175 A.C. (the *Muratorian Canon* giving a list of New Testament Books) : for quotations in the “Fathers” are admitted to be untrustworthy, owing to corruptions in the texts of Patristic literature. In the Canonical Epistles—that is to say as late, at least, as 63 A.C.—we do not find any allusion to written accounts of the life of Christ, or of his teaching. The traditional views as to the origin of the Gospels rest on statements made by Eusebius, in our 4th century, which may or may not be reliable; and there is no earlier evidence, save a fragment of Matthew’s Gospel found in Egypt, on papyrns, which is attributed to the 2nd or 3rd century. By the end of the 3rd century there were many gospels, and collections of *Logia* or “sayings” of Christ (see Apokruphal Gospels); but Celsus objected that there was no true account. Papias is quoted by Eusebius as an authority ; but even he “never saw the Lord.” Justin Martyr does not speak of four Gospels, though he is supposed to have quoted them. Irenæus is the first (as his text stands) to mention the four. It is admitted, by those who are aware of textual studies, that certain passages in our text are very doubtful (Luke xxii, 43, 44 ; John v, 4 ; viii, 1-11) as not occurring in the oldest MSS.; and the same

applies to the last verses of Mark (xvi, 9-20); while those in Matthew (xxviii, 16-20) seem also to be a later addition to the original book. [Such interpolations naturally gave rise to the view that the Gospels were written late. It is clear that the concluding passage in the Fourth Gospel (John xxi, 24, 25) could not have been written by John the Apostle, even if we could admit that a Galilean fisherman was likely to become able to write Greek, and to understand the philosophy of Plato and Philo. On the other hand, the expectation of Christ's return during the lifetime of His own generation (Matt. xxiv, 34 ; Mark xiii, 30 ; Luke xxi, 32) could hardly have been put in writing after it had been falsified by the death of the latest survivors. The passages quoted speak so clearly of the siege of Jerusalem that they may be supposed later than 70 A.C.; but they are hardly likely to be much later than 100 A.C. The date of "Luke" is not really fixed (as earlier than 63 A.C.) by the preface of Acts ; because, though the two works may be by the same writer, who inserts passages in the first person taken apparently from the memoirs of a companion of Paul, yet we have no evidence of the date when he wrote, or of his having been named Luke. The tradition quoted by Eusebius, as derived from Papias, says that Matthew wrote in Hebrew, and that "everyone interpreted as he was able." We have no such Hebrew work ; and the passages quoted by the Fathers, from a "Gospel of the Hebrews" which has not been recovered, are not in Matthew, since they include a fiery baptism in Jordan, and the carrying of Christ to Mt Tabor by his "mother" the Holy Ghost. The idea that Mark wrote in Rome is probably founded on a single allusion (Coloss. iv, 10) ; Papias says that Mark was "an interpreter of Peter (who) wrote down accurately, though not in order, the things that were said and done by Christ." The allusion to "John the Elder" by Papias is also a similar deduction (see 2 John verse 1) ; and Dionysius of Alexandria (248-265 A.C.) was the first to remark that the Gospel, and Epistles, attributed to John were in a style so different from that of the Revelation that the same author could hardly have written both. It is quite possible that Mark and Matthew were gospels used by the Palestine Church : Luke by that of Antioch : and John by that either of Ephesus or of Alexandria, after about 100 A.C. The Fourth Gospel was written by one who knew Palestine, and who correctly calls the inhabitants of Jerusalem *Ioudaioi* (which we render "Jews") since they belonged to the tribe of Judah ; but the work was penned especially to oppose Gnosticism (see Gnostiks), and claims only to rest on the authority of a beloved disciple, who appears to have been John. The writer knew Hebrew ;

but whether he was a Jew is less certain. Luke also was apparently a Gentile ; and it was natural that the Gospels should be written in Greek—the great literary language of the age, used also by Josephus—as being addressed to the Roman world. All we can find through comparative study is, that Matthew and Luke agree generally as to matters mentioned by Mark, but disagree whenever they add what is not there given ; while the Fourth Gospel is an entirely independent work, conflicting with the other accounts, and of equally uncertain date.—ED.]

The disciples of Christ (excepting Judas Iscariot who came from Samaria) were Galileans, and mostly fishermen. They were Hebrews, and knew nothing of Greek, being no doubt strongly opposed to all foreigners whether Greek or Roman. Galilee was a region (according to the Rabbis) remarkable for its ignorance ; and the Galilean dialect was not that of Jerusalem, as we know from the Gospels. Peter and his companions had little sympathy with the views of Paul, who was acquainted with the semi-Greek philosophy of the Jews—as represented by Philo. The Gospel of Mark, and that of Matthew, appear to have been written by Galilean Hebrews ; but Luke was apparently a Greek companion of Paul, while the author of the Gospel “after” (or “according to”) John was more probably an Alexandrian Jew. If these Gospels had been known to the writers of the New Testament Epistles they would probably have quoted them ; but they do not even mention any of the “Logia” therein recorded as spoken by Christ. Dr Davidson (on the *Canon of the Fathers*) remarks that none of the bishops knew “either the authors of the Gospels, or the date of the writings they canonized.” These gospel writers make no claim to have been inspired ; and would probably have been amazed by the idea that their tractates were written by dictation of the Holy Ghost. Canon Westcott (*Faith and Reason*, 1896) said that “the canon of the New Testament cannot be proved by appeal to the Patristic writings . . . these allude only to the substance—not authenticity—of the Gospels” ; that is to say that they do not vouch for their being contemporary records. The views of Dionysius the Areopagite, though accepted by Thomas Aquinas, are admitted by Westcott to be those of an unknown person at Edessa about 480 to 520 A.C.

According to the latest critics (*Encyclop. Bib.*, 1899) Matthew was penned in 105 A.C.; and the Fourth Gospel by “John the Presbyter” (or Elder) ; while Luke could not have been written by any companion of Paul. Dr Davidson supposed that, from Hebrew Logia, and from a primitive form of Hebrew gospel, came that of Mark,

on which those “according to” Matthew and Luke depended, being contemporary with the Didachē. In Acts (xx, 35) Paul is reported to have quoted Christ’s words, “It is more blessed to give than to receive”—a Logion which does not occur in any of the four Gospels. Clement of Rome, and Justin Martyr, laid great stress on the “sayings of Jesus”; but the “Gospel of Peter” is held by many to be quite as early (about 115 A.C.) as the canonical gospels, though expressing the views of the Docetæ, who did not believe in the material nature of Christ. [We do not even know whether Paul agreed with those who taught that Jesus rose from the dead in his material body, or with those who held that he rose in a spiritual body (see 1 Cor. xv, 35-54).—ED.] The miracles recorded in the “Gospel of Peter” are like those of mediæval legends; the stone rolls itself aside; the cross speaks in answer to voices from the sky; angels whose heads are lost in the clouds attend on Jesus, whose head also rises till lost in the heavens. Reasonable men in the past rejected these marvels, but those of the canonical gospels are not less incredible.

Prof. Ludwig Paul, as an advocate of the Fourth Gospel, revives Baur’s old theory, placing the synoptics as late as 130 to 150 A.C. He thinks that “Justin (Martyr) had no acquaintance with any of the synoptics.” Dr Davidson, however, thought that the Fourth Gospel was “written in 150 (A.C.) by some unknown author”; and another writer (*Encyclop. Brit.*, 1881) says, “by some Ephesian elder who knew St John. . . . It is certainly not John’s composition.” According to the synoptics the ministry of Jesus lasted only one year, but according to the Fourth Gospel it must have lasted three or four. The former authorities speak of his death as occurring on the day after the Passover, but the latter writer as taking place before the Passover was eaten. None of the former mention the raising of Lazarus, on which the Fourth Gospel insists, or the spearing of Christ by a soldier, which, according to the Fourth Gospel, proved that he died. The long mystic discourses in the Fourth Gospel present to us Jesus as the incarnate Logos, and have no counterpart in the synoptics, where Jesus is recorded to have uttered short logia and parables. These discourses remind us of the philosophy and mysticism of Paul, and of the Gnostiks. The Archon of the world (John xii, 31) was the Hebrew Yahveh according to the Gnostiks, an evil deity, like the devil whom Christ called the father of the Jews (John viii, 44). But all these writers alike believed sincerely in miracles attributed to Jesus, which are quite as difficult to believe as any others attributed to other gods or heroes. The difficulty in accepting these, felt by those who have received a scientific education, is so insurmountable that they serve to discredit the whole narrative

and the ethical teaching which it includes is thus obscured (see Miracles). Christ is represented as believing that Moses wrote the Pentateuch, and David even Psalms in which he is addressed by some other poet. [Jesus, however, often is made to refer only to "those of old time." The documentary evidence shows that later scribes sometimes inserted the name of a writer where the older text of the Gospel only quotes "the prophet"; and they did this incorrectly (see Matt. xxvii, 9; Zech. xi, 13).—ED.] No doubt the writers held the ordinary views of Jews in that age on these questions; and Christ may have quoted the words "Yahveh said to my Adon" (Psalm cx, 1) as if spoken by David (Matt. xxii, 43); but we have no contemporary record of anything that he said. The general opinion of to-day seems to be that the authors of the Gospels shared the common beliefs and superstitions of their age, and repeated oral traditions, and the contents of earlier writings by unknown authors, which are no longer known to exist.

Setting aside all apocryphal writings, and the Gnostik mysticism of the Fourth Gospel, we may suppose that a residuum of fact remains, which even historical purists can admit as such; that about the commencement of our era a pious Jewish teacher lived in Palestine, and went about teaching ethical truths which Hillel and others also taught, and following the mode of life that was customary also among the Essenes, and the Jordan baptists. His forerunner had proclaimed that One among them, whom they knew not, was the expected Messiah; and the followers of Jesus proclaimed him to be such, although he had forbidden them to do so openly. They brought him, as Messiah, triumphantly into Jerusalem, where he was arrested by the frightened priests, accused of blasphemy and sedition, and given over by the Roman governor, very unwillingly, to be crucified. His followers believed that he died on the cross (see Crosses), and they found the rock tomb in which he was laid open and empty. He was said to have appeared to them afterwards, both in Jerusalem and in Galilee; and Paul, though apparently not an eye-witness of any of the events of this time, believed that he had so been seen (1 Cor. xv, 3-7). He also believed Jesus to have instituted a memorial rite symbolic of his martyrdom (1 Cor. x, 16, 17; xi, 17-34), which already, within a generation, had become a "communion" giving rise to disorders among the converts. The believers continued, for at least a century, in the East, to expect the return of their Master at the end of the world: for he had said "My kingdom is not of this world," and had himself predicted such a return in the clouds of heaven, accompanied by thousands of angels. But this belief died away among the Greek

and Roman Gnostik Christians ; and even in Paul's lifetime Christians denied the resurrection of the dead (1 Cor. xv, 12).

After about 100 A.C., a great many accounts of Jesus and collections of his sayings were written, as the first generation of witnesses died out, and oral traditions began to be set down in writing. Some of these followed the purely Jewish ideas of the original disciples ; others followed Paul, in whose belief Jesus was the pre-existent Logos ; others went further and regarded him as either a divine phantom, or as a holy man possessed by the Holy Ghost. We learn from the four Gospels themselves (Luke i, 1 ; John xxi, 25) that many had already written accounts of what was believed before they were penned ; but by about 170 or 180 A.C., these four had attained to peculiar estimation ; and nearly 300 years after the Crucifixion they were declared to be the "only authentic Apostolic records of the Lord," in opposition to all Gnostik doctrines. They were added to the collection of Epistles by Paul and other teachers, forming the new Bible of Christian churches. Finally they came to be ascribed to the four authors on whose authority they were believed to rest (see Dr Harnack's *History of Dogma* ; and Renan's *History of Christianity*). To those who regard the traditions as incredible it is a matter of very little importance whether they were written in the 1st or 2nd century. We have no more certainty as to the original text of these writings than we have in the case of Old Testament books. We know that small, but often important, alterations were made in the wording by scribes of our 4th and 5th centuries. An additional copy (supposed to belong to the 8th century) was found by Mrs Lewis in 1892, at the Sinai Monastery, and transcribed in 1893 by Dr Bensley. It is written in Syriak, on vellum, having been effaced in 779 A.C. in order to reuse the parchment to record the legend of a martyr. From this copy we learn that Jesus was the first-born son of Joseph—as indeed appears from the third Gospel (Luke ii, 41, 43, 48) according to the oldest MSS. though later scribes substituted (in verse 43) the words "Joseph and his mother" for the words "his parents" (see Bible). Prof. Huxley said truly that : "The question of the age and authorship of the Gospels is not of much importance, for the simple reason that even the reports of eye-witnesses would not suffice to justify belief in a large essential part of their contents ; on the contrary these reports would discredit the witnesses."

An interesting discovery was made in 1897, at Oxyrhynchus, on the border of the Libyan desert, about 120 miles S. of Cairo. It is a leaf from a papyrus book, containing eight Logia or "sayings" attributed to Jesus. It is written in the Greek characters in use

perhaps as early as 150 A.C., though it may be as late as 300 A.C. The writer is thought to show the influence of the tract *On the Contemplative Life* ascribed to Philo (30 to 50 B.C.), and of the Jewish Essenes (see *Athenæum*, July 1897). There were many such Logia (as Papias is said to have called them), besides those in the four Gospels, some of which however are evidently of Gnostik origin, like those in the “Gospel of the Egyptians.” No less than 61 such sayings (many of very doubtful authenticity) have been carefully collected (see Rev. Dr B. Pick, Ph.D., in the Chicago Open Court, September 1897); and they have been studied with great scientific and literary minuteness. The collection suggests the existence of primitive Gospels now lost, out of which our four Gospels grew.

We have no authentic accounts of the history of any of the New Testament writers, or of the later actions of Peter and other disciples. There are legends to be found in Syriak and Æthiopik fragments (see Dr Wallace Budge, *History of the Twelve Apostles*); but these narratives all bear the stamp of romance. The Mariolatry which characterises such accounts is itself evidence that they are not older than our 5th century. As regards both these and the four Gospels, the foundations of the faith are based solely on tradition. [From the Gospels themselves we gather that the first disciples were very often unable to understand what their Master said. We see dimly, in the accounts that we possess, a beautiful and loving figure of one who had compassion on the poor and ignorant, and who laid down his life for his friends: who knew the Hebrew Scripture from boyhood, and strove to free the spirit of its noblest conceptions from the dead letter of Rabbinic formalism. The power of early Christianity lay in this deep sympathy with human hopes and sorrows; but, to the writers of gospels, the wonders in which all men then believed seemed more important, as evidence of truth, than the loving words of Jesus.—ED.]

Gotama. Gautama. Buddha is commonly known as Gotama the Muni (“teacher”) of the Sakya race, but his family name was Siddartha (see Buddha). Gotama appears to have been a clan name. In Tibet it becomes Geontan, in Mongolia Godam, in Siam Kodom, and in China Kiu-tan. A Gotama is said to have founded the Nyāya school of philosophy, and to have been the author of the Dhārma Sastra—a wise hermit who, according to his legend, married Ahalya a daughter of Brāhmā. Durga is also called Gotami; and one of the 12 great lingams of India was named Gotam-Isvara.

Goths. The name of this Teutonic race is rendered “noble”

(Mr Bradley, *Goths*) or “mighty” (see Gut). They are found S. of the Baltic Sea, and East of the River Vistula, from the 4th century B.C. (Pythias) to the 1st century A.C. (Tacitus), and the 2nd (Ptolemy): they were widely spread, the Visigoths (or “west Goths”) being led to oppose the Romans by “Bal-things” or “bold” kings, and the Ostrogoths (or “east Goths”) by Amalings or “mighty ones.” Their great deity was Tiw or Teu—the equivalent of Deva—who was a war god; while Helya was their goddess of the lower world. They were served by priests and priestesses. Authentic history of the Goths begins in 245 A.C., when they invaded Mœsia and Thrakia. They slew the Roman Emperor Decius, and Gallus his successor had to buy them off. Their invasion of Greece (253 to 2(8) led to the sack of Athens. Constantine twice defeated them, but in 330 A.C. they, in turn, defeated his armies and signed a peace for 30 years. After 350 A.C. they were driven W. and S. by the Huns from Central Asia; and these Turkish armies harried them till the death of Attila in 453 A.C. The east Goths were then spread all over Dacia (now Hungary), and in 410 A.C. Alaric, their leader, sacked Rome. The west Goths followed the Vandals into Gaul and Spain in 412 A.C.; and for 32 years the great Theodorik ruled the greater part of S.W. Europe. In 476 the western Empire of Rome was destroyed by Odoacer; and the Catholic Church would probably have succumbed but for the Frankish victories—Clovis (480 A.C.) driving the Goths to Spain, where they mingled with other populations, disappearing as a distinct race about 650 A.C.

The Goths received Greek civilisation from the traders of Olbia, near Kiev, perhaps as early as the 6th century B.C. Their “Runes” were Greek letters (see Dr Isaac Taylor, *Alphabet*, ii, p. 215). They took the side of Arius in the great schism of 325 A.C., having been converted to Christianity by the Greeks. Thus they became persecutors of the Popes in Italy; and the triumph of Latin Christianity in W. Europe was due to the Franks, who opposed the Goths and protected the Popes.

Govan-dana. The sacred hill near Mathūra, overlooking the Jamna River, where Krishna sported with the Gōpī nymphs. Human sacrifices were once here offered, but now only milk, rice, and flowers, with prayers.

Govinda. Krishna was so called, after his war with Indra, as the leader of the Gōpīs.

Grail. Graal. Greal. Terms in old French for a dish

or a flat bowl, from the Low Latin *gratella* whence *gradale* and *grasale*, diminutives of *crater*, “a cup” or bowl. The Holy Grail was supposed to be the dish (or otherwise the cup) of the Last Supper, and its legends are akin to those of Buddha’s begging bowl in India. Among the Kelts a *kaire* was a large wooden bowl, such as are found in bogs in Ireland. In the legend of the battle of Magh-rath (Moyra, “the great fort”) in 637 A.C., the sons of the King of Scotland pray the Prince of Ulster for his “Caire Ainsiu,” which “gives to each his just share, and sends none empty away.” Whatever was put in it, it boiled just enough for the assembled company according to their rank. Caires were bowls for milk and mead, and magic cups (see *Century Mag.*, April 1890, p. 897). According to the legend (Prof. Skeat on New Testament legends) Joseph of Arimathea collected the blood of Christ in the Grail. Hence arose, in the Middle Ages, the false etymology which converted the San-grail into the “sang-real” or “true blood,” which healed sickness and wounds, made the old young, and bestowed rest and ineffable delight on the pious. Like the Soma worship this cultus sprang originally from the consecration of intoxicating wine. The Grail disappeared in days of unbelief, but when Arthur and his knights established Christianity it was seen again, and became the object of their “quest,” being found in the safe keeping of King Peleas, or of “brother Pelles.” The Skandinavians had a similar legend of the “dwarf’s cup,” which, like the Soma cup of the Vedas, was the source of poetry and wisdom : for wine “cheereth the Elohim and man” (Judg. ix, 13). The term Grail, according to Mr Surtees (*Notes and Queries*, 9th April 1887), came to be applied, as a general term, to any holy thing.

Grain. Grian. Keltic : “shining,” “yellow,” “green,” the “sun” (see Gar), personified (as among Germans) as a female. In Panjābi *Garāv* is the sun (Sanskrit *Gravān*), and the Greeks had an Apollo Grunaios, the sacred river Grunaios also flowing from Mt Ida. Dolmens in Ireland are called “beds of Diarmed and Grain,” and the legend of their elopement (see Fin) speaks of 365 such beds, one for each day of the year, connecting the Dolmens with solar worship.

Granth. The Sikh Bible (see Sikhs). It includes the Adi-Granth of Nānak the founder, about 1540 A.C., and the second Granth of Govind-Singh, his 9th successor (1675 to 1708 A.C.). Nānak strove to unite Moslems and Hindus as brothers; and it is related of him that a Moslem kicked him for presuming to lie with his feet towards Makka and the “House of God,” but only elicited the mild reply : “Pray turn them in any direction in which the House of God

is not.” The second Granth, which departs considerably from Nānak’s teaching, is called the “Dasama Pādshāh-ka Granth” or “Bible of the tenth ruler.” It includes an impassioned account of the trials, faith, and battles of the Sikhs or “disciples” who, under Govind, became Singhs (from *Simha*) or “lions.” No other scriptures were to be allowed, yet Nānak had said : “I implore you to read other scriptures as well as your own ; but remember that all reading is useless without obedience : for God decrees that none shall be saved except he perform good works. He will not ask what is your tribe or belief, but ‘What good have you done?’ Put on armour which will harm none. Let thy coat of mail be understanding. Convert thine enemies into friends ; fight valiantly, but with no weapon save the Word of God.”

In the time of Govind-Singh, Nānak was worshiped as he still is, but this Tenth Guru said : “Whoever shall call me Param-eswara (the Supreme) shall sink into hell. . . . I announce what God speaks . . . to establish virtue and to exalt piety was I sent into this world ; but also to exterminate vice, and wicked irreligion.” “Wherever five Sikhs (or “disciples”) are assembled there also shall I be present” (see Malcolm’s *Sikhs*). “Singhs must not keep company with heretics, schismatics, or sectaries who intrigue against the faith ; yet they must be gentle and polite to all, and endeavour to attain to the excellences of their Gūru.” Temples were to be reverently approached, and that at Amritsa especially to be visited in order to secure the unity of the Khalsa State, the interests of which are superior to any others, and even to life itself. Prayer, and the reading of God’s Word, are the first morning, and the last evening, duties of the Sikh.

Graphiel. A spirit in Kabbalistik enumerations : “The might of God” ; answering to Gabriel.

Grass. Many ancient rites are connected with grass. The Kusa grass was early sacred to Aryans (see Ag). Grass was the support of the flocks and herds of the nomads. It used also to be connected with Manx rites (*Rivers of Life*, ii, p. 441, 442), and many grass rites occur among American Indians (see Capt. Bourke, *Medicine Men of the Apaches*, p. 527). Rushes, as covering for rude shelters, have similar importance. The married pair are seated, and covered with fresh grass as an emblem of productiveness (Grihya Sutras). The Azteks and Apaches believed that they sprang from rushes, over which their god Napatekutli presides. They scatter the pollen of flowering rushes at birth and marriage festivals, and at the Eucharistic rites of Tlalok.

Greeks. The ‘Graikoi’ (see Grote, *History of Greece*, ii, 11) were an Illyrian people whose name meant “mountaineers”; and the Romans, coming first into contact with these Greci, extended the title to all the Hellenic races, known originally as Danai, Akhaioi, Hellēnes, Dorians, and others. These tribes all came from the N.E., following Thrakians, Pelasgi, and other early Slav or Kelto-Latin races. All were equally rude, and learned Asiatic civilisation from the Turanians of Asia Minor, and from Babylonian and Phœnician traders; borrowing also no doubt from Egyptians about 1300 B.C. (see Egypt). At Troy and at Mycenæ, about 1500 B.C., we find an Asiatic culture among a people who apparently were unable to write. [The Greeks obtained their syllabaries and alphabets, their early arts, their weights and measures, and many legends and names of gods, from Asia Minor (see *Edin. Review*, July 1901, pp. 28-48, “Greece and Asia”). In her great age (500 to 300 B.C.) the Greeks had far surpassed their early teachers, and their influence and language spread over Asia, and dominated the Seleucid and Ptolemaic empires as far as India and Upper Egypt, for two centuries more; but the basis of this civilisation is found in Babylonia.—ED.] As the Greeks reached the coasts of the Ægean, and passed over into Ionia, they came in contact with arts then quite unknown in Europe. Only about 800 to 700 B.C. did their bards begin to weave legendary histories, mythologies, and poetry, out of the oral traditions of their own race, and the myths of Asiatics. The Greeks adopted the Asianic syllabary, and the early alphabets of Karians, Lycians, and Phœnicians. Dated Greek texts in alphabetic writing go back only to about 600 B.C. The early Ægean pottery, marked sometimes with syllabic signs, is similar to that of Kappadokia and of Palestine (see *Journal Rl. Asiatic Socy.*, 1890, p. 213). There is no evidence of Aryan speech in alphabetic characters E. of Phrygia before about 700 B.C. But in Asia Minor the European Aryans met the Iranian current (Medes and later Persians) which flowed W. to the shores of the Ægean. Almost every Hellenic State, as Dr Isaac Taylor tells us (*Alphabet*, ii, pp. 4, 11 0), had its own alphabet, borrowed from Phœnicians or others; but the great Ionian alphabet included five final letters which are not Phœnician, but are used by early Karians, Lycians, and Phrygians, and are traceable to the older “Asianic syllabary.”

The modern Greeks, like their ancestors, are a mixed Aryan race, having much Slav blood in their veins. [The pale, dark-eyed, dark-haired Greek of to-day is very different from the golden-haired, blue-eyed Hellēn, or the red-haired and hazel-eyed type that is represented by the early painted statues of gods at Athens.—ED.] They retain

much of their ancient mythology—especially in the Greek islands—in the form of popular folk-lore, mingled with Christian legends. St Nicholas has inherited the worship of sailors from Poseidōn. St Demetrius takes the place of Dē-mētēr or the “earth mother.” Arternis is succeeded by the unknown St Artemidos (see Bent’s *Insular Greek Customs*). The rites and superstitions, among even fairly educated Greeks, are as numerous as of old. As in the days of Herodotos, the handsomest man must be the first to kiss the babe, and the wisest woman the first to suckle it. The most beautiful woman among the Spartans had been the ugliest babe, till her nurse took her to the temple of Helen. In Karpathos the child’s patron saint and name are determined by the candle bearing it being the last alight: the “Father of Fate” is invoked to bless the child, with an offering of bread and honey in a bowl. Greeks go up the mountains to call on the Fates, and hang charms on their children’s necks to ward off the evil eye. They avoid the use of unpropitious words, and call colic “sweetness,” smallpox “praise,” and minor ailments “unintentionals.” A naughty child is said to have Charon for a sponsor, and a Nereid for dam; but these spirits may be appeased by spreading a tablecloth on a cliff, or by a river where they live, putting on it bread, honey, wine, and knife and fork, with a new candle and an incense censer. In the island of Keos weakly babes are brought to St Artemidos, to be healed at his hillside shrine. Throughout the islands Charon has become a Satan—“the lord of hell”—a giant with flaming eyes, riding a black horse, and gathering the dead. Sometimes as a beast, or bird, he darts on his victims, whom he ferries over to Hades, where his palace is decked with human bones. He gives the dead the water of Lēthē, so that they forget the past (see Er); and the “obolus” for Charon is still placed in the hand or mouth of the corpse; while priests place in the coffin a wax cross, with the letters I. X. N. (“Jesus Christ conquers”). St Elias has taken the place of Hēlios—the sun (see Elijah), and is a giant who requires food and worship. He devours his own parents and children, and Eōs, who is the virgin opening the red gate for the Lord of Glory to come forth. Eclipses, according to these Greeks, are of evil omen (as in China), and brass kettles should be then beaten, and guns fired, to drive away the demons. The winds are still personified. The hated N. wind escapes from its Thrakian caves, and Michael the archangel binds the sons of Boreas in their tombs with a great stone over them—as Hēraklēs slew Zetes and Kalais, sons of Boreas. All winds assemble at certain times to dance together on mountain tops.

The twelve months, the islanders say, are twelve handsome

youths, but one is fickle and untrustworthy—a secret friend of Charon. The agriculturist must roast goats and fowls, and pour out wine, before the first sod is turned in ploughing. At Naxos St Dionysius must be honoured if the vineyard is to prosper. In Paros this Dionysius has become “the drunken St George,” and orgies occur in his honour, with the sanction of priests, on 3rd November. No seed is sown till some of it has been presented with flowers (especially the rose) at a church. Sir Charles Wilson (*Asiatic Quarterly*, Jan. 1887, “The Greeks in Asia”) says: “The superstitions of the Greeks and the Turks are the same . . . both sects reverence the skeleton of St Gregory . . . the Christians and Moslems own a church in common, and hold in equal veneration a box of bones, said by some to be bones of St Mamas, and by others of Christ . . . these superstitions have far more influence over the daily life of the Greeks than their religion, for they do not understand a word of the church services, and look upon them as mere forms, which have to be gone through, to ensure salvation.” Good deities do not need to be propitiated, but at noon and at dusk the evil Lamia, and Strigla (the Latin Strix) are to be feared, while Pan and Charon rage in the noonday heat and in the darkness.

Greek Church. [This Church is the second in importance as regards the numbers of its adherents, in Christendom; for the tenets of the Russian Church, under the Tzar, are the same as those of the Greek Orthodox and Catholic Church. The Greeks definitely separated from the Latins in 858 A.C., when Photius was made Patriarch of Constantinople by the Greek Emperor Michael III. The two Churches had differed as to the question whether the Holy Ghost proceeded only from the Father, or, as Latins said, from the Father and the Son, and as to the use of images, other than pictures, in churches; but the separation coincides with the appearance of the new western empire of Charlemagne and his successors, which was inimical to the Greeks, and which protected the Roman Pope. The breach widened when Latin clergy superseded Greeks in Palestine after the first crusade, and became incurable in the 13th century, when the Normans established a dynasty in Constantinople. No council of all Catholic Churches was possible after 451 A.C., nor of combined Greeks and Latins after 787 A.C., when the Iconoclasts were condemned.—ED.] If we take the total number of Christians not to exceed 500 millions, the Church of Rome claims some 240 millions or nearly half. Protestants may be reckoned as not exceeding 100 millions, and the Oriental Churches include only about 10 millions.

The Greek Church cannot therefore include more than 150 millions of nominal adherents, and in 1880 it numbered less than 90 millions, against 239 millions of Roman Catholics.

The Greek Church differs from the Latin in various points, besides the “Filioque Clause” as to the Procession of the Holy Ghost. It has the same seven sacraments—baptism, confirmation, penance, the Eucharist, matrimony, extreme unction, and holy orders. It teaches transubstantiation, the invocation of saints, and prayer for the dead, as do the Latins. But it rejects later Roman dogmas, such as Purgatory, works of supererogation, and Papal infallibility, with the immaculate conception of the Virgin. It does not insist on celibacy of the clergy, for it allows all priests to marry before ordination. It celebrates the Eucharist with leavened bread, and with warm water mixed with the wine. Baptism it administers in the more ancient manner by immersion, and not by sprinkling. It allows priests to grow their beards; and its bishops wear crowns instead of mitres. At no time in history did the Greek Church, as a whole, ever admit the claim to supremacy over all Catholics which the bishops of Rome advanced from the times when Christian Rome was still the capital of an undivided empire. The Greek monks follow for the most part the “Rule of St Basil,” and from them alone are bishops selected. They live in seclusion and gross idleness in their monasteries, engaged in an endless round of prayers and meditations, like those of Buddhist ascetiks. According to Von Maurer (see Mr J. Brown, *Greek Church*), “out of 1000 priests only 10 could write in 1832,” and few know anything of the great doctrines which have divided the Churches. To the laity religion is a mere round of fasts and festivals, which have a semi-magical importance. Dean Stanley says that for a thousand years the Eastern Church has never moved, as regards either theology or philosophy. It is notorious, among all who really know the Levant, that the grossest immorality, corruption, and simony characterise the Greek clergy. Ecclesiastical rank is bought and sold almost openly, and for two centuries patriarchs have rarely held office for more than about three years. Jew and Turk alike are leagued with the more powerful ecclesiastics, in intrigues for dismissing and retaining holders of sacred offices—poor ignorant men concerned only in earning their daily bread by endless services and visitations, for which they receive fees, fining their flocks for non-attendance, and other sins. They frighten them with threats of excommunication, social ostracism, and hell fire, much as the Roman clergy also do. The church service, as far as the laity are concerned, consists in listening and looking on, lighting candles,

and repeating again and again “Have mercy, Lord, have mercy”—often emphasised by striking the head on the church flagstones so violently as to be heard from far off. The liturgy is in a language which even priests no longer understand ; and the reading of saintly legends takes the place of any attempt to educate the ignorant, who are kept on their knees before pictures, and relics, for 226 days in the year. The churches are full of untold wealth, in the useless forms of jewelled lamps and vestments, and pictures overlaid with gold. At least 200 millions sterling is annually subscribed by the laity, to support this system, yet the Greek priests are both hated and despised.

Green. This is the color of youth, spring, and verdure (see Colors). The mysterious “el Khuḍr ” (the “green one”) was sent (according to Moslem legends) to fetch the Water of Life from Paradise, by Dhu-el-Ḳarnein (“he of the two horns”), or Alexander the Great. After much toil he found the “Fount of Youth” in the “Land of Darkness,” and drank some of it. But the fountain disappeared for ever, leaving el Khuḍr immortal and—according to the Ḳorān—a friend of Moslems. So also Varuna, lord of rainy skies in the Veda, rides a green crocodile ; Surya the sun has green attendants, and rides a green peacock. Nearly all the Saktis—or female counterparts of the gods—are colored green (see Mr Rodriquez, *Hindu Pantheon*, 1841-1845, colored plates). Kāma the love god is green, and shoots arrows at Siva and at his green consort. Green is the color of Nāts and spirits, of elves, fays, and dwarfs. Satan even is sometimes painted green by Christians ; and Christ wears a green robe when rising at the vernal Easter. To Kelts and Skandinavians green is unlucky, as the color of jealousy and of “green-eyed monsters.” The cloak of death is green, and bad women wear green stockings in Hell (*Notes and Queries*, 24th February 1900). The “green faction” of Delphi was able to place Claudius on the imperial throne, and became powerful in Constantinople. In the 12th century the Knights of St Lazarus at Jerusalem bore a green cross—a symbol still used in 1389 in secret rites of Swabia and Westphalia.

Griha. Sanskrit : “house.” See Gar. The Griha-Devas are the “household gods” or manes, in niches or beside altars (see Sālagrāma).

Gritta, Grydat. Two wives of Odin (see Gar “to shine”).

Groves. See Āsēr. The worship of groves is intimately con-

nected with that of single trees, but the word as a translation of Āsherah in Hebrew is incorrect.

Gubarra. Probably *gubara* “powerful,” but otherwise read Dibbara, or Ura, the Babylonian plague god. The legend is found on broken tablets which originally numbered five in all (see *Brit. Mus. Guide*, 1900, p. 74). Gubara slew many in Babylon and Erech. Marduk was angry and Istar wept; for good and bad were alike sacrificed to him. He was pacified by praises, and promised to spare all who adored him. Amulets with this legend were hung up in houses at Nineveh; and a scribe informs us that such an amulet made the house safe from pestilence.

Gud. See Gut.

Gugga. A name for God (Baghavān) in N.W. India, and elsewhere—perhaps “the mighty” as a Turanian word. Also the name of a holy man, who is said to have lived in our 10th century, worshiped by the humbler classes (*Indian Antiq.*, February 1882), and supposed to be an Avatāra or incarnate deity.

Guha. Sanskrit : “secret”—a name of Kartikeya, the “mysterious one,” of Siva, and of other gods, just as Amen was the “hidden one” in Egypt. It probably comes from *guha*, a “cave” or secret place; and Mithra with many other gods issues from the cave.

Gul. Keltik : “a round thing” (see Gal). The Irish called the round towers Gul, as also the eye, and hence the sun. It also means sorcery, second sight, and the month of August.

Gula. An Akkadian and Babylonian goddess. She appears as one of the brides of Samas; but is distinguished from Istar, and appears to be the mother and the earth. She is represented, on Kassite boundary stones of the 11th century B.C., seated and accompanied by a dog. She was one of the most important goddesses of Babylonia.

Guller. Gyler. In Skandinavian mythology, the guardian of the horses of the sun.

Gūnē. Greek : “woman” (see Gan).

Guptas. A Royal dynasty of W. India (see Mr V. Smith, *Journal Royal Asiatic Society*, January 1889). Chandra-Gupta (315-291 B.C.) may have been of this family. The coins, and the texts such as that of the Āllahabād Lāt, or pillar, show the first Gupta

Mahārāja to have reigned about 300 to 315 A.C.; and Skanda-Gupta from 452 to 480 A.C. A seal from Ghazipūr brings Gupta rule down to 550 A.C., extending from the E. border of Napal to the Gulf of Katch. The kingdom was broken up by invasions of Hūnas, or Hunns, who overcame Buddha-Gupta son of Śkanda-Gupta, about 500 A.C. The eastern kingdom was held by Krishna-Gupta, and ten descendants, from 500 to 720 A.C. The Gupta capital was Pātala-putra (Patna), and afterwards, till 500 A.C., Kanōj.

Gūru. Sanskrit : “venerable one,” applied however not only to teachers (as among Sikhs) but also to a Pandāram or religious mendicant. They rank in nearly all Hindu sects much like mediæval abbots, their decisions on religious, social, and even political questions being final. But the Gūru is not a priest, and worships in temples like others. He makes progresses in almost regal state, throughout the region where his disciples live, to confirm faith, to initiate, and to decide causes, or points of doctrine. A Saiva Gūru distributes sacred ashes. These Mahārājas, as they are called, claim the same privileges as Gosains in regard to women. We have seen young wives going to the palace of the Mahārāja of Kangwali in Rājputāna, and the motives attributed to them were piety, the desire to receive a sacred son, and probably old tribal rights. The Gūrus live in Maths or monasteries as celibates, and are rarely seen except seated on the Simhasīna or “lion throne” ; or on a gorgeously caparisoned elephant, surrounded—in native states—by cavalry, infantry, musicians, and dancing girls. A herald proclaims the approach of the demigod, before whom all fall prostrate. The Guru is often really worshiped, and decked with the same garlands and ornaments as the temple idol.

We have, however, known learned Gūrus—pious men who adopted the Siddhanta creed of Saivites, accomplishing severe ascetik exercises with perfect sincerity. Some become, in the eyes of their disciples, Jīvan-muktas, “still in the flesh,” but already in mystical union with God. Such Gūrus require no further transmigrations before the soul enters bliss. Dr G. U. Pope, the respected missionary and Drāvidian scholar, has described (*Indian Antiq.*, Dec. 1894), a pious Gūru whose friendship he valued, finding him “a model of accurate, painstaking, self-denying, and conscientious adherence to the letter of his religion . . . a man of saintly and enlightened devotion, full of repose, and gladly awaiting his call home.” He believed the soul to come from, and return to, Siva after many incarnations. The Gūru who has attained to this reunion is worshiped as the image of God on earth.

Gushtasp. Kustaspi. The Hystaspes of the Greeks, ancestor of the first kings of Persia, and father of Darius I, who acceded 521 B.C. He is a leading figure in the later legends of the *Shah-nāme*h.

Gut. Gud. Akkadian: “mighty one,” “bull”: Turkish *Kūt* “mighty”; perhaps connected with the Indian *Khuda*, and Teutonic *Gott* “God”; as also with the name of the Goths.

Gyā, or Buddha-Gayā. The most sacred spot in India, where Buddha took up his station under the Pipal, or *Ficus Religiosa*, in the forest of Rāja-griha in the Bihar province of Bangāl, some 55 miles S. of Patna. Here he attained to enlightenment, and to the Path. The tree is about 5 miles from the town of Gyā, near which is the shrine of the foot of Vishnu. Gyā (see *Vāyu Purāna*) is said to have been a demon, clothed in elephant’s hide, whom Vishnu captured. He was covered with a stone, but would not lie quiet till the gods granted that any who worshiped on the spot should escape hell. There are no less than 45 sacred “stations” to be visited in 38 shrines, which it needs 13 days, and much money, to visit. In Buddha’s time the forests were here full of Nāga tribes, and serpent symbolism still survives here. In the adytum of the Buddhist temple itself a great lingam stone shows the decay of the pure faith preached by the gentle ascetik. Here Hindus, scowling or scoffing, will now even spit on pious Buddhists, who come from the steppes of Mongolia, the forests of Barmah and Siam, or the cities of China and Japan, to worship at the holy spot (Dr Waddell, *Journal Rl. Bengal Asiatic Socy.*, i, 1892). Thebau, the last king of Barmah, here built a rest house for his people. Japan sent later a valued image of the Master, which roused the jealous ire of the Mahants, or Hindu ruling priests, worshiping the footprint, and the phallic lingam in the Ārg̃ha. The Lāmas of Darjiling believe that “the holy staff of Bod” (Buddha) has now rested 2400 years at Gyā, being their Dorjī or mace (see Dor-jī).

Huien Tsang, the Chinese pilgrim, described Gyā in 637 A.C. He found the holy Bōdhi tree (“tree of wisdom”) in a corner of a square platform raised to its N.E. The trunk and branches are now daubed with red ochre, as is usual among most Hindu sects. The Pipāl tree is now in sad decay, and its vicinity was occupied when Sir Edwin Arnold saw it (see *Daily Telegraph*, letter in February 1893) by a Brāhman and his disciples. He describes the temple, which rises as a pyramid flanked by four lesser ones, as occupying an area equal to that of Bedford Square, the site being full of terraces,

stone images, and shrines. From the great plinth on which the pyramids stand the central tower rises nine storeys. All the exterior of the temple is profusely carved. The great pyramid is crowned with a pinnacle, on which the gold finial represents an *amalaka* fruit. Over the E. porch is a triangular opening which admits the rays of the morning sun, striking on the gilded image of Buddha. This shrine, according to a Barmese inscription, is the most holy of "the 84,000 stupas" erected by King Asaka "218 years after the Lord Buddha's Nirvāna." This shrine the Mahā-Bodhi society of India, Barmah, and Japan, were then arranging to purchase; for the dark pointed leaves of the Pipal could only be obtained by a gratuity to Brāhman attendants chanting the praises of Siva, or of Vishnu, or engaged in rolling little *pindas* ("buns") which they bake and bless as holy bread. Yet the great railing bears the inscription of Āsōka (250 B.C.) marking the palmy age of Buddhism; the text in the Mahants College (written in Barmese) as above noticed (attributing 84,000 stupas to Āsōka) does not, however, agree with the usual date (543 B.C.) for Buddha's Nirvāna. It says that on this spot he "tasted milk and honey." The seven years of meditation which Gotama here passed through "moulded (says Sir Edwin Arnold) the life and religions of Asia, and modified a hundred Asiatic histories." What site in India, so rich with monuments and shrines, can be compared for imperishable associations with this, by the little fig tree at Buddha Gaya (*India Revis*, xiv, 1886).

At every important Buddhist site there is always a representative "Bōdhi tree," but this Pipal near the former village of Uruvela is the great original, and its monastery the greatest in the Buddhist world, the Mahā-Bōdhi Sanghārāma. The stupa, or pyramid, was repaired and plastered by the Bangāl government in 1879-81. It is 170 feet high and 50 feet square at the base, marking, we are told, the "exact spot" where Buddha sat under the original Bōdhi or Bō tree. The original temple is not later than the 1st century B.C., but it was extensively repaired by Barmese monarchs in our 14th century, and again in 1876. It is of burnt bricks, laid in mud and covered with a stone facing at the doors and angles, like many temples of Upper Barmah. The level of the whole site has been raised, by the accumulation of debris, some 20 feet above the natural level of Buddha's time. From this debris memorials of various ages are constantly exhumed. The fine stone railing of Āsōka was among these. He here erected the first Vihāra or monastery, with Lāts, or pillars, bearing his wise counsels engraved upon them. The second

group of Vihāras is believed to date from about 140 A.C., being due to the Huvishka kings.

Gymnosophists. “Naked wise men”—a name applied by the Greeks to the Indian ascetiks visiting the West, about 350 to 200 B.C. They astonished all men by their austerities, burning themselves, like Kalanos in Persia, as well as fasting and praying. Bryant (iii, p. 220) would however suppose the title to be a corruption of Shamano-sophists. The influence of such ascetiks on the West is elsewhere described (see Buddha, Essenes, Pythagoras).

H

The English letter H represents both the soft H (Hebrew *Heh*) which interchanges with S (as in the Sanskrit *Soma* and Zend *Haoma*. or the Hebrew *Hu* and Assyrian *Su* for “he”), and also the hard H (Hebrew *Kheth*). which interchanges with strong gutturals.

Hab'al. Hobal. The principal male deity of Makka and Arabia. The name originally appears to have been Ha-B'al, “the Baal” or lord, perhaps confused later with Habal—that is Abel—the son of Adam. The statue of Habal stood outside the K'abah shrine, with the 360 Anṣāb or erect stones, which probably formed a circle round it. On his triumphant return to Makkah in 632 A.C., Muḥammad and his followers, in accordance with the ancient rite (see Dancing), solemnly circumambulated these stones seven times, and on the last round he is said to have exclaimed “the Truth is come,” and to have pushed over the statue of Habal. The deity's consorts in the Hajāz were Allāt (“the goddess”), and Al-'Ozzah (“the mighty one”); his statue stood apparently close to the Zem-zem (or “murmuring”) sacred well (as stated by Sprenger), behind the K'abah or “square” temple of Allāt. Habal was the special patron of the ẖoreish tribe, to which Muḥammad belonged, as they were the guardians of the Makka Ḥaram. They claimed that their ancestor Khuzaima first adopted Habal, preferring him to the older gods, Khalāṣa (“purity”), Naḥīk, and Mut'am (“decider”). 'Amr of the 'Amru clan is said to have brought the statue from the Belḡa region, which is the country E. of Jordan, in the 3rd. century A.C. He was especially revered as sending rain, and was a god of fate. The statue was of red stone, but the right hand was of gold, and held the seven headless “arrows of fate” used in casting lots, and called *Azlām ẖiddah*, or “arrows of divination.” There was a similar deity at Ṭebālah who was consulted

by Azlām, and whom Muḥammad also destroyed ; but he was there called Dhu el Khalaṣah, or “ he of purity.” Habal was represented as an old man with a long beard. Sir W. Muir (*Life of Muhammad*, iv, p. 128) says that Abraham was represented on the wall of the K’abah in the act of divining with arrows. Probably this statement of later Arab writers really points to a picture of Habal.

Hadad. In Hebrew, for Ha-dād (“ the father ”) see Dad. This 'Syrian god, called Addu in kuneiform texts as early as the 15th century B.C., was the chief deity, otherwise called Rīmmon (“ the most high ”), a god of air and storm, and a thunderer. The kings of Damascus who bore the name Ben-Hadad (“ son of Hadad ”) were Darned after him, and the king of Gebal in the 15th century B.C. (see Amarna) was named Rīb-Adda [“ child of Hadad,” *Rīb* in Aramaik signifying a child—ED.]. According to Macrobius (*Saturnal*, i, 23), he was “ the one,” the god of light, fire, and sun, resembling Reseph (a thunder god), and Zeus.

Haḍramaut. Arabic. “ The enclosure of death ” or desert E. of Yaman (see Arabia), the Hebrew Haṣar-maveth (Gen. x, 26). In this region some of the Babylonian gods were worshiped, and stepped pyramids like those of Babylonia were made (see Arabia).

Häg. A demon, or screech owl, in Teutonic mythology, answering to the Latin “ fury ” (see Erinues) : whence the English “ hag,” and old English hagge. The Teutonic Hagdessen were Truds (see Druids) or “ wizards.”

Haggadah. Hebrew : “ narrative.” That part of the Midrash, or “ teaching ” concerning the Jewish scriptures, which deals with the legendary history of their heroes, as contrasted with the Halaka or “ exposition ” of the law. The Jews regard the Haggadah as “ a comfort and blessing,” its stories being regarded as allegories often with a moral.

Haidas. A race found in the Queen Charlotte islands, and in some 200 islands of this Melanesian group E. of Australia. They were first known in 1790, and are considered to have drifted from the S.E. of Asia. They believe in two great gods of a generally good character, rulers of the upper and lower world. Shanungetta-gidas is their Zeus, and Hetgwaulana is their Pluto, who loves darkness, peace, and slumber. The first named, or light god, quarrelled with the latter, and cast him out of heaven, which became full of other gods—mostly hurtful to man, as producing fever and other ailments,

and requiring therefore to be propitiated with offerings of fish and fruits. Such offerings are cast to the good sea god, who is asked to intercede for men. The descending cloud spirit, also called the "cannibal god," devours men, first drawing out their spirits, and then seizing the bodies as they go in quest of the lost souls. He is even known to eat souls. The wicked souls are given over to him, and are sent to Hetwange, or Hades, the region of their Pluto beneath ocean. There they live forever naked and cold, amid storms, darkness, and misery. The light god is invoked to grant blessings through the mediation of the sun, or of the ocean god. The dark god is invoked to send curses on foes, with offerings of fish. Those who have been good on earth go up at last to Shātuge, or heaven—a land of the blessed, and of light, where there is no more hunger or thirst, but plenty, and rest among friends: there all love each other, and enjoy feasts and dancing.

The greatest sin man can commit, according to the artful Saagas or priests, is to disregard the wishes of those by whose intercession alone welfare can be obtained, and whose curse condemns a man to hell. The soul remains with the cloud spirit, or with death, for 12 months, and learns many mysteries. If good it becomes the essence of pure light, and so acceptable to the light god, who is assured, by the spirit of death, that it no longer is a part of the depraved earthly body. But the soul has the power of revisiting friends on earth. There is no possible salvation, or atonement, for the wicked. To increase their punishment they are kept within sight of their earthly friends, and they are ever longing to speak with them. Some wicked souls do revisit earth, but they are visible only to the Saagas, who caution the living to hide, lest by seeing such a ghost disease, or death, should ensue. Very wicked souls are sent into the bodies of animals and fish, to be there tortured, by disease and death. They are found in bears, and in the whale which upsets boats, also in mice which destroy food ; and they are the cause of bowel, and liver diseases.

The islands peopled by the Haidas are believed to have been created by Yetlth the raven god, sent by the dark god to see what the light god was doing. The raven formed clouds by beating the water with his wings, and afterwards rocks and earth ; and then woman, as his slave, was made out of clam shells. Women complained of their lone condition, and so man was made out of a limpet. There are many legends of the raven, and of the eagle that stole the sun-child and the firestick by which all warmth in heavens and earth is created. These the eagle, being pursued, dropped into the sea, but recovered them, and was kindly allowed by the light god to keep

them, others being made for heaven which were purer. The sun-babe grew into a handsome man, and ran off with the raven's wife, hiding in the bush where she concealed him with the firestick in a cedar box—clearly a phallic myth..

Haihayas. Haihai-bunsis. Gonds of the Panjāb and of Oudh (see Gonds). Haya is a "horse." They are said, in the Mahābhārata, to be descended from Ila, grandson of Nahusha—a snake deity, who had contended with Indra—which suggests a connection with the Semitic *Ḥaiyah* "snake." In early hymns of the Rig Veda the Haihayas or Irāvatas, appear as a busy people on the Sutlej and Irāvati rivers. [The word *Ḥaiyah*, from the root "to live," is used in Arabic to mean "a tribe" or "clan."—ED.] They are called children of Ila or Ira—their god who founded the shrine of Soma-nāth. This site is identified with Verāval or Ila-pūr, where the Pāhlava prince Krishna built a fort and shrine in 720 A.C. which "astonished the immortals." It stands on a headland washed by the sea, and overlooked by the sacred hills of Ravataka. In the Mahābhārata we read that Rāma slew the Haiyahas, who made war on Indra and annoyed Indrānī. They were driven S. by the Kurus into Oental India, where we find Haihaya dynasties ruling till the Mahratta conquest of 1741 ; and both Drāvid and Aryan chiefs in S. Bangal still hold fiefs from Haihaya Gonds.

Hair. From the earliest times hair was an offering to the fire, or by fire to the sun, and to other gods. It was a symbol of self-sacrifice. Men shaved in fulfilment of a vow. The Japanese still shave the head when mourning, and Arab women hang plaits of their hair on graves. Even in the 12th century the hair of Frank maidens was cut off and offered, in the Cathedral of the Holy Sepulchre, during the siege of Jerusalem by Saladin. The nun's hair is so cut off by Roman Catholics.

In the 16th century B.C. we see Phœnicians with shaven heads represented among tribute bearers to Egypt. Absalom cut off his hair and weighed it (2 Sam. xiv, 26), the weight being about 4 lbs. It was usual to make an offering, or to give alms, on shaving the head, to the amount of the weight of hair. The hair of the head and of the feet (or phallus), with the beard, was shaved in deep mourning (Isaiah vii, 20) by men and women (Jer. vii, 29). Jewish women shave, or carefully conceal, the hair of the head after marriage, "because of the angels," and of the Shedīm, or demons, who sit in the tangles of women's hair (see 1 Cor. xi, 10). The Nazirite (or "separated one") preserved his hair untouched, until shaving it in accomplishment of

his vow. No Samaritan can, or could, be made a priest if his hair had been cut, after which they cut it every fortnight. The Moslem (like the Gond) shaves the head, leaving only the *Shūsheh* or “top knot,” by which the angel Gabriel is to hold him as he crosses the narrow Sirāt bridge to heaven (see Bridges). Virgil says that the hair of the head was sacred to the infernal gods. Greeks of both sexes used to cut off their hair a few days before marriage, and wore the hair of those they loved. Christian Greeks cut three locks from the babe’s head, devoting them to the Father, Son, and Holy Ghost, by placing them in the font at baptism. Hair was also torn in sign of mourning by many races. The monk or the priest is marked by his tonsure ; and St Augustine in England disapproved of the shape of the Culdee tonsure, which was probably like that of the Greek, and not of the Roman, Church. St Gregory of Tours said that a king in France would only cut his son’s hair if he intended to exclude him from the succession : for the early Frankish kings were long haired. The Chinese suffered martyrdom rather than cut their hair, when ordered by the Manchu conquerors to adopt the Tartar pigtail. The Kelts equally objected to shave like Christian Normans, and could only be induced to sacrifice their beards as late as 1100 A.C. In the Middle Ages a godfather only, or an honoured friend, was allowed to cut the child’s first hair, “after which it must forever be beholden to him.” The Emperor Constantine, father of Heracleus, sent his son’s hair to the Pope. Among the Malagasy the first cutting of hair is an important festive rite. They, and the Siamese, do not allow children to be educated till the hair is cut (see *Academy*, 24th November 1877 ; *Journal.Anthrop. Instit.*, August, November 1881).

Many Indian tribes associate the first cutting of the child’s hair with the naming rite. The Chinese consider it the most sacred rite of infancy, occurring when the infant is three months old. Nero consecrated his youthful beard to Jupiter Capitolinus (according to Suetonius), depositing it in the Capitol in a gold box set with gems. In the 16th century gentlemen wore their beards in gold leaf as a sign of mourning. At the funeral of Patroclus (according to Homer), Achilles cut off his golden locks, which his father had dedicated to the river god, and threw them into the stream. Lucian says that the hair of youths and maidens was offered to the Dea Syria. The young men let it grow till reaching manhood, and placed it in the temple in a gold or silver vase, inscribed with the worshiper’s name, as, says Lucian, “I myself did when young.” In Polynesia the Sandwich Islanders—though professing Christianity—still cut off their hair, to offer it to Pēlē and other fire gods (Miss Gordon Cumming, *Fire*

Fountains, i, pp. 7, 8). Just so Queen Berenice (220 B.C.) sacrificed her hair to Venus, praying for victory for her husband. The tresses are said to have been taken by Zeus, and formed the constellation of "Berenice's Lock." At the Liberalia, in Rome, a procession passed through the streets at the vernal equinox, ascending by the Forum to the Capitol with songs; and the young then offered their hair in connection with the assumption of the Toga Virilis (see Smith's *Dict. of Antiq.*, articles "Impubes" and "Toga"). The growth of hair was the sign of maturity. The Arabs of Edom still offer to ancient deities the hair of babes, with blood of circumcision (see Rev. R. Smith, *Kinship and Marriage*, p. 152).

It is generally considered unlucky to leave hair, or nail parings, on the ground: for demons get hold of them. The hair is also used by witches, in making images of persons who are to be tortured by maltreating the wax effigy, which may be melted or stuck full with pins (an ancient form of sorcery in Egypt): for some part of the victim's body—a hair or nail paring—must be in the effigy to give it reality. Jewesses also hide nail parings in cracks of the wall, and put a hair or two of their own in the husband's pudding, to be eaten by him, and so secure his love. The Flamen Dialis, in Rome, saw that hair and nail parings were burned under a lucky tree. The Parsis have a formal ritual at burials in this connection (*Vendidad*).

In mythology the hair of gods is a symbol of rays of light (see *Gilgames*); and the infant Horus in Egypt wears a single side lock, as did the Libyans. The strength of Samson (Shamash, "the sun") was in his locks, which were at last shaved when he became blind, but grew again, when his strength returned. Among the holy men of India none are more sacred than those with long hair. Camping in the jungles we have often passed days in company with filthy Yōgis while enquiring, with youthful zeal for information, as to their ideas, and were told that they had "the power of their god on their heads" in the uncut hair, never having cut their matted locks, but continually anointing these, and their malodorous bodies, which they were proud to show us alive with vermin.

Haj. Hajj. Arabic: "a going round" or "visiting," and "circumambulation," commonly understood to mean a "pilgrimage" to Makka, like the Hebrew *Hagg* applied to the great festivals of the Jewish year in the Old Testament.

Hajr-el-Aswad. "The black stone" at Makka, built into the wall of the K'abah at one corner—a small fragment of an ancient lingam stone, sacred in the time of Muḥammad according to later

writers, and supposed to have been worshiped for 400 years on the Persian Gulf (see Makka).

Hakm. In Hebrew and Arabic, signifies “wise.” Hebrew *Hokmah* (divine) “wisdom.” Arabic *Ḥakīm*, a “wise man” or doctor, *Hokm* “wise decision,” and “government.” *Ḥakīm-bi-'Amr-Allah* was a mad Khalīfah worshiped as an incarnation of God (see Druses).

Hala. Sanskrit: “ploughing.” *Halā* is “ploughed earth.” *Hali* is *Sita* “the furrow,” or Indian Proserpine. *Siva* is also *Hālānā* the “plougher,” and *Bāla-Rāma* is *Hal-dār* the “plough holder.” The ploughshare was a mark of Indian chiefs.

Halaka. Hebrew: “exposition.” That part of the Jewish Midrash, or “teaching,” which is concerned with exposition of the law. It is of three kinds—*Peshaṭ* or “extension,” that is to say comment: *Derūsh* “lesson” or application; and *Loṭ* “hidden,” or esoteric mystical meaning.

Haldis. Alde. An Armenian god noticed near lake Van, by Sargon of Assyria, about 713 B.C. [The language of the region was apparently Medic, and the name may be from the Aryan root *Hal* “shining.”—ED.]

Hallow-Even. A popular British festival on the eve of the 31st October, when new fires should be lighted, by chiefs or priests. The Church made it the feast of All Souls. Among Irish Kelts it was the feast of Samh-suin or “the end of summer.” Torch-light processions were made, and new fires lighted, the sacred ashes of the old fires being carefully gathered and strewn on fields. A feast followed, and after it apples were floated in large tubs of water, or hung on strings, to be caught in the mouth without using the hands. This is still the custom at the season in Ireland, and large numbers of apples are required for the day. The revellers sought to discover their future fortunes by various “sortes,” or means of divination, casting lots by nuts and crackers. Maidens went into gardens to seek for cabbage stalks symbolising future husbands. In Scotland (as Burns describes) they went in the dark to barns, and other outbuildings, where the future husband would appear. The rites often were not less savage than those of Australians (see *Journ. Anthropol. Instit.*, Nov. 1894). The great sun-image of the Krom-kruach was specially worshiped at this season, as were boats, ploughs, and farm implements: these were sprinkled with “fire-spoken water” (Brand, *Pop. Antiq.*),

or water consecrated by passing it over fire. The Kelts near the sea coast went, says Brand, "at the Faalan-tide and sacrificed to the sea-god Shony" (as Neapolitans, and natives of Bombay and Madras alike, worship the sea in autumn); and the people of St Kilda used to eat a triangular cake on the seashore, in honour of their ocean goddess Shony.

Ham. The ancestor of a race in W. Asia and in Egypt (Gen. x, 6), 'which apparently included the Akkadians of Kaldea and other Turanians. It is usually rendered "black," as his son Kush is supposed to mean "dark," but is perhaps better rendered "hot" or "sun-burnt." From the same root (*Hamm*) comes the name of the *Hammanīm* or "sun images" (Levit. xxvi, 30; Isa. xxvii, 9). It has also been compared with the name of the Egyptian god Khem, and with Khemi the name of Egypt itself. [Possibly it is a Turanian word from the root *Kham* "to move," to "push forward," as a conquering people.—ED.]

Hamar. Arabic: "ruddy brown." The *Hamyar*, *Himyar*, or Homerites of S. Arabia were thence named (see Arabia).

Hamath. Hebrew: "fortress," "sanctuary." The chief city of central Syria, where the first Hittite texts were found (see Kheta).

Hammer. This emblem, originally phallic, is the weapon of Thor among Scandinavians, often represented by the *Fyl-fot*, or *Crux Ansata*, and also as a three-legged object (see Sir G. Cox, *Aryan Mythol.*, ii, p. 115), or simply as a stone axe, being the "thunder bolt." It awakens maidens to become the brides of kings (*Aryan Mythol.*, i, p. 265) being akin to the *Akmōn* or "anvil" of Zeus (p. 359). Thor's hammer remained nine months in the earth, and then returned to him in *As-gard*, or heaven. It is variously described as a hammer, spear, arrow, or club, which when cast returned to him; or as a rock hurled at giants in cloud land (p. 380). It was found with the maiden *Freya* (see *Freya*) when held by the giant, being brought out "to consecrate the bride." *Miolner* (the hammer) "lay on the maiden's lap." The Japanese god *Dai-ko-ku*, the patron of wealth, also holds the "hammer which contains seven precious things." It is also the weapon of the *Vedik Maruts* or "storm" gods, "the crushers" (see *Hephaistos* and *Svastika*).

Hammurabi. 'Ammurabi. Ammurapi. The sixth king of Babylon, and the first to found an empire independent of Elamite suzerainty. He acceded probably in 2139 B.C., and ruled for 43 or

45 years. [Recent discoveries have added much to our knowledge of this king, especially that of the stela of laws found at Susa E. of the Tigris. We have some texts by him in Akkadian, one referring to his Elamite conquests, another—a bilingual—recording his victories in poetical form (No. 73, *Brit. Mus. Cat.*, 1900, p. 83). His chronicle is unfortunately much damaged, in the Babylonian chronicle of the 1st dynasty, which is also written in Akkadian. His great canal, we learn, was dug in the 9th year of his reign, and his contest with Elam appears to have begun in his 30th year. We possess also 47 letters which he wrote to Sin-idinam, a subordinate ruler in S. Babylonia. These show the most elaborate system of civilised and centralised power. 'Ammurabi gives orders as to all kinds of arrangements for trade, irrigation, taxation, local government, the calendar, farming, and grazing, punishment of officials for taking bribes, accounts, navigation, rents, debts, religion, slaves, trials, and appeals; they indicate that Assyria as well as Babylonia was under his rule. From the opening clauses of the Susa law tablet we learn also that he ruled over Babylon, Ur, Sippara, Erech, Cutha, Borsippa, Zirgula, Agadē, and many other cities, including Ninua or Nineveh. The bas-relief above this text represents him worshipping the sun god. He wears a round cap like that worn by the Akkadian prince Gudea, at Zirgula, yet earlier. He is bearded, but the features, with short nose and round head, are not at all distinctively Semitic.

There is some dispute as to the nationality of this great ruler. He used both the Akkadian and the Semitic Babylonian in his texts. There is no reason for supposing that he was an Arab, and the dynasty according to Berosus was Median, and according to some scholars was Kassite. The name has been found by Dr T. G. Pinches (see *Proc. Bib. Arch. Socy.*, May 1901, p. 191) spelt *Am-mu-ra-pi*, which would not be a Semitic title. The later Babylonians translated it by *Kimti-rapastum* ("my family is large"), which suggests that it is a Turanian name, *Am* "family," *mu* "my," *rapi* "increases." The nationality of the monarch is, however, not very important, as it is clear that he ruled a mixed Turanian and Semitic population. We have as yet no reliable account of any conquests made by him in countries W. of the Euphrates, two supposed records of his reign being admitted, by specialists, to have been erroneously translated, one being a tablet of the 7th century B.C., and the other (a letter by Hammurabi) containing no real historical allusions. But, as his predecessors and successors invaded Syria, it is probable that so victorious a ruler did the same (see Abraham).

The celebrated laws of Hammurabi have been translated by Father

Schiel (see also *The Oldest Code of Laws in the World*, by Rev. C. H. W. Johns, M.A., 1903). They have been eagerly compared with the laws of the Pentateuch, to which they often present marked similarities. They also serve, in several cases, to explain the customs of the Patriarchs—Abraham, Isaac, and Jacob—according to Genesis, suggesting familiarity with Babylonian laws on the part of the Hebrew writer; and these laws we find in existence more than 600 years before the age of Moses. The laws number about 280 in all, and are special cases, not general propositions; they do not contain any Ten Commandments, or any universal principles. They are concerned with cases of witchcraft, the bribing of witnesses, theft, slaves, robbers, royal officials, tenants, irrigation, trespass by animals, gardens, merchants' agents, women who kept wineshops, debts, and storage of property. They define the duties of wives, husbands, and children; divorce is regulated, and the rights of women; breach of promised marriage, wills, inheritance, and adoption. They then treat of assaults, of doctors, of rent, and builders' liabilities, of boat-hire, damage to cattle or by cattle, loans to cultivators, the duties and liabilities of herdsmen, and the wages payable to such, and to labourers.

In no case is there any evidence that Hebrew literature directly borrowed the wording of any law of Hammurabi. The influence of the ancient code on Hebrews is, on the other hand, very evident, suggesting that the Hebrews were Babylonian subjects; and probably that, as their own traditions stated, they came from Babylonia about the time of Ammurapi. The penalties of the Babylonian code are much more severe than those of the Hebrew Law, and are usually different. Most of the laws deal with conditions of trade and of settled government, unknown to early Hebrews of the desert. None of the merciful provisions of Deuteronomy, or of other passages in the Pentateuch, have any parallel in Hammurabi's laws, which are all intended to safeguard property, and to keep slaves and the poor in subjection. In about 60 cases only, out of 280 laws, is there any parallel between the Babylonian and the Hebrew codes. In 16 other cases the Babylonian law is different from, or opposite to, the Hebrew. In all cases the punishment is barbarously severe in Hammurabi's code. The sanction of his laws was the formula "As God (or a God) has commanded," which has some resemblance to the often repeated Hebrew heading "Yahveh spake to Moses"; but it is abundantly shown by the list of temples which, in the Susa law-tablet itself, Ammurapi claims to have built for various deities, that he was—like all other Babylonian kings—a polytheist. Much has been written as to the comparative study of this remarkable code, but the facts are

as above summarised ; showing only a family likeness between its enactments and those of the Pentateuch.—ED.] The letters to Sin-idinnam (see Mr L. W. King, *Inscriptions of Hammurabi*, 1899) show that Prof. Sayce, Prof. Hommel, and even Dr Pinches, have “misread the tablets,” and that the kings noticed with Amraphel (Gen. xiv) are never mentioned in any text of this Babylonian monarch. [Father Schiel had read, in one of Ammurapi’s letters to this official or king, the words *Um Ku-dur-la-alch-garnir*, and supposed it to mean “the day of Chedorlaomer.” But the third syllable is *tur*, not *dur*, and the fourth is *nu*, not *la* : nor is there any reason to suppose that a personal name is to be here recognised. The letter salutes Sin-idinnam, wishing him success against some foe through the protection of deities, and the words *Um kutur nu-ukh gamir* apparently mean “now that rest (peace), which was expected, is come to an end.”—ED.]

Han. Egyptian : the phallus, “strength” (see An “to be”).

Hand. The hand, in hieroglyphic systems, stands for “power,” “taking,” “giving,” and “attestation.” It is a sign very commonly found on door posts or doors, and indicating a god’s power to bless or to smite. In Moslem literature “God’s hand” means the divine “essence” (see Rev. T. Hughes, *Dict. of Islām* under “Standards”). Most solar gods are symbolised by a hand, often of gold (see Habal), or of sil ver, as on the cross of Clon MacNoise (compare *Rivers of Life*, ii, p. 434, fig. 288) ; and Savitār, in the Vedas, is the “golden handed” sun. Zoroaster is also “golden handed” in Persia ; and Horace speaks of the “red right hand.” The fingers and thumb had phallic significance (see those headings), and the hand is a common luck mark on ancient monuments and amulets, especially on votive texts at Carthage. Among Hebrews also the Yad or “hand” meant a memorial monument. Saul “set him up a band, and went round, and passed over, and went down to Gilgal” (1 Sam. xv, 12), meaning apparently that he perambulated this monument near Karmel of Judah, S. of Hebron. Absalom also “set himself up an erect stone,” which was called “Absalom’s hand” (2 Sam. xviii, 18). Modern Jews suppose this to be the tomb called “Absalom’s tomb” in the valley E. of the Jerusalem temple, and cast stones at it in consequence ; but this monument is not older than Greek or Roman times. Yahveh also is said to have sworn the destruction of Amalek (Exod. xvii, 16) by *Yad ’al Kēs*, usually rendered “hand on throne” : *Kes*, however, in Arabic, is a common term for the phallus, or the Kteis, as meaning “concealed” or pudenda ; and this recalls similar oaths in the Bible (Gen. xxiv, 2).

The hand and the foot are still common symbols in Palestine (see *Quarterly Stat. Pal. Expl. Fund*, July 1882; July 1883), Col. Conder finding the red hand on, and over, doors of Jews, Samaritans, and Moslems. The Jews call this “Yad-ha-Khazaḳ” or the “Hand of Might”; and the “strong hand” is the emblem of the Irish King Brian Boru, and of his descendants the O’Briens. Syrian Christians have also the emblem *Keff Miriam*, or “Mary’s palm,” the hand of the Virgin. The Jews (Mishnah, ’Abodah Zarah, see Hershon’s *Treasures of Talmud*, p.,163) destroyed all pagan monuments, but not such as had a hand on them “for all worship these,” including as we see themselves. The hand however often accompanies, or is interchanged with, the phallus as an emblem of strength. It is a common amulet at Pompeii; and coral hands are worn in S. Italy, as charms against the evil eye (see Eye). Youths are often punished, in India, for having made certain gestures of the hand which are insulting when understood. On the pillar at St Sophia, in Constantinople, a red hand is painted as an auspicious sign.

Stevens (*Yucatan*) says: “the Red Hand stared us in the face over all the ruins of the country”; and Leslie says: “the sacred hand is a favourite subject of art in most of the old shrines of America.” It is also used in Central Asia all along the Oxus; and the “Silver Hand” is a charm in Persia, whence it has become the crest of one of our Panjābi regiments in India. The red hand is also the badge of baronets at home. It is common in Central and Southern India, in Arakān, Barmah, and Java, as well as in Siam (see our paper in *Journal Rl. Asiatic Socy.*, Jany. 1895); and Mr Vining notices it in Mexico (see also *Journal Rl. Geogr. Socy.*, Septr. 1884, p. 504). Grimm says that the Teutonic deity Tyr is powerless when the wintry wolf has bitten off his hand. Siva’s blood-red hand is found on temple doors in India, for he is the “Lord of the door” (see Door). The “Red Hand of Erin” is the same (*Journal, Ulster Archæol. Socy.*, title-page). The “golden hand of Anu” was placed on the pyramid of Bel in Babylon; the Romans used the hand on standards; and the Saracens marked it in the courts of Grenada. The “Hand of ’Ali” was an emblem of Persian Moslems; and the “Hand of Fatimah,” his wife, is found at the sacred city of Kairwān, and elsewhere in Tunisia, originating in Egypt and “common throughout the Moslem world” (Sir R. Burton, *Travels in Tunisia*, 1888, title-page). In the Persian mosk of Mesh-hed ’Ali. the “Hand of ’Ali” is on the keystone of the entrance gate. It is found with the key in the “Hall of Justice” of the Alḥamra, or “red” palace of Spanish

Saracens; while it is the emblem of Nawabs of Arkot, and of Moghul princes. Ancient priests, among Parthians and others, often raised the whole hand in blessing (see *Rivers of Life*, i, p. 139, fig. 222). Captain Galway found it even among negroes in Benin (*Journal Rl. Geogr. Socy.*, Feby. 1893). In all cases it is the emblem of power and good fortune.

Hansa. The sacred goose, swan, or duck of Brāhma (see Goose) on which he rides. It was sent by Siva and Vishnu to awake him to creative work when he slept. The eggs of the Hansa, in Sanskrit literature, are said to be full of ambrosia. They swim on the waters, and the Hansa is said to be “drunk with love.” He is the goose that lays the gold and silver eggs (sun and moon), and also a “messenger of love.” The goose betokens conjugal fidelity.

Hanumān. The Hindu monkey god, child of the wind. He is sometimes red, sometimes golden. He could tear up trees, or even the Himālayas, and spring over the sea lashing its waves to fury. He set Lanka (Ceylon) on fire with his burning tail, and commanded his monkeys to build the bridge for Rama to reach the island. He is sometimes a giant, sometimes “only the size of a thumb,” and the friend of Bhārata or India. He was the son of Pāvana (“the breeze”), and of the Virgin Anjanā, who was married to the monkey Kesarē. As a babe he playfully seized the chariot of the sun, but fell to earth disfiguring himself and breaking his jaw. He aided to recover Sita—the Indian Proserpine. He is a joyous and popular demi-god, round whose shrines the peasantry love to dance and sing.

Haoma. See Homa.

Hapi. Egyptian. The primary meaning of such names as Hapi, Apis, and Hapu (the Nile), according to Renouf, is “to overspread.” Hapi is the child of Horus, the overshadowing spirit of creation. He carries the *ankh* or emblem of life, and is bull-headed with a conical head-dress. The sky, and the Nile, alike spread over earth. The Nile god is represented as androgynous—male and female at once: he is Hapi or Hapu, a somewhat corpulent red deity, who pours water from his vase.

Haran. Harran. A city of Mesopotamia, the home of Abraham, where the worship of Sinu the moon god survived till the time of Greek writers, with that of Baalshemin “the god of the heavens,” as mentioned by St James of Seruj about 500 A.C.

Hermes was here adored as a conical stone, surmounted by a star. The name is probably the Akkadian *Kharran* "road," for the city was on the great trade route to the Euphrates at Karkemish (Jerāblus), the Hittite capital.

Hare. In mythology the hare is usually the moon, and is also a common form for witches. The Aryan name Sasin, Sasa, or Hase, means "the swift." It is also found in Finnic speech; and the Akkadian *Kazinna* is the "hare," from the old root *Kas* "to run." The gods gave hare's flesh to Indra, as it was supposed to arouse love and passion; and loose women in India are called "hares." Among many primitive tribes (as among the Hebrews) the hare is not eaten, apparently because it is a timid animal, and the qualities of food are reproduced in the eater. Some only allowed it to women. In Hindu literature the hare is said to dwell in the lake of the moon; and Vingaya-datta, the funeral god, is the "Hare King," living in the lunar disk. In China also Yu, the hare or rabbit, is the moon. Neither Saxons, nor Scottish or Irish Kelts, would proceed on a journey if a hare crossed the path (*Folk-Lore Review*, Decr. 1892, p. 452). The hare is "uncanny" because it is a witch, or warlock, and Russians, like N. American Indians, see in hares "accursed spirits, and flitting white ghosts." "Spectral and three-legged hares," which can never be caught when hunted, have been the terror of Europe, being either "ghosts of the damned," or dangerous spirits of mountain, stream, forest, or corn field, where they hide till the last "corner of the field" is reaped. At Easter however the hare was placed on sacrificial cakes or buns; and Teutons say that the hare lays the Paschal eggs, so that German peasants still make a nest for it at Easter. For this reason perhaps the hare was sacred food, forbidden to all Kelts, Germans, and Lapps—in fact from Greenland to Egypt and Arabia, and among the Jews and Chinese alike. Yet Finns, and the ancient Irish kings of Tara, highly esteemed the flesh. The Kaffirs in Africa call it "the timid and alert, crafty little swift one"—the guardian of children—pointing to the conclusion that its timidity renders it unfit for food. The Russians and Chinese connect it with the "water of life" (the dew from the moon); for Soma (the moon) is the holder of divine ambrosia. The hare is said to outwit the wisest and strongest of beasts—the elephant, and the lion, whom it entraps into a well. The "Somnus Leporinus," among Latins, was sleep with open eyes, like a hare, when the upper lids were too short to close. The Greeks called such persons "hare eyed." In China the hare sits in a bush,

with the moon above. The Japanese also make the moon a hare, or rabbit, pounding rice in a mortar. The moon and hare are stamped on cakes also in Central Asia.

Dr Brinton (*Myths of the New World*, p. 179) finds this hare in Manibogh, or Michabo, "The Great Hare,"—"a sort of wizard, half simpleton, and full of pranks and wiles." Originally he was the "highest divinity, in power and beneficence." His house is at the eastern horizon. To the Chipeway Indians he is Manito-wabos, "the divine hare," and *Wapa* is "the dawn." The goddess Eostre (the east) was changed (among Teutons) from a bird into a hare : hence hares lay eggs, as above shown, at Easter (*Folk-Lore Journal*, i, p. 121, in 1883). In Egyptian *Un* is the "hare," and *Un-nut*, or the "sky hare," is the goddess of Denderah. The hare was sacred to Thoth, and appears as a mummy god like Osiris (Renouf, *Proc. Bib. Arch. Socy.*, April 1886). For *Un* means "to spring up," and hence the rising sun was *Un* or *On*, which is the name of the sun city, Heliopolis.

Har-hut. "Abode of Horus." The symbol of Horus in Egypt—the winged disk of the sun with its *Uræi* snakes.

Hari. Sanskrit : "green," "verdant." Siva and Agni are Hara, Vishnu is Hari, all being yellow, or light green, gods of fertility and light. The Harits are the horses of the sun. The sun and moon are Hara and Hari ; and Hari is the ass-lion on which Indra rode (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, p. 376 ; ii, p. 98). The Hari-dvār or "gate of verdure," is the gate of the Ganges where it leaves the mountains.

Haris-Chandra. A devotee of Siva who is called "the Hindu Job" (on account of his troubles), and the Kshatriya Rāja. In return for marvellous and long-continued austerities Varuna ("heaven") promised him a son, on condition that the son should be sacrificed to Varuna when attaining manhood. This son Rohita was claimed in due time ; but Haris-Chandra excused himself, as Rohita had fled beyond his control. After six years Rohita returned, his father having been smitten by Varuna with disease, and brought the son of a Rishi (see Suna-sepha) as his substitute. The poor Brāhman had been paid 100 cows to consent, and Varuna, accepting the substitute, ordered him to bind his son Suna-sepha. The Rishi demanded 100 more cows, and yet 100 more if he was himself to slay his son. By prayers to all the gods Varuna was induced to save the life of Suna-sepha. The trials of Haris-Chandra continued, on account of disputes among the gods. He had a house-priest named Visva-Mitra. The god Indra was asking

Vahishta—a famous Brahman—whether he knew a single man who had never lusted or lied ; and, on Vahishta naming Haris-Chandra as such, Visva-Mitra laughed. Vahishta retorted that he would forfeit all his merits if Haris-Chandra the Raja had failed in a single instance. The gods then decreed his temptation. He was the trustee of enormous wealth belonging to the Rishi, which he was now called on to restore with compound interest. He had to sell his kingdom province by province, to sell his wife Saivya, his only son Rohita, and himself as a slave. He was degraded to become a burner of corpses. His son died and he had to burn him, while his wife had to carry the corpse. He recognised her by her marriage Tali, or badge, which she had refused to give up. She was seized by royal messengers, and accused of stealing a young prince. She was condemned to death, and Haris-Chandra was ordered to behead her. But his sword was changed into a flower, and his son sprang up again alive : his kingdom was restored to him, and he and his were taken up to heaven. They fell again through pride, but repented as they fell : and Hindus say 'they often see Haris-Chandra's city in the air. He is commended for his righteousness by Manu the Lawgiver as follows :—

“ Our Virtue is the only friend that follows us in death,
All other ties, and friendships, end with departing breath.
Nor father, mother, wife, nor son beside us then can stay,
Nor kinsfolk. Virtue is the one companion of our way.
Alone each creature sees the sun : alone the world he leaves—
Alone of actions wrong or right the recompense receives.
Like log or clod, beneath the sod, their lifeless kinsman laid
Friends turn round and quit the ground. But Virtue tends the dead.
Have then a hoard of Virtue stored, to help the day of doom,
By Virtue led we cross the dread immeasurable gloom.”

Har-makhis. Egyptian. “Horus on the horizon”—symbolised by the Sphinx, which was old even in the time of the 4th dynasty. Thothmes III built a temple between its paws (see Egypt).

Harp. The harp was well known in Egypt, and the Beni Hasan picture shows Edomite Asiatics, one with a ten-stringed lyre. In mythology the harp is the wind. Apollo is the great harper in heaven, like Odin, as a god of vernal weather ; and Siva is also a harper in India. Harps of 14 strings, and lyres of 17 strings, are as old as the 18th dynasty in Egypt.

Har-pa-krut. Harpocrates. The child Horus in Egypt, usually seated on a lotus with its finger to its mouth (see Fingers). It wears the side lock (see Hair). He is represented also as surrounded

by dangers in the form of monsters. He stands on two crocodiles (those of E. and W.), and Bēs (see Bas) holds snakes over him. He is the sun in Hades, or among the winter clouds, still weak before the equinox. He also carries a goose under his left arm, and grapes in his right, or the staff and cornucopia, as the vernal sun, child of Osiris and Isis. The festival of Harpocrates, as Hermes Trismegistos, was forbidden at Rome on account of its licentious character. For the child Horus became a Cupid.

Harpy. The Harpies were “snatchers” or robbers, represented on a Lycian tomb (about 500 to 400 B.C.) as vultures, with the heads and breasts of women. [The soul was a human-beaded bird in Egypt, and the Harpies apparently ghosts of the evil dead who caused tempests.—ED.] The names of the three Harpies were Aello (“howling”), Kalaino (“crying”), and Okupetē (“fast flying”): they emitted evil odours, and defiled everything when they appeared. But Hesiod speaks only of two (Kalaino and Okupetē) who were fair-haired winged maidens, swifter than winds or birds. Aiskhulos makes them vulture-like women, with bear’s ears, long claws, and faces pale with hunger. They carried off the daughters of King Pandareus, whom they gave as slaves to the furies (see Erinues). The gods sent them to torment Phineus (“the fair”), who was the blind king of Arkadia in Greece, because he had revealed the secrets of Zeus. They stole his food, and defiled his table. But the sons of Boreas (the N. wind), aiding Iason, drove them away. Hesiod calls them daughters of Thaumās (“wonder,” or Tammuz) by the ocean nymph, the “bright” Elektra. They were also daughters of Neptunus and Terra (“sea” and “land”), whose home was in Thrakia. In Egypt the evil winds of May (the *Khamsin*, or “fifty day” hot E. wind) were called Harops, bringing flies and locusts.

Harsel. The Suabian moon (see Ursel, Ursula).

Harsha. Sanskrit: “joy”; the son of Kāma (“love”) and Nandī (“pleasure”). This was the name also of the Buddhist monarch said to have established the Samvat era of 56-57 A.C. He is also called Sri-harsha, Sil-Aditya, Vikram-Aditya, and Harsha-Vardhana: and he was famed for patronage of learning. Hiuen Tsang visited his court (629 to 645 A.C.), and says he found there the Nava-ratna, or “nine gems” of literature. His history is obscured by romance, but he appears to have ruled in Than-esvar (or Stan-Isvara) in the Panjāb, as early as 607 A.C., and afterwards at Kanōj as emperor of N. India. He fell in battle (in 648 A.C.) fighting Śāli-vahana, king of the south (*Dakshin*), having failed to conquer Mahā-

rāshtra. Though son of King Gardha-billa, he is said to have been only a Vaisya, and ruled when Buddhism. was fast waning in India. His conqueror is said to have founded the Saka era of 78 A.C.

Har-si-Ast. Har-si-Amen. Names of Horus, son of Isis and Amen (see Har-pa-krut).

Haruspices. The Aru-spex was the diviner by entrails of beasts and birds, the most famous of these soothsayers being Etruskan. The Arvix is said to have been a sacrificed ram.

Harvest. All nations, in temperate climates, have celebrated harvest festivals in late summer, or autumn, and in hotter countries as early as March or April. In Rome the young colonists assembled at the Capitol in August, and the Pontifex Maximus purified them with incense, and smoking torches (*Tædæ*) as they knelt—a custom retained by Christians. Dressed in white, crowned with flowers, and carrying in their hands wheat, barley, beans, and first fruits, they went up to the temples of Jupiter, Apollo, and Diana, on the Aventine mount, chanting hymns, and adoring the images everywhere exposed for worship. Three nights were devoted to worship especially of infernal powers: a black bull was sacrificed to Pluto, and a black cow to Proserpina. Holy fires were lighted throughout the city, and consuls, with priests, slew three lambs beside the Tiber, and sprinkled all present with the blood. On the second day a white bull was sacrificed to Jupiter, and a white heifer to Juno, with music and rejoicings; and theatrical entertainments were given at the Capitol, in honour of Apollo and Diana. Games at the circus, and gladiatorial shows followed: at night prayers were offered to the terrible *Parcæ* or “fates” (see Fors), whose victims were sheep, and a black goat. On the third day the women went with songs to the temples, and prayed for the nation’s prosperity. The *Parcæ*, with Juno, and Lucina, were besought to aid them in child birth. Games followed, and a black hog and black sow were offered to Tellus “the earth” (see Durga, Holi, Kāli).

Ḥasan. Ḥosein. The two sons of Fatimah only daughter of Muḥammad, wife of ‘Ali the 4th Khalifah (“successor”), cousin of the prophet, ruling a rebellious Islām in 35 to 40 after the Hijira. ‘Ali was murdered by means of a poisoned sword in 660 A.C., at Kufa, while at war with Muawīya, the son of Muḥammad’s old enemy Abu Ṣofīān, who established the independent Khalifate of the Ommeiya family at Damascus. [The political schism was that of the two parties Arab and Persian, following Muawiya and ‘Ali respectively;

and the religious schism. that of *Sunnī* or purely Semitic Islām, and of the *Shi'ah* ("sectarians") influenced by the old Mazdean faith of Persia.—ED.]

Tradition has entirely departed from true history, and gives a mystic character to 'Ali, Ḥasan, and Ḥosein, the first martyrs and Saiyids ("masters"), as the descendants of 'Ali are called in Persia. The two brothers are mourned with rites like those of Tammuz, and symbolised by the sacred Ṭabūt arks borne in procession. Plays are acted representing the tragedy of the fatal field of Karbala, and the execution of Ḥosein by Shāmer, the demon with boar's teeth. But, as a fact, Ḥasan succeeded his father as Khalifah in Persia, and abdicated six months later in favour of Muawīya (in 661 A.C.). He lived in retirement, and was poisoned (in 667 A.C.) by his wife, at the instigation of Yazīd the son of Muawīya; but he left 15 sons, and 5 daughters, from whom many Saiyids are descended. His brother Ḥosein (born in 626 A.C.) fell in battle against Yazīd at Karbala ("anguish"), on the 10th day of Muḥarram, in the 61st year of the Hijira (680 A.C.), so that he was not a boy as the legend represents. The Muḥarram festival celebrates his death. It is even observed in the docks in London, where the Ṭabūt arks can be seen at the rite called "Hobson Jobson"—a corruption of "Ḥasan wa Ḥosein." Karbala has become a sacred city to Persian Moslems, who make pilgrimages to its ruined tombs, and are buried there, or take thence earth for their graves. It is a sanctuary for criminals and for the oppressed.

The "miracle play" celebrating the death of Ḥosein (see Sir R. Pelly's translation, 1879) excites the most extraordinary hysterical emotion among the spectators as they cry "Ya 'Ali! Ai Ḥasan! Ai Ḥosein! Ḥosein Shah!" beating their breasts, with tears and groans. It occupies the first 10 days of the month (Muḥarram or "most consecrated"), and each day the excitement increases. The life of a *Sunnī* would be unsafe, and fanatics rush out of the processions to attack the police. Naked men, painted as tigers, leap about and brandish swords, clubs, and spears, amid the general lamentations of the crowd.

Hasis-adra. This is one reading for the name of the Babylonian Noah (see Gilgames) and supposed to be the Xisuthrus of the Greek version of the legend. [It is otherwise read *Um-napistum* as a Semitic name, and *Tam-Zi* ("sun spirit") as an Akkadian term: the latter seems the most probable.—ED.] This mythical personage relates the Flood legend to the Babylonian Hercules. He was living

in a city on the Euphrates, called Suripak, and was warned by the ocean god Ea that the great gods Anu, Adar, and B'el were displeased. and about to drown mankind. As commanded he built a ship 600 cubits long and 60 cubits broad and high, to contain his family and slaves, his silver and gold, seeds of all kinds, cattle and beasts of the field : it was smeared over with bitumen within and without. Tamzi entered and shut the door, and a pilot took charge when the rain began. The pilot is called "the servant of the great spirit" (probably to be read Ur-Ea) : at dawn a black cloud came up. Rimmon thundered, Nebo and Marduk" went before it, Uragal ("the great hero") tore up the anchor, Adar (or Ninip) led the storm, and the "earth spirits" flashed torches. The gods cowered like hounds in the heaven of Anu. Istar wept for her children, who filled the sea like the spawn of fishes. On the 7th day the tempest was spent, and the sea became calm. Tamzi looked but on the waters, and called aloud; but no man was left : he wept, for there was no land visible. On the 12th day land appeared, and the ship struck on the mountain of Nizir : after 7 days more he sent out a dove which found no resting place and returned : then he sent a swallow which in like manner came back : and then a raven which did not return. Tamzi then came out of his ship on to the mountain, and offered sacrifice. The gods swarmed round it "like flies." Istar besought that B'el should not come, as he made the flood ; but B'el saw the ship and waswroth that any man should have escaped. Adar said that it was the doing of Ea ; and Ea reproved B'el for general destruction, saying : "On the sinner lay his sin, and on the transgressor his transgression, but let not all be destroyed." He ordained that beasts, famine, and pestilence should in future slay mankind, but not any flood in future. B'el forgave Tamzi and his wife, saying "Let (them) be as we who are gods ; and let them dwell afar off at the mouth of the rivers."

This legend, in the 11th tablet of Gilgames, is known from a copy in the library of Assur-bani-pal at Nineveh (about 650 B.C.). It is preserved in Semitic Babylonian language, but the original was probably Akkadian. It is quite possible that large vessels were built very early, and caulked with bitumen from Hīt on the Euphrates. River floods in the valley are also common, and the Tigris often rises 20 to 30 feet causing great inundations, so that nothing could be seen save water, and the high range of Nizir (Jebel Jūdi) on the N.E. But the story forms part of a purely mythical cycle. The later legends, recorded by Berosus in Greek in the 4th century B.C., exaggerate the wonders of the original. The ark is made five stadiain

length, and was said to be still extant on the Gordean mountains (see Floods).

Hastina-pūr. The capital of the Kurus, the “city of eight” subject cities, or otherwise of the sun (Genl. Cunningham, *Journal Rl. Asiatic Socy.*, April 1889, pp. 217, 338). This capital is recognised at Hastinagar on the Swat river (see India). A second Hastina-pur, in the old bed of the Ganges in the Mirāt district, is found still in ruins.

Hat-hor. See Athor. The Egyptian dawn goddess enshrined beside Isis in the pyramid of Cheops.

Hatē. The Skandinavian winter wolf, which pursues goddesses, and (as Sköll) pursues the sun.

Haubas. The male sun among Hamyar tribes of Arabia.

Haug. Hawr. Haugr. In Skandinavian, a “howe” or high place, mound or barrow (see Stones).

Hawaii. The main island of the Sandwich group, west of the coast of Mexico. The inhabitants (called Kanakas) are Polynesians—of mixed Negrito and Malay stocks. A century ago they are said to have numbered 300,000, but are reduced to 40,000, suffering from leprosy and from diseases introduced by Europeans. Their legends often recall those of Hebrews and other Asiatics, including the creation of light and darkness, of animals and men, and the story of a great flood. Fornander considers that these stories had a common origin, and reached Hawaii after our 1st or 2nd century, when the Malays invaded Polynesia. The Kanakas reached this island in our 5th or 6th century passing through Samoa; but they are little known before the 11th century. Their supreme god Kanē (see Gan) is symbolised by a rude menhir, engraved with a trident like the Trisul of India. They have also a sea god, and believe in departed spirits. The creation was due to Lono and Lol, “gods of heaven and earth.” They were lovers, and Lono is ever darting kisses (rays) at Lol. Both warred with the evil spirit of night called Atua. Wan, the sea god, woos Lol in the absence of Lono, casting gems, pearls, gold, silver, and corals before her; but she leaves them lying scattered. He then tries to submerge her, but she builds ramparts which resist his waves. He deceives her in a calm night by wearing the mantle of Lono, who suddenly appears and drives Wan back to the sea, white with rage and fear. Lol is ashamed and sinks into the depths. All men would have been drowned, but

Paumakea, a friend of Lono, saves some in a great canoe. Lol then bears her firstborn Hawaii, red and glowing, who is the flaming volcano (Mauno-Iea) 14,000 feet high--a peak of Mauna Kilea which rises 18,700 feet, and is covered with clouds and snow. It was here that the survivors of the flood landed, and spread thence over Polynesia.

The Kanaka Trinity consists of Kane, Ku, and Lono, who made light, and inhabited three heavens, being said to have "sat with earth for their footstool." They next created the sun, moon, and stars, with other spirits, and lastly man in the likeness of Kanē, all three gods breathing life into him. They then took from him a bone (lalo-puhako), and made it into a woman. This pair would have been immortal, but the foolish angel Kanaloa also made a man and could not vivify him : he therefore cursed the race created by Kanē, so that all must in time die. Men have two souls, one of which roams about and is immortal, but the other dies forever with the body.

In 1819 the severities of the religious *Tabu*, on which the Kanaka priests insisted, drove the young king and his strong-minded queen with their nobles to revolt, and the gods were set at defiance. Their Heians, or temples, their images and property, were burned and destroyed. The influence of European sailors had something to do with this, but they unfortunately also introduced drink and vice. The priests and their followers rose in rebellion, but in 1820 American missionaries appeared, and by aid of sailors and fire-arms the old religion was crushed out, and Christianity established. The Kanakas seem only to miss their ancient Pu-uhonuas, or "sanctuaries of refuge," where the oppressed and the criminal were safe, being defended by priests who after a time sent them forth, free and washed from sin.

Hawk. In Egypt the hawk (Bak) is the emblem of Horus, the rising sun (see Eagle). The chariot of the Vedic Asvins (the twins), is drawn by hawks. Pārvati takes the form of falcons, vultures, and grifons ; and Indra as a hawk stole the thunderbolts of heaven, and the "luminous virgin Amṛita" (the ambrosial drink). This Amṛita fell from the hawk, and was swallowed by the fish (Arika or Girika) of the Jamuna river (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, pp. 181, 182). The N. American Indians value the dust in which a hawk is seen to bathe itself (like fowls and sparrows) ; for when tied to the body in a linen cloth, with red string, it cures fevers, and other evils (Capt. Bourke, *Medicine Men of the Apaches*, 1892). Similar ideas of the life-giving power of hawks are found in ancient Europe

(Brand's *Pop. Antiq.*). Among the Greeks the hawk was the spy of Apollo, and the migratory hawk betokened spring (Aristotle, *Birds*, 502). It sat on the sacred Mt Ida, as the hawk or eagle of Skandinavians sat on the branches of the world-tree Yggdrasil, and the Persian Simurgh on the summit of Elburz, waiting (like the Garūda) to swoop down on serpents and demons, and to bear behests of heaven to men.

Hayti. See Voduns.

Head. The head in mythology is the sun (Kephalos), and also the top of the phallus. The foundations of any city could be rendered secure by either a head or a phallus (Mr D. Ferguson, *Indian Antiq.*, Feb. 1884) ; and those who may doubt the connection should see the Vatican bronze of the cock-crested head (Payne Knight, *Essays on Ancient Worship*, 1865, p. 10, plate ii). The torso of this figure bears the Greek words *Sotēr Kosmou*, "the saviour of the world."

Heart. The Egyptians had a heart emblem (see Ait, and Abraxas), which hung from the sacred bull. It is a common symbol of passion. In the temple of Prometheus ("fire"), above its gateway, were carved an eagle and a heart. The latter apparently (*Ait*) was the hieroglyphic for *Aetos*, "the eagle" (Bryant, *Mythol.*, i, p. 18). The Egyptian names *Ab*, and *Hat*, for the heart signified (says Renouf) that which leaps or throbs, as do the Aryan names from the root *Krad* "to quiver" (Greek *Kardia*, Latin *Cardia*, Sanskrit *Hrid*, Zend *Zaredhaya*, Teut. *Hairto*, Kelt. *Críde* : see *Proc. Socy. Bib. Arch.*, May 1887 : *Rivers of Life*, i, p. 500 ; ii, p. 516). The heart charm is still common, and the "sacred heart," with its flames bursting out from above, is a Roman Catholic symbol (see *Agnostic Journal*, 14th Oct. 1899). Irish bishops distribute a written prayer illustrated with this heart in which are the Virgin and a kneeling man and woman : this is "to be attached to the inner door of houses in order that the inmates may be preserved from cholera, and all other misfortunes." In the prayer the Virgin is besought, by her immaculate conception, to save the house from "pestilence, cholera, fire, water, thunder, tempests, earthquakes, thieves, schisms, heresies, and sudden death." In ancient Egypt, it is the heart that is weighed in the balances (see Amenti). The heart of Siva, in India, is called the *Nadī-chakra*, the "vital spirit which drives life through the tubes" (or *Nadis*). The heart resting on the sun is also a sacred symbol in ancient sculptures ; and snakes issue from the heart, while three hearts form a trinity, or a wheel, in mediæval symbolism (see *Rivers of Life*, ii, plate ii, fig. 2).

The heart plays an important part in the mysticism of the “philosopher’s stone” (see *De Lapide Sap. Practica*, 1618, by Father B. Valentine, a Benedictine monk). In Clavis V a queen holds a heart before an altar, and from it spring 7 roses, while a rampant lion and the sun are combined with this figure ; and Cupid shoots at the heart in front, while a satyr-like man stands behind, blowing fire at the queen with a bellows. In Clavis VI a “still” beside the queen is drawn from a furnace, fed by a man with a trident; and a double Janus head blows into another opposite. Above these are the sun, the moon, and a swan. In Clavis XI two women ride lions whose jaws are inter-locked, and hold hearts whence spring the sun and moon. Venus reclines under a tree : a Cupid on her arm points at her ; and two others support a heart. The interpretation of all this is dearly intended to refer to passion.

Heaven. The heaven idea is the logical outcome of the speculative doctrine that men—if not all animals—have immortal souls ; an idea now commonly believed to be born of dreams, the untutored savage observing that when the body lay, as it were dead, in sleep his spirit, mind, or intelligence was active, and often wandered amid strange scenes. Bad souls then naturally went down into darkness or Sheol, and good souls upwards to dwell with the “spirits of life” in heaven—speculations which ignored the hard facts as to a rapidly revolving and advancing little globe.

The idea of going to heaven is however modern, compared with the long past of man, and is a weak and varied growth. The ancients hardly recognised it, and in the Hebrew scriptures no such after life is formulated, or apparently longed for. The Hebrew deity dwelt above a “firmament” over the waters, to which Hebrews thought that Babylonians strove to build a tower. From the windows of this firmament came rains and a great flood, and from it God talked with patriarchs and prophets. An early Christian saw this heaven opened, and Jesus standing at God’s right hand (Acts vii, 55, 56). As it must have been made, a creator was also pre-supposed—a lord of souls or spirits who must provide them for his whole world. He is the Lord of Heaven, and the enemy of the “Prince of the Power of the Air,” who ruled hosts of spirits in Hades or Sheol—another logical, though fanciful creation. But many wise teachers called on the ignorant to remember that these great conceptions were based on our hopes and fears, on dreams and insufficient reasonings. So our immortal bard seems to have thought when he said : “We are such stuff as dreams are made of, and our little life is rounded with a sleep.”

Nevertheless these ideas of Heavens and Hells assumed a grossly materialistic aspect, and were more or less accepted by Egyptians and Babylonians some 5000 years ago, by writers of Vedas, and Zoroastrians, about 3000 years ago, and by Greeks and W. Asiatics as early as the age of Pythagoras and Sophokles, as also. by Hebrew Psalmists. Vainly have spiritualists, whether Mazdean, Hindu, or Ohristian, condemned materialism : man can grasp no phenomenon, whether. god or ghost, heaven or hell, save through material conceptions born of consciousness, or knowledge gained through his five senses. The more devout the priest or pietist the more materialistic do we find his ideas to be. Heaven becomes a very real Mt. Meru, with an Olympian Zeus in the circling skies—the Hebrew *Shemīm* or “heights,” the Chinese *Tien* round which the sun makes his diurnal journey. It is the Vedic Varuna and Greek Ouranos (“the covering”), and the Latin *Camera* or Kymrik *Kamulos*, “the arch” or “vault.”

Our English word heaven (Anglo-Saxon *Hebben* ; German *Himmel*) is evidently connected with the idea of “that which is lifted, heaved, or heaped up” : for many rude races believed the sky was forced up from the earth, when the darkness ceased and the Devas or “bright ones” arose to rule in heaven. [These Aryan words are also from the same root *Kam* “to bend,” found as above in *Kamulos*.—ED.] Other words also mean “swelling up” (Russian *Nebo* ; Polish *Niebo* ; Bohemian *Nebe*), or “bright” (Livonian *debbes* ; Hindu *dibi*). The Babylonian *Samami* means “heights” ; the Akkadian *E-anna* “the abode on high” ; the Kassite *Tur-ku* “the high abode,” and in Finnic *Tarom* is heaven.

The Asiatic ideas of transmigration, and expiation in future lives, were not recognised by Egyptians, Babylonians, or Hebrews. In Sheol (the “hollow”), according to Hebrew ideas about 700 B.C., dwelt both the holy and the unholy. Samuel ascends from Sheol (1 Sam. xxviii, 13, 14, 15, 19). Yet the Psalmist says (Psalm xvi, 10) “Thou wilt not leave my soul (or self) for Sheol, nor suffer thy pious ones to see destruction”—a text whence Hebrews and Christians alike have concluded that the body is to be resurrected. Sheol (or Abaddon, that is “destruction”) became later a “bottomless pit,” into which Yahveh cast his erring angel, once a visitor to heaven (Job i, ii), but chained—or otherwise he might still be falling forever more.

The early beliefs of Christians, as to heaven and hell, are seen in writings attributed to Peter and Nicodemus. Christ is said (1 Peter iii, 19) to have “preached to the spirits in safe keeping” (*phūlakē*) : Nicodemus devotes ten chapters to describing Christ’s visit to Hell : for two of the dead (Karinus and Lencius) were induced, when

they rose from their graves after the Crucifixion, to write what they had seen. This unfortunately is lost, but perhaps we should not have believed them (see Er). These legends recall the descent of Gilgames (the sun) and of Istar (the moon) into Sheol. The Greeks had similar tales, perhaps from the same source, as to the diurnal or annual descent of the sun into Hades.

The heaven life of the Egyptians was a glorified existence as on earth. The pious ate the choicest viands at the table of Osiris (see Egypt), the climate was exquisite, and there was only such amount of healthy labour as was necessary to sweeten repose : men ploughed, sowed, and reaped "the ffields of Aalu, which yielded crops never seen on earth (see Amenti). These, descriptions were even exaggerated by Rabbis and by early Christian Fathers. The corn grew seven cubits long, the grapes were two cubits across. The Egyptians said that the Osiris of the dead man, or saint, could at will transform himself into beast, bird, or flower, or even into a god, and so traverse the universe. But the heaven of Paul is indefinite : he quotes (1 Cor. ii, 9) the saying : "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive the future of those who love God, though seers were supposed to have seen heaven. The Satan could once enter it (Job i, 6 ; ii, 1) : it was opened when the Holy Ghost descended (Mark i, 10) ; and Stephen saw it open also (Acts vii, 56), in spite of the swift revohition of this little globe, which makes such words meaningless, and destroys belief in inspiration. Hebrew seers saw Yahveh on his throne in heaven, with its hosts standing before him (1 Kings xxii, 19 ; 2 Chron. xviii, 18), and Jesus said that the spirits of little ones do always. behold the face of God (Matt. xviii; 10).

The Hebrews, nevertheless, seem to have believed, like Jesus (John iii, 13), that no man has ascended into heaven ; not even the pious David so ascended (Acts ii, 34) ; which is confusing when we recall Enoch and Elijah. Some texts point to the throne of God as "enduring forever" ; but Job said that man does not rise till "the ,heavens be no more" (xiv, 12). In the second Epistle attributed to Peter we read that : "the heavens being on fire shall be dissolved, and the elemmnts shall melt with fervent heat." Ezekiel (i, 22-28) saw a firmament (or platform) supported on "living creatures," which was like crystal, having on it a sapphire throne, on which sat the "like-ness of a man" with rainbow colours. The author of Revelation is equally definite. His idea is that of an Eastern court or of a gorgeous :cathedral in full worship. The door of heaven was opened, and immediately he was in the spirit (Rev. iv), and saw one seated on a throne, who was "like a jasper and a sardine stone, and a rainbow

round about the throne in sight like an emerald" (verses 2, 3). Before the throne were the seats of 24 elders, clothed in white, with gold crowns, and seven burning lamps with a crystal sea, and "four beasts full of eyes." The whole description seems to be of Mazdean origin (compare the city of Aburamazdā as described in the Pāhlavi *Bundahīsh*). The lamb with seven horns and seven eyes takes a book with seven seals from "him that sat on the throne" (v, 6, 7). There is, moreover, a temple or tabernacle (Rev. xiv, 17; xv, 5; xvi, 17), and an altar (vi, 9) in this heaven. But the conceptions of the 6th century B.C., and of the 1st century A.C., expand also into the vision of "Abraham's bosom" (Luke xvi, 22), which was in sight of Sheol—a subject on which many Rabbis wrote. [The Babylonians had a place of rest "under a bright sky" in Sheol for the pious—like the Greek Elysium adjoining Hades among the Greeks.—ED.] Christians accepted heaven as a palace in cloud-land, which poets like Dante or Milton have described as a sweet, dreamy abode of hymning and chanting, where no increased powers, knowledge, or virtues can be of future use. Paul pictures a heaven, not for flesh and blood, where we shall be "all changed," yet "know even as we are known"—ideas seemingly incongruous of which he is "fully persuaded" in his own mind, from feeling that Christ's resurrection, and ascension, were historical facts. Nay, men were assured that within that generation Christ would come down again, "in like manner as ye saw him ascend," which involves his being yet in his lacerated body—materialistic ideas common to all religions.

Paul insisted on resurrection to an eternal hell, as well as to an eternal heaven (2 Thess. i, 8, 9). To the majority the future is a "resurrection to damnation" (John v, 29; Jude 7). The gospels fully warrant this, and the Churches have preached it for 18 centuries (Matt. xiii, 42; xviii, 8; xxv, 46; Mark iii, 29; ix, 44-47), for Christ is made to insist that the wicked are cast into everlasting fire, and that the good inherit eternal life. These are mutual complements, and fundamental tenets of the faith, for if there be no damnation why did God's only Son die? Why preach "atonement" by a Saviour who never saved? No explaining away of the Gai-Hinnom ("valley of groans"—the Moslem Jehannum or hell) as a place where the refuse of Jerusalem was burned, will satisfy believers in the fall of Adam, and in salvation by the son of David. The Greeks believed that Hēraklēs descended into Hades to visit the "mighty dead," like Odusseus; but Akhilleus (according to Homer) would rather have been a hireling on earth than a king in the world of ghosts. Adam in Sheol had not only the Satan as his companion,

but Samuel also, apparently in unchanged earthly form ; and Christians at first held similar beliefs. Only Christ and his apostles, with the few. who were the “ salt of the earth,” would go to heaven, though at the millenium the pious were to dwell in the heavenly Jerusalem let down from heaven. Apoetic vagueness pervades these descriptions, and the Churches were wise at first in not insisting (as Irenæus shows) on the millenium, or on the doctrines now current as to immortal life, which Mr Gladstone, as a learned theologian, held to be only certain for the good believer in Christ.

Yet, many centuries before Christ, shrewd and pious metaphysicians in the East had thought out, and for the most part had rejected, the legendary joys of all popular heavens. Their speculations as to the eternal rest, after toils on earth followed by sundry transmigrations, or other states of existence necessary for the attainment of purity, are fairly summed up in the story of the pious sage Mugdala, as found in the Mahā-bhārata. Owing to his holy life, good works, and wise words, and after severe trials of temper, and patient endurance of all that the gods decreed to test his faith, they declared that he must ascend to heaven in a celestial car : but Mugdala hesitated. He asked first that the “ holy ones ” should make clear to him: the advantages of heaven over earth where he was so busy in good and useful works. A long debate ensued (see Muir’s *Orig. Sanskrit Texts*, v, 342-346), and heaven was described as the blest abode where there is no hunger, thirst, weariness, heat, or cold ; no desire, labour, suffering, pleasure, or pain ; no passion good or evil : no fear or joy ; but “ rest in a perfect celestiai repose, amid gardens glorious and’ delightful, fragrant and unfading, near golden Meru with its silvery cascades.” There free from troubles the glorified ethereal “ bodies of the blessed move on aerial cars, amid scenes of perfect purity, feeding on the divine ambrosia with the eternal gods.” “ To such a place,” said the divine messengers, “ do the gods invite thee, O Mugdala, as a reward for thy faith and good deeds. No more faith or works are required Of thee—nay, none can be wrought ! for no reward can spring from any, all being perfection.” To this the sage gravely answered : “ Then I desire no such heaven. It cuts off at the root all sources of true happiness—the blessing of working and of doing good, and all those high gratifications of heart and mind which; in a thousand ways, rise’ therefrom. Go blessed ones, and leave me in the daily practice of virtue. I desire to remain, as far as possible, indifferent to praise or blame, till my Nirvāna shall come—the time for absorption into the essence of Brahm.”

The epik writer continues, in the same trenchant manner, to

criticise popular ideas of heaven. Yudishthira arrived at the celestial gates, but his faithful friends, and dog, were forbidden to approach and consigned to hell. One by one wife and brothers had sunk down in the weary pilgrimage on earth, and now found, heaven indifferent to their cries. The "eternal one" at the gate welcomed Yudishthira only, But this good man and true looked back on his fallen friends, and exclaimed in anguish : "Nay, not so thou thousand-eyed one, god of gods ! Let my brothers come with me : without them I seek not even to enter heaven." After much debate, and equivocal arguments by the gods, Y udishtira was assured that his friends were already in heaven. Then, gazing on his faithful dog, he urged that this dumb companion of his joys and weary wanderings must also accompany him wherever he went. "Not so," was the stern reply, "this is no place for dogs." The good sage (more merciful than the gods) turned aside murmuring that duty forbade him to forsake even a dumb friend : and the reproof pricked the conscience of heaven : great Indra appeared and urged that, as he had left his, brothers by the way, so now he might consent to leave his dog at the gates of heaven. To this Yudishthira haughtily replied : "I had no power to bring them back to life : how can there be abandonment of those who no longer live ?" At last the capricious deity and the just man are reconciled, the former finding that the dog is a saint in disguise, and even the father of a righteous prince—a celestial equivocation needful to reconcile justice and mercy. But when man and dog enter heaven another difficulty arises : no brothers are found, and Yudishthira sees them, to his horror, enduring torments in hell below. Incensed at the deceitfulness of heaven he insists to be permitted to go to his brothers, and to share their misery. This is too much for the gods, whose principles are changed to accord with the eternal laws of justice, truth, and loving kindness. And so doubtless will a new heaven again be evolved as our culture advances, one full of science, art, music, and song—better perhaps than the old one, but quite as fanciful : while our Hades will fade into a sublimated Purgatory.

To the Moslem as to the Hindu, heaven was a garden. "Who-soever," said Muḥammad, "performs good works and believes, men, and women as well, shall enter paradise" (Korān, xl, 43 ; see also xiii, 23 ; xvi, 99 ; xlviii, 5) : and in its tents the modest Ḥūris hide—the Valkyries of the Moslem. We have said above that the idea of heaven is based on that of the soul's immortality—both soothing to the fears of humanity. Such fancies have slowly grown to be part of om:: heredity, and have thus been almost unquestioned throughout

many ages. Wise and pious thinkers have argued that the very gods must, be thought unjust unless they hereafter recompense goodness, and compensate us for the miseries and inequalities of life : unless there be reward for virtue and punishment for vice—crude ideas truly, which cut at the roots of moral action (see Conscience). In spite of science, in spite of actual inward belief, men cry as of old, in crowded churches, “I believe in the resurrection of the body,” well knowing that it crumbles to dust, and is eaten by worms, that it is converted into earth nourishing vegetation, and dissolved in gases in the air. No educated man of science now asserts that any soul exists apart from some form of matter : in spite of creeds, and solemn chants, the old belief which enabled the martyrs to endure the fiery stake, or to face the devouring lion, has all but vanished away in Europe and America. Life is perhaps more dear, and more endurable, than it was of old, though no angel voices are now heard calling ; no ctown of glory, palaces of gems and crystal, or streets of gold, await us. Iranæus said that, at the millenium “the vines have each ten thousand branches, each with ten thousand lesser brancnes, each with ten thousand twigs ; and every twig has ten thousand clusters of grapes, everyone of which yields 275 measures of fine wine.” Yet hear the wise old Persian 'Omar the Tentmaker, who calls

“ Heaven but the vision of fulfilled desire,
And Hell the shadow of a soul on fire,
Cast on the darkness into which ourselves
So late emerged from shall 80 soon expire.”

Hēbē. Greek: the “downy” representative of youth and of tender herbage, a daughter of Hērē or “earth,” and of Zeus or “heaven,” and sister of Ares the “storms” of spring. She is the Zend *Yavya* “young” (Sanskrit *yavan*, Latin *juvenis*). She could restore youth and vigour with Ambrosia, and so became cup-bearer to the' gods, and is even called Ganumēda (see Ganumēdēs). She was wedded to Hēraklēs the sun, and bore to him Alexi-ares (“the most powerful”) and A-nikētos (“the unconquerable”), harbingers of spring.

Hebrews. Hebrew : 'Ebrīm, or “those who have, crossed” some river, whether Tigris, Euphrates, or 'Jordan. The term applies to others' besides the' tribes who entered Palestine (Gen. x, 24 ; xi, 15) : Arabs called those N.E. of the Euphrates 'Ebrīm, before they crossed S.W. It is a geographical not a racial name. As far as the evidence of texts, and monuments, is concerned we know scarcely anything of Hebrews before the 9th century B.C., if we

except the disputed identification of the 'A,biri invaders of the 15th century B.C. (see Amarna), and the notice of Israel in Palestine :about1260 B.C. (see Egypt): for the first Hebrew king mentioned by the Assyrians is Jehu, who gave tribute to Shalmaneser II in 840 B.C.; after whom we read of Menahem, Pekah, and Hoshea of Samaria, and of Azariah, Ahaz, Hezekiah, and Manasseh of Judah as tributaries in the 8th and 7th centuries. [The most definite notice is that by Sennacherib in 702 B.C. "As for Hezekiah of Judah, who did not submit to my yoke : forty-six of his cities, strong forts, and villages of their region which were m;mamed, I took . . . I made spoil of 200,150 people small and great, male and female ; of horses, mules, camels, oxen, and flocks innumerable. He shut himself up like a bird in a snare in Jerusalem, his royal city : he raised ramparts for himself ; he was forced to close the gate of his town. I cut off the cities I sacked from his fortress. I gave them to Mitinti King of Ashdod : to Padī King of Ekron ; and to Šil-b'el King of Gaza. I made his land small. Beyond the former tribute—their yearly gift—I imposed on them an additional gift of subjection to my government. Fear of the glory of my rule overcame Hezekiah. The priests, the trusty warriors whom he had brought in to defend Jerusalem, his royal city, gave tribute. Thirty talents of gold, 800 talents of molten silver, many rubies and sapphires, chairs of ivory, high thrones of ivory, skins of wild bulls, weapons of all kinds—a mighty treasure—and women of his palace, slaves and hand maids, he caused to be sent after me to Nineveh, my royal city, giving tribute ; and he sent his envoy to make submission." —ED.]

Kuneiform tablets were used in Palestine as early as the 15th century B.C., and down to 649 B.C. (see Gezer) ; and we know that the Hebrews used tablets in writing in, the same age. But we have no allusion to their having written in kuneiform characters ; and the earliest alphabetic text is the Moabite Stone, about 900 B.C., in a dialect very like Hebrew. In this, Yahveh appears as the tribal god of Israel. The Siloam text (about 700 B.C. according to Dr Isaac Taylor) is written in a variety of the same Phœnician letters used by the Moabites, and in pure Hebrew. We also possess weights of about the same age, which are inscribed, and represent the Hebrew shekel of about 320 grains imperial. We have seals said to come from Jerusalem, which are equally early, bearing names compounded with that of Yahveh ; and one of these has on it a winged sun. We have also many handles of pitchers, bearing the same characters in texts which dedicate them to the Melek or Moloch of various

S. Palestine towns, and to “Melek-Mamshath.” [Probably the deity presiding over “what is drawn forth”—that is to say the water in the pitcher.—ED.] After the Captivity we have many seals, with Hebrew names compounded with Yah or Yahveh. We have a complete series of coins at least as early as the time of Simon the brother of Judas Makkabæus, and down to the reign of Herod the Great. We have texts at Gezer probably as old as the age of the Makkabees; and one at ‘Arāk el Emīr (E. of Jordan) of about 176 B.C. We have a boundary stone of Herod’s Temple in Greek; and, about 50 B.C., the square Hebrew appears at Jerusalem on the tomb of the Beni Ḥezīr priests. De Saulcy also found a sarcophagus of a “Queen Sarah” in the tomb of the kings of Adiabene, N. of Jerusalem, probably of the same age. The supposed “coins of the revolts” are forgeries, imitating those of Simon, on defaced Roman coins; but we have Hebrew texts on the Galilean synagogues of the 2nd century A.C.; and Col. Conder notices one at Umm ez Zeināt on Karmel, which bears the name of “Eli’azer Bar ‘Azariab,” which is that of a well-known Rabbi about 135 A.C. A semi-Phœnician text, found by M. Clermont Ganneau in the village of Siloam, appears to be ancient and perhaps important, but it is illegible; and another at Joppa is doubted as perhaps not genuine. These are all the texts at present known, in Syria, which are of Hebrew or Jewish origin down to our 2nd century.

The dispersion of the race is witnessed by Karaite tombstones, in the Crimea, of probably the 2nd century A.C.; and a fragment of a papyrus from Egypt, with the Ten Commandments (see *Proc. Bib. Arch. Socy.*, Jany. 1903, pp. 39 to 56), is supposed, by Mr Stanley A. Cook, to belong to about the same age, being the oldest known text of any part of the Old Testament in existence. The mosaic on the tomb of Galla Pocida (built 432 to 440 A.C.) is the oldest known Jewish text in the West (see *Journal Rl. Asiatic Socy.*, May 1882). The oldest Samaritan MS. at Shechem (never collated) cannot be older than our 6th century, the characters being apparently the same used in a text on a stone of the old Samaritan synagogue at the same site, which belongs to that period (about the time of Justinian).

As regards language, we have no evidence before 700 B.C.; and the Moabite dialect in the 9th century B.C. is not pure Hebrew. We have Aramaik texts (on a Jerusalem tomb and in Bashan) older than the destruction of Jerusalem in 70 A.C.; and there is no doubt that, in the time of Christ, Hebrew was a dead language only known to priests, and Aramaik (as we see also in the Gospels) the ordinary language of Jews, to many of whom however Greek was also known,

Greek texts of the period being common in Bashan, though rare in other parts of Palestine. None of these Hebrew and Aramaik texts have any "points": nor were such used before our 6th century; so that as Dr Isaac Taylor says (*Alphabet*, i, p. 282): "it is to be feared that the old pronunciation is now lost beyond recovery." [All that we know is that the present pronunciation of words in the Old Testament, is not the same as that represented by the Greek Septuagint translatorS in the case of proper names and other nouns.—ED.] Hebrew was not perfectly known to the Greek translators for (as Dr F. Delitzsch says) "the Jewish writers of those days failed to grasp the meaning of difficult passages, and for 200 years even the most learned Jews wrote in Aramaik. . . . The Greek Septuagint, some portions of which were written in the 3rd century B.C., shows similar defective knowledge of Hebrew, and the translators often only guess at the meaning." From the 2nd or 3rd century A.C., learned Jews at Tiberias laboured to create a standard text of their Bible; but their knowledge of the true pronunciation of "unpointed" texts was imperfect, and their conclusions were often very manifestly wrong. "There is ample room," says Dr Ginsburg, "for many readings, for the words are not always distinctly separated, nor the characters properly formed."

As regards literature, besides the Bible the Jews possess a vast number of works ranging from about 150 to 800 A.C., and later. These include the Midrash or Commentary (see Haggadah, Halaka, and Midrash): the various Targums (from our 4th century downward) or Aramaik paraphrases of Bible books; the vast Talmud with its Hebrew text (Mishnah), and two commentaries thereon (see Gemāra); and the Kabbala or mystic, and sometimes magical literature, supposed to have originated in our 2nd century, but only extant in mediæval works which pretend to greater antiquity. All these valuable writings require study by any who would wish really to understand the ideas, customs, and legends, of the Jews, from the time of their final dispersion (after 135 A.C.) down to our Middle Ages.

With respect to the earlier religion of the Hebrews, Kuenen (*Religion of Israel*, i, p. 223) says: "The polytheism of the Hebrew masses cannot be regarded as a subsequent innovation. On the contrary everything is in favour of its originality." It was only by very low degrees, during and after their captivity in Babylon, that they began to adopt the Monotheism of their prophets and psalmists. To Mesha, king of Moab, Yahveh was only the god of Israel, who was conquered by Chemosh the god of Moab. The whole nation, like those around it, was steeped in superstition though, about the time

of Alexander, great skeptiks like Kōheleth appeared among Jews (see Ecclesiastes). How far such views have now advanced we may judge from a passage recently published in the *Jewish World*, in London. “The substantial difference between Judaism and Christianity is, that the one desires to teach us how to live, and the other how to die ; Judaism discourses of the excellence of temporal pleasure and length of days, whilst Christianity emphasises the excellence of sorrow and the divinity of death.” “Judaism now cares not for the results of Old Testament exegesis one iota, if the Old Testament records be proved false from beginning to end, the Bible personages veritable sun myths, and the exodus from Egypt an astronomical allegory. . . . Judaism knows nothing of, faith, and requires from its adherents no form of belief. . . . It only notices what man does. . . . Jews had no words even to express our present ideas ‘faith’ and ‘belief.’ All true religion must be independent of the authority of any set of books ” (*Jewish World*, January 1885). This however is, as yet, only the opinion of the highly educated Jews.

In regard to the legendary account of the sojourn of the Hebrews in Egypt, and of their Exodus thence (see Exodus) long and close study of the subject has convinced the author that no reliance can be placed on the Hebrew narrative ; whether that residence extended only to three generations ; or to 430 years. We cannot reject such parts of the story as do not appear to fit with actual history, and accept such portions as seem more probable. We cannot ignore all the miracles and plagues, in Egypt and in the desert, or the assertion that a population of some three millions—men, women, and children—left the country in a single night. It is very generally acknowledged now that the story, consists merely of traditions mingled with myths. Hebrew prophets of the 8th century B.C. (Amos v, 26 ; Hosea ii, 15 ; Micah vi, 4), believed, it is true, that their ancestors were, led by Moses and Aaron from Egypt into the wilderness, where they lived for forty years ; but they wrote eight centuries later. The difficulties are such as to lead scholars to ask, with the Rev. G. H. Bateson Wright, D.D., “Was Israel ever in Egypt ?” and, in his work bearing this title, he says that : “there is no true history of Israel till David’s time” : “the patriarchal traditions are due to conjectural etymologies of the names of places and persons”—a view which he illustrates as follows, in accordance with the simple style common to many early histories. “Now King Cetus took to himself a wife Belga, and she bore him three daughters, Hibernia, Caledonia, and Britannia ; and the sons of, Hibernia were these : Ulster, Munster, Leinster, and Connaught ; and Leinster was the father of Dublin. . . . Now the sons of Teuton were

these : Anglus, Saxo, Juta, Danus, and Horsa. And to Saxo were born four sons, Essex, Middlesex, Wessex, and Sussex.” Such a parallel easily explains the genealogies of the 10th chapter of Genesis, referring to early tribes of W. Asia.

Neither later statements of the prophets, nor the Egyptian records of any age, including the reign of Merenptah (Mineptah) about 1270 B.C., serve in any way to confirm the marvels of the Exodus story. It is clear from the Bible chronology that Moses was supposed to live about 1500 B.C., in the time of the 18th dynasty of Egypt. But Egyptian history could not have been entirely silent as to the existence of two or three millions of Hebrews in the Delta, while noticing so many much smaller foreign tribes (see Egypt). Egyptian residents, and merchants, in the 15th century B.C., were found everywhere from Naharaīm and the Taurus to Philistia, Edom, and the Sinaitic peninsula. In their correspondence we find no allusions to great plagues and disasters ; nor any in Egyptian records at all. They speak it is true of certain Ḥabiri or 'Abiri in the S. of Palestine, whom some scholars regard as Hebrews (about 1480 B.C. or later), and others as Hebronites, or as “ confederates ” : [the word is geographical, for “ the 'country of the 'Abiri ” is noticed (see Amarna)—ED.] ; but they never say that these marauders, who killed many Canaanite chiefs at Gezer, Lachish, Askalon, and other places, came from Egypt. It is difficult to believe that Hebrews could have gone into the Sinaitic desert : for it contained the precious mines of copper and bluestone (*mafka*), which were protected, according to the texts extant on the spot, by a guard of Egyptian soldiers. These mines were known in the time of Senefru (3rd or 4th dynasty), and worked in the time of the 12th dynasty. We have a text of Queen Hatasu, of the 18th dynasty, in this region ; and the mines were also worked under Rameses III, of the 20th dynasty, about 1200 B.C. [There are however no texts known in this region in the time of Thothmes IV, of Amenophis III, or of Amenophis IV.—ED.] Wherever the Hebrews went in Palestine they must have encountered the Egyptians ; though we see from the Amarna tablets that there was rebellion, and a weakening of Egyptian rule, in the days of Amenophis III and Amenophis IV, when raids on Philistia by the Ḥabiri occurred. It is of course possible that border tribes of Beni Israel may, like the Edomites in the time of the 12th dynasty, have entered the Nile delta, under Hyksos rule, in time of famine, and may have worked as slaves, and have again fled to the desert, pursued by Egyptian troops ; and it is possible that out of such events the wondrous legend of the Exodus grew up in time. If Moses lived—as represented in the Old Testament—about 1500 B.C., and the

Hebrew records were edited by scribes like Ezra in the Persian age, the small nucleus of fact might have had ample time to grow into these portentous developments of Hebrew tradition. A writer in the *Jewish World* (1st March 1883) said sadly: "In vain do we look for some record of the 400 years our ancestors are said to have dwelt in Egypt. It is a long period in the history of a nation, and surely, during so long a stay, some reference to Hebrews must have been made on papyrus, tomb, stele, or monument. At present we know of none. The history of Israel in Egypt is simply a blank"—and so it remains up to the present time. Some have, in the past, seen in the pictures of the Beni Hasan tombs a "representation of Joseph and his brethren" (see Beni Hasan); but the inhabitants of Seir there represented arrived in the time of Amen-em-hat II, of the 12th dynasty—a thousand years before the date when Joseph is supposed to have been in Egypt. Some have supposed the names Jacob-el, and Joseph-el to occur, as those of deified patriarchs in the reign of Thothmes III, but these words are, the names of towns in Philistia. [The correct readings, given by Mariette, are *Isphar* (*Saphir*) and *'Akbar* (now, *'Okbur*) places very well known in this region.—ED.] Such suggestions have never been accepted by impartial scholars. [The notice of Israel as a people in Palestine under Mineptah, while it shows us that he could not have been the Pharaoh of the Exodus, is not difficult to reconcile with the history of the Hebrews under their Judges; but it does not prove that Israel ever was in Egypt. In the ancient song of Deborah the Hebrew opening verse (Judg. v, 2) reads: "Praise ye Yahveh: for the Pharaohs tyrannised (*bi pher'a Phar'aoth*) in Israel, when the people devoted themselves"; and this indicates contact with Egypt after the time of Joshua's raids through Palestine.—ED.]

In the 12th century B.C., the decay of Egyptian power allowed the Hebrew chiefs to shake themselves free, and to become independent in their mountaintops, even raiding the Philistine plain from about 1150 to 960 B.C. Egypt had too many home anxieties to allow of her troubling about Judea, and probably felt it an advantage that an allied buffer state should exist, as a protection against Assyria; but even in Solomon's reign a Pharaoh, to whom he was allied by marriage, is said to have burned Gezer (see Gezer). On his death Shishak, of the 22nd dynasty, attacked the weak Rehoboam, and claims victories over 133 towns of Judea and Galilee (see Egypt). The king of Judah was glad to become an Egyptian vassal; and a rival at Samaria was supported. From that time down to 670 B.C. the kings of Israel, and Judah, constantly sought Egyptian aid against the growing power of Assyria.

The discrepancies in our present text of the Book of Kings are such that scholars are unable to fix their dates within 20 years. Dr J. Oppert (*Proc. Bib. Arch. Socy.*, Jan. 1898), in his recent attempt to settle definitely this: chronology, is obliged to suppose a break in the Assyrian canon ; alterations of the Old Testament statements ; an interregnum of ten years in the history of Israel ; two Azariahs, and two Menahems, unnoticed in Scripture. This chronology, from the time of Jehu's tribute to Assyria in 840 A.C., must be settled by reference to Assyrian ascertained dates (see Col. Conder, *Bible and the East*, p. 161) ; and the limits of error do not appear to exceed about 20 years. Jewish history and beliefs are now weighed in the balance of actual historic records ; and the results were placed before the learned, ten years ago, by Mr Cust, a distinguished Indian administrator (Oriental Congress at Geneva, 1894), who says, " It must be borne in mind that, for long centuries, Judaism has had the monopoly in the mind of Europeans. . . . It has now been reduced to its proper position, as only one of the factors in the composition of the dominant religious conceptions. . . . An importance, during centuries of European ignorance, has been attributed to the Hebrews, which they never deserved. Compare their tiny geographical area, and few millions of population, with India and China. . . . Their sovereigns were never more than petty Rājas, at the mercy of the rulers of the Nile, and the Euphrates. . . . Hebrew literature came into existence between the 9th and the 5th centuries B.C. . . . Up to the 9th century the Hebrew was a monolator, rather than a monotheist, for he seems to have admitted the existence of other gods for other tribes. . . . No moral condemnation can be severer than that which their own prophets poured on Hebrews. At the beginning of our era the spirituality of the Hebrew conception had all but disappeared. It has been the great misfortune of Europe that, for 17 centuries, it had but one type presented to it of an ancient religion : one only volume was available . . . of an Asiatic conception of the relation between God and man. Athenian, philosophy had destroyed the Greco-Roman conceptions. The wisdom of Egypt was buried in tombs . . . and of Persians, and the sages of India and China, nothing was known." Nor, we may add, of Babylon, Assyria, or Syria.

Since the fall of the Jewish temple in 70 A.C., the Jews have everywhere suffered persecution. More civilised nations hated and despised them, scorned their circumcision, and detested their exclusiveness, and their assertion that they were a " chosen people." The Jews naturally retaliated when they were able. In Cyprus, in 117 A.C., they are

said to have massacred 250,000 persons : upwards of a million of them are supposed to have perished during the war against Vespasian, and half a million in the revolt under Bar-Kōkeba in 135 A.C. They had been banished from Rome by Claudius, and now they were forbidden to enter Jerusalem, even to weep over their ruined temple. In our 5th century they were banished from Egypt, and in the 6th a Jewish revolt in the East cost another half million of lives. Some of their fiercest persecutors were those who believed in their Yahveh, and called a Jewess the “Mother of God.” Throughout the Middle Ages their history is one of wrong and massacre in all parts of Europe, and of undying belief in the appearance of Messiahs (see under Christ). They were plundered and banished ; and some states—such as France—recalled them and again robbed and expelled them, when they became rich. In Spain a million were forced to become, renegades, and three quarters of a million, including helpless women and children, were driven out, having no land to which to flee. Dr Goldschmidt (*History of Jews in England*, 1886) thinks that they entered Britain before the Norman Conquest, some, even in Roman times. Many French Jews came with William of Notmandy, and Henry II allowed them a burial ground. They were “the King’s Jews” ; but a Jewish oath or deed was not valid against Christians. They were however protected, and even friendly to the monks of Canterbury besieged by the sheriff, until the accession of Richard I (1189 A.C.), when terrible massacres followed false accusations, and excitement about his crusade. Greed and fanaticism embittered their fate, till they were banished by Edward I, and only again allowed to settle freely in England by Cromwell. For some generations now the abatement of ecclesiastical tyranny, and increased, education; have led to greater tolerance towards English Jews; and since December 1847 they have been allowed all rights of British subjects. Alien marriages have consequently increased, and are increasing ; and the advance of thought among educated Jews shows us that, when left to themselves, they produce many amiable humanitarians, moralists, and theists ; though Renan bitterly says of them that : “they who gave God to a world now believe in him least.”

[The history of the Jews in other countries shows that they early prospered among all races save those who were Christians. About the Christian era they were divided into Saddukīm (“pious”) who held the old Semitic beliefs as to temporal rewards for piety, and endless life in Sheol, and Pharisees (Perushīm, “separators”) whose traditions were deeply tinged with Mazdean beliefs in the resurrection of the just and the coming of a divine king. But only part of the

nation had returned with Ezra, and the schools of Babylonia were held in high estimation. The Mishnah, and nearly all the later Jewish literature, we owe to the Pharisees ; but from the Sadducees sprang the Karaites of Mesopotamia, who were never more than a minority. The dispersion of the race carried these Karaites through the Caucasus, even to the Crimea, in our 2nd century ; and, near the Caspian, the “Tarkhans” of the Khozar Turks had Jewish prime ministers : while even Jewish kings there ruled about our 4th century. The Jews early reached Abyssinia as Falāshas : they were powerful in N. Arabia in our 7th century : they spread as “black Jews” to Ceylon, and reached China some time in the Middle Ages. In 1160 A.C. Rabbi Benjamin of Tudela found many in Egypt, but only a few poor Jewish dyers in Palestine. In Palmyra 6000 warlike Jews held the trade route ; and they were many, and rich, in Moslem countries further east—Babylonia and Persia—and busy in trade throughout Baktria. In France on the other hand (see Hallam’s *Middle Ages*, 1871, p. 97) the Jews are said to have held half Paris, in 1180, under Philip Augustus. He released all Christians from liability for Jewish debts, but kept a fifth of the spoil for himself when he expelled the Jews. They returned and were again expelled by Charles VI ; and no statute in their favour was afterwards made till Napoleon reorganised their status.

Distinctive as is the Jewish type it is everywhere modified by that of the general population. The Polish Jew is fair and blue-eyed : the Spanish Jew has a tinge of Latin blood ; the Ceylon Jew is dark as the Hindu. Climate alone will not account for differences due to a greater proportion of mixed marriages than Jews are willing to admit. The nation is held together by its religion alone ; but the tyranny of Talmudic prescription, and of Rabbinical fanaticism, is so great that the highly educated are everywhere repelled, and more and more seek to escape from bondage to the Law. Their leaders know well that the nation will be merged among the Gentiles if once they cease to believe in Moses and the Messiah. Some now desire to form a Jewish State in Palestine, where the number of Jews has increased tenfold since the Russian persecutions of 1883, and where Jewish vine-growers and orange-gardeners lead a somewhat precarious life in their settlements, but are said to have materially improved in physical type through a country life. The majority however have no desire to abandon the pursuit of wealth in Europe, to which they were driven by unjust land laws.—ED.]

Hebrews, Epistle to. This Epistle, which is remarkable for allegorising the Old Testament (vii), and for belief in the pre-

existent Messiah (i), was not generally accepted by the Eastern Churches till about 250 A.C. It was written apparently before the Temple services had ceased (viii, 4), and while Levites still received tithes (vii, 9). It represents Jesus as learning obedience, and being so made perfect (v, 8, 9): many Christians rejected it as late as 370 A.C. It has been attributed to Paul, Apollos, Clement, and Barnabas. Origen thought that it represented Paul's views though not written by him. Luther called it "an Epistle of straw, which Apollos seems to have written." It appears to belong to the school of Philo, the Jewish philosopher of Alexandria. Dr Davidson says: "the eleventh chapter (on Faith) is almost verbatim from Philo" (*Westminster Rev.*, July 1868). Dr Overbeck (Prof. of Theol., Basle) says that it was forced into the Canon as Pauline, with emendations (*Academy*, 5th Feby. 1881). It is very difficult to suppose that Paul would have written the appeal to "them that heard" Christ (Heb. ii, 3; see Gal. i, 15.23; ii, 1-13). The Pauline authorship was rejected by Irenæus, Hippolytus, and Tertullian. Busebius had doubts as to its being admitted into the Canon. Dr Westcott (*Epistle of Heb.*, 1889) is certain that neither Paul nor Apollos wrote it; and Dr Sanday (*Academy*, 15th March 1890) thinks that perhaps Barnabas was the author.

Hebrides, New. A group of islands, E. of Australia, covering 5000 square miles, with a population of 70,000 persons; discovered by Captain Cook in 1774. Little is known of these Melanesian islands, on account of the ferocity, treachery, and cannibalism of the inhabitants; but they are said now to include 1000 Christians. The Rev. J. Lawrie (*Scottish Geogr. Mag.*, June 1892) says that they are a mixture of Papuans, coffee-coloured with frizzled hair, and of Western Polynesians. Some are pure Polynesians with straight hair, and the light tint showing their Malay admixture. They have little shrines, and stone circles called Marums (see Maoris); and erect stones of all sizes, some engraved with figures of the sun and moon, the fish and turtle. Smooth stones of various sizes stand under sacred trees. "Priests and sorcerers harangue their flocks in peripatetic fashion, walking from the circumference to the centre of the circles, emphasising their words, which are chanted, by flourishing a club." These sorcerers can produce rain, wind, and fruits of the earth; and can prevent sickness and death. But they have no real gods, believing only in spirits; and no symbols except the Marums. On the N. side of Oneityum is a basalt stone "33 ft. long and 13 ft. high," sacred to the sun and moon as husband and

wife : it is covered with emblems “like yams and bread-fruit” which were carved by, “no one knows whom.”

[The inhabitants have mock combats at weddings, and after due resistance the bride is dragged by female friends to the bridegroom’s house—ED.] : on the death of their chiefs widows and servants are strangled, and a fire is lighted that they may comfortably reach Umatmas, the abode of the dead, near the setting sun. The people speak of Inhujaŋning as the chief spirit, “the discoverer, but not the creator, of the islands.” None may pronounce his holy name (as in the case of Yahveh among Jews) : he has many spirits under him whom sorcerers invoke. There are shrines in sacred caves, the sides of which are carved with figures, and there are huge wooden figures of men, and altars on which pigs are sacrificed.

Hebrōn. Hebrew : “the confederacy” : said in Genesis (xiv, 13 ; xxiii, 3) to have been inhabited by both Amorites and Hittites, as well as ‘Anaḵīm (Num. xiii, 22) ; being built seven years before Zoan in Egypt. It was also a city of Arb’a (Josh. xiv, 15) a son of ‘Anaḵ, and facing it, in Mamre (“the fat” land) with its oak trees (or terebinths), under one of which Abraham pitched his tent—Gen. xiii, 18 : xviii, 4—was the cave of Makpelah (“the double” or “the locked”) in a field with trees, where the patriarch purchased a tomb. Thus Hebron counts with Jerusalem, Tiberias, and Şafed, as one of the four sacred cities of modern Jews. Kaleb (“the priest”) of the tribe of Judah, received it as his lot: after expelling the sons of ‘Anaḵ. The Arabs now call it *El Khalīl*—“the friend” of God—after Abraham. It was famous for its grapes, and still has good vineyards. The King of Hebron was one of those leagued together as Amorites against Joshua (Josh. x, 5). The city is on the mountains 20 miles S. of Jerusalem, “Abraham’s oak,” the most famous tree in Palestine, is now shown W. of the city, at “Ballūţet Sabta,” the “oak of rest”—an ancient oak tree now fast decaying. [In the 4th century this oak was shown at *Beit el Khalīl* (“Abraham’s house”) close to *Rāmet el Khalīl* (“Abraham’s tank”) N. of Hebron. Jerome says that the stump was visible when he was a boy, but Constantine cut the tree down, because it was adored by the peasantry ; Josephus places the site, in his time, nearer apparently to the town than either of these two traditional sites. The present tree was flourishing some twenty years ago, but in the 14th century it was a “dry tree.” So we see that this tree has often been renewed in different positions.—ED.]

The Jews said that Adam lived and died at Hebron, after expulsion from Eden. In the Middle Ages Christian pilgrims here ate the red earth of which he was made. In the Hebron Ḥaram enclosure his

footprint is still shown. Christians however (according to Origen) said that he was buried at Golgotha. The Ḥaram is a very sacred enclosure, of large masonry exactly like that of Herod's temple ramparts at Jerusalem. Under it is a rock cave, in which Abraham, Isaac, and Jacob. Sarah. Rebekah, and Leah, were said to be buried. Benjamin of Tudela says he went into the tomb about 1160 A.C.; but no one has been in it since. In the 12th century the Crusaders built a church in the Ḥaram : later, Moslems turned it into a mosque, which few Europeans have ever entered.

Heel. See Pad. The “heels” appear to be an euphuism for the phallus (Jer. xiii, 22), like “feet” (Isa. vii, 20). Many gods and heroes are wounded in the heel—such as Akhilleus, Hēraklēs, Krishna.

Hegesippus. A writer whom Eusebius claims as a Christian, thought to have been a Hebrew living about 180 A.C. He is quoted (*Hist. Eccles.*, iv, 11) as an authority for bishops of Rome, from Peter and Paul to Anicetus, “who had a deacon Eleutherus” as his successor in 175 A.C., under whom Irenæus, bishop of Lyons, wrote “his extant work.” Hegesippus is said to have written five books of commentaries ; but the quotations by Eusebius refer to context not now extant, in his account of Irenæus (Bishop Dunelm., *Academy*, 21st May 1877). Hippolytus, writing on the same subjects, never mentions him ; and Hegesippus apparently makes all his Roman bishops rule 12 years each.

Heifer. The sacrifice of the Red Heifer (Num. xix, 2-13) was of the utmost importance to the Jews, since its ashes alone could purify from defilement by the dead ; so that, since the supply failed, all Israel has remained unclean. The Romans used ashes of a heifer sacrificed to Vesta for purifications. The Mishna (2nd century A.C.) devotes a whole tract to the Parah or “Heifer.” Boys born in the Temple rode on cows to Siloam—carefully avoiding contact with defiled ground, or passing over a hidden tomb—to fetch water which was mixed with the ashes. A wooden bridge led straight E. (see Bridges) from the Holy House to Olivet, where a pyre of cypress, and fig wood, was erected. The high priest here burnt the heifer (on a few historic occasions) at dawn, on the summit of the Mount of Olives. Hyssop bunches, tied with red wool, were used to sprinkle the blood and ashes (see Hyssop), as holy water and “barsom” twigs were used by Mazdeans. It is however doubtful if this account is historical.

Hekatē. Greek. One of the phases of the moon (see Baubo).

In Sanskrit Ekata is called “the watery one,” who rose from sacrificial ashes which Agni threw into the waters. She is a “queen of night,” daughter of Asteria (the “starry” sky), and connected with dogs who howl—or bay at the moon. She is an aspect of the “Tri-form” Diana, giving peace or war, and watching (at night) over men and flocks. She holds the torch, but is cold, spectral, and mysterious. She has the three heads of serpent, horse, and dog, issuing from the cave of darkness. She witnessed the rape of Proserpine by Pluto, and was the sister of Hekatōs, being originally a Thracian deity, and a Titan (Artemis-Hekatē) whose strange rites, at Samothrace, were performed by Kuretes, and by Kabeiroi (“great ones”), including the sacrifice of black female lambs, and dogs, with honey. Her statue stood at cross roads, in gardens, and before houses.

Hel. Hell. The root *Hel*, or *Hol*, in Teutonic speech, means “to hide” (Latin *celare*) ; and Hell was the “hole” or “hollow,” like the Hebrew Sheol “hollow,” hidden under earth. Hel, or Hela, was the Skandinavian “goddess of hell,” described as a hideous, old, black woman, riding the “Hell horse.” She was the daughter of Loki the evil “fire,” and had two brothers, Fenrir, the winter wolf, and the serpent of Ifing. The world tree Yggdrasil has its roots in Hell : its trunk grows up above Mid-Gard, or earth, round which is the river Ifing (the ocean) in which the serpent lives : this is never frozen ; and to reach Asgard (heaven) one must cross it by the “quaking bridge” Bifrost (the rainbow), which is of three colours, and is guarded by the virgin spirit Mod-gudhr. As-gard is the home of God, above the tree on which sits the divine hawk. Loki and his children were cast out of As-gard, to the dark under-world, at the roots of Yggdrasil, called Nifl or Nebel (“dark,” like the Greek *nephelē*, whence the Nibelungs—children of the underground dwarf—are also named) : in Nifl-heim, “the home of darkness,” all “those dying of age or sickness” were doomed to remain : for Norsemen despised such deaths. Here Hel, “the queen of death,” ruled. “Her dish was Hunger, her knife Starvation, her bed Disease draped with misery.” Those who crossed the bridge of hell to her abode came not back ; even Baldur, the “light giving” sun, hardly escaped (see Baldur) : it was separated from this world by a dark forest, high peaked mountains, and a river or lake. It was a land of darkness, ice, and fire, like Dante’s Hell. But (as with Pluto and Plutus) its caves were places whence came riches, arts, magic, cunning work, and wizards. Its lord was a subtle craftsman, and smith, who wrought in the fire. Thus Hell had its Elysium, as among Kelts : the “isle of birds”—of St Brandan—was near the

icy rock where Judas is punished—a Hesperides, like the “Land of Cockayne,” where all was feasting and hospitality. Even Christians long retained, this belief, which recalls, the Greek Erebus and Latin Erebus (“the west”), including both Tartarus and Elysium—the Egyptian Amenti with its pits of flame and demons, and its “Fields of Aalu”; or the Babylonian, Sheol (*Sualu*) where there was also a place of rest “under a bright sky.” Good and bad went alike to the underworld, whence heroes—Norse or Greek—were carried up to heaven. All must be judged, and cross the river of hell (the Styx); and from the border river Hraunn they passed to Nifl-heim, over the rugged forest-clad mountains. It became the Holle or Hohle, of Germans; “the hole” or grave into which men sink at death.

[The Akkadians called this underworld Ki-gal “the dead land” (Turkish *Khal*: Finnic *Kuol* “to die”), and Nu-ga “no return.” Its lord was Ner-gal (“prince death”), Ir-Kalla (“the strong one of death,” called by Babylonians “the great devourer”), En-ge “lord below,” or En-lil “the chief ghost.” He was lion-headed (see Bas), and his consort was Nin-ki-gal “lady of dead-land,” who also was lion-headed, and suckled lion cubs. She is represented, on a bronze plaque from Palmyra, kneeling on the “hell horse” or “death horse”—as among the Norse—in her boat on the infernal river, approaching offerings on the bank.—ED.]

The Babylonians knew this dark abode of Irkalla (see Babylon), with its feathered ghosts. Gilgames (like Odusseus, or Æneas, or Hēraklēs) visited it. The story of Istar’s descent is an evident lunar myth. She entered successively its seven gates, at each of which a porter despoiled her: at the 1st of her crown by order of the hell queen—for she had threatened to break it open, and to let free the dead to devour the living if not admitted—at the 2nd of her earrings, at the 3rd, of her necklace, at the 4th of her diadem, at the 5th of her girdle, at the 6th of her bracelets and anklets, and at the 7th of her garment. These were the presents she received from Tammuz on her wedding day—the lights of a waning moon—and so she stood before the hell queen, who smote her with disease. Yet afterwards (the dark nights past) she was washed in the water of life, and issued again through the seven gates, receiving back at each her ornaments, till she shone once more a full moon, in heaven.

[In another legend (from the Amarna collection) we find the sister of the gods as the “bride of hell,” tortured by her lord Ner-gal in flames, but saved by the gods, who besiege the hell gates until he grants her desire, to return, for a time, to heaven. In another it is

the sun who lingers in this Hades, fed with poisoned food, till the prayers of men cause heaven to restore him. This Sheol was reached by passing under the ocean, where Ea judges men. One of his names is Tar-tar ("he who causes judgment," in Akkadian) perhaps the origin. of Tartaros for hell, in Greek, used also once in the Epistle (2 Peter ii, 4). The pious man is led by the sun god, and by Istar, before this judge. So also in Job we read (xxvi, 5), "Ghosts flit under the waters where they dwell"; and again (xxxvi, 30, 31), "He hides the depths of the waters, for in them judgeth he the tribes." The Persian legends are also comparable with Bible ideas. The soul sits three nights in the grave till the good angel, created by good words, thoughts and deeds, comes to take him to the "bridge of the gatherer"; but the evil soul is blown to darkness by, a foul wind—ideas borrowed in the Talmud, and in Moslem legends as to the trial of the soul, in its grave, by the angels Munķer and Naķīr ("hewer and hewing"); while the ẖorān is full of the horrors of many pits of flame and boiling water and of the "bitter tree" in hell. So in Job the wicked is not "gathered," but "blown away by a tempest" (Job xxvii, 19 : see Psalm i, 4) : but all these are later ideas.—ED.]

The Hebrew Sheol was not originally a place of torment (see Heaven), but only the dark world of the grave where men might rest (Job iii, 17-19). Life—as one of the Rephaīm "weak ones" or shades—was eternal but hopeless. None praised God in Sheol, or—in the first ages—hoped for any release therefrom, save in special cases. It was not till the later days of the Pharisees that Sheol was called Ge-Hinnom ("valley of groans"—whence the Gehenna of the New Testament) in memory of the old worship of Moloch in that valley (Josh. xv, 8). Sheol was a prison-house to which the dead king of Babylon goes down, to find other kings lying on their couches as Rephaīm (a term used also, of ghosts, on the Phœnician coffin of Eshmun'azar of Sidon in the 3rd century B.C.) ; and they salute him saying, "Art thou become weak as we?" (Isaiah xiv, 9-11). Here the dead lie with their swords beneath their heads (Ezek. xxxii, 18-31). Samuel was wroth when called up from his rest in this underworld (1 Sam. xxviii, 15). The Pharisees, borrowing the Persian conception of a hell of torment, quoted a later prophet (Isaiah lxvi, 24) : "For their worm shall not die, neither shall their fire be quenched" (see Mark ix, 44, 48). Sheol was only eternally hopeless, (Job xiv, 12), and insatiable (Isaiah v, 14; Habak. ii, 5). The terrors of hell increased with time, till now Christians shrink from an idea which they cannot reconcile with that of a loving Father in Heaven. Yet Christ, we are told, drew the picture of a hell of torment where even

a drop of water was to be denied to him who was “tormented in this flame” (Luke xvi, 24). Dante and Milton alike drew from sources other than the Bible (from Asia and from the Norse Hel) their terrible pictures, as when the former reads on Hell gates : “Through me men pass to a city of woe . . . before me nothing was save the eternal things ; and I endure forever.”

“Lasciate ogni speranza voi che entrate”
 ” Leave every hope, O ye who enter in.”

Can we wonder then that men should now say with Mr Ross (*The Bottomless Pit*) that “Many of the noblest and truest have had their lives blighted . . . to the sincere and sensitive hell has, for long painful centuries, been a cancer of fire that has, as life advanced, eaten deeper and deeper into the heart . . . it is not the worst that hell has affected, but the best.” The pious Agnostik Ingersol said, shortly before his death, “I insist that if there be another life, the basest soul that finds its way to that dark, or radiant, shore will have the everlasting chance of doing right. Nothing but the most cruel ignorance . . . ever imagined that the few days of human life spent here . . . fixed to all eternity the condition of the human race.” So among Hindus and Brāhmans, many and terrible as are their hells they are not more eternal than their heavens ; and there is escape from them for those who strive to do better. Infinite punishment is not discipline, but savage and useless revenge. The savage saw the flames in the west at sunset, and thought that a great furnace under earth or sea produced them. Even later Rabbis said these fiery lights were flames from hell, as the blush of dawn was that of the roses of Eden. “The whole idea of hell was born of ignorance, brutality, fear, cowardice, and revenge.” Such cruel dogmas were very ancient. Yāma, according to Hindus, was the first of mortals, and thus the first to enter the dread land, tended by his dogs (see Dog), to become the lord of death. In later Purānas this Vedik idea is enlarged, and men were told “that there existed for all a capacious hell, with walls a hundred miles thick, wherein they would lie to all eternity, ever suffering new and indescribable torments.”

Luther and Calvin accepted the picture that they found in the Gospels; but the majority of Christians were glad to find refuge in that mitigation of horror presented to them by the Romanist doctrine of Purgatory, though the Protestants rightly said it was “unscriptural.” Broad Churchmen waxed bolder in denial when, in 1863, Canon Farrar (who quotes Psalms vi, 5 ; lxxxviii, 10-12, as representing the older ideas) called “God to witness that, so far from regretting

the possible loss of æons of bliss, . . . I would on my knees ask God that I might die as the beasts that perish, and forever cease to be, rather than my worst enemy should endure the tortures ascribed, by Tertullian, or Minucius Felix, Jonathan Edwards, Dr Pusey, Messrs Furniss, Moody, or Spurgeon, for a single year"—to which most good and reasonable men say Amen. Mr John Morley wrote: "Eternal punishment is the most frightful idea that has ever corroded the human character." Annihilation, Purgatory, transmigration of the soul, are any of them infinitely preferable ideas, and quite as likely (see Mr Stephens' "Dreams and Realities," *Fortnightly Review*, September 1878). The Churches have burned and tortured those who would not believe such horrors, for 1500 years; yet the Churches themselves have come to disbelieve in them, though vouched for by the Bible. Priests may denounce those who judge of God's justice by human reason, but science knows of no "hollow" under earth, or firmament above. We have come to agree with Koheleth: "Who knoweth that the spirit of man goeth upwards, and that the spirit of the beast goeth downwards to the earth?" (Ecclesiastes iii, 21). Even devout Catholics, like Mr St George Mivart, have gone back to the old idea of "happiness in Hell"; and have also experienced the old penalties of excommunication. But what said Tertullian, at the close of our second century, when denouncing Pagan theatres? "I shall have a better opportunity than of hearing tragedians louder voiced in their misery: of viewing actors in dissolving flames: choruses glowing in chariots of fire; and wrestlers tossing about in fiery billows" (*De Spectaculis*, xxx). The burning of souls he thought to be assured by the words of Christ, "there shall be weeping and gnashing of teeth." Justin Martyr, Irenæus, Athenagoras, Cyprian, and Augustine, were equally sure as to hell fire. Origen was condemned, when he raised his voice in the cause of mercy, by the later Council of Carthage (398 A.C.) which discarded his views; then no longer in fashion. The descriptions given by Christians of fancied torments are almost as fiendishly ingenious as those of Chinese pictures of hell: darkness, poisonous thorns, serpents, red-hot metals, birds and dogs for ever gnawing human flesh, devils who saw their victims, and spear, or roast, yet never kill them—it is to be hoped these devils, dogs, birds, and reptiles, are happy in hell. But if we abandon hell and heaven, the sin of Adam and the fall of Satan, what room is there for a Saviour from such fancied ills? The whole system crumbles when one stone is taken from the foundation. Man makes his own hell or heaven, even on earth and needs only the wise and tender teacher, who shall show him ways of peace and love.

Hel. [An ancient root “to shine,” as in the Greek *Hēlios* “sun,” Hebrew *Hēlel* “bright” (star or moon), and Finnic *Hel*, “bright.” The soft H interchanges with S ; and in other languages *Sal*, or *Sil*, is the same : Latin *Sol* “sun” : Akkadian and Turkish *Sil* “shine.” This root gives several names that follow, such as Helenē, and Selēnē.—ED.]

Helde. A title (“brilliant,” “noble”) of the Skandinavian Norns, and, Valkyries—fates and clouds—who chose those worthy of As-gard. or heaven.

Heleios. See Hēlios. A demi-god, son of Perseus and Andromeda.

Helenē. Greek : “the bright” or “fair” Helen, heroine of the Trojan war, Atē having thrown down the apple which Paris presented to Aphroditē, that goddess promised him the fairest of women. Paris, son of King Priam of Troy, was a beautiful youth. but—as his name indicates (see Bar)—was a firebrand, and a dissolute seducer. He became the guest of Menelaos, king of Argos, to whom the beautiful Helen was married ; she and Paris were aided by Aphroditē to flee together. Helen was the daughter of Zeus and Leda, born from the swan’s egg, and sister of the divine twins, and of Clutemnestra ; she had one daughter Hermione. Menelaos and his allies besieged Troy, and Paris—called also Alexander (“the choicest of men”)—after escaping from the wronged husband in a cloud spread over him by Aphroditē, was finally slain by the arrow of Hēraklēs. Helen is said to have then married his elder brother Deiphobos ; but, after the fall of Troy, she was taken back by Menelaos to his palace at Argos, which “shone in splendour like the sun and moon.” Paris indeed is equally a mythical deity of light with Helen. Like other sun-heroes he had been exposed (on Mt Ida) and nourished by a she-bear and a shepherd.

Later legends (in Euripides) say that Paris and Helen were driven by storms to Egypt, on their way to Troy : that she was here held by the king, and afterwards recovered by Menelaos when returning from Troy, he also being driven to Egypt by storms : so that only a spectral H.elen actually accompanied Paris to Troy. Helen is also said to. have been carried to Attika (or otherwise to Hades) by Theseus, and to have been rescued by her brothers—which recalls Babylonian myths (see Hel) and the Keltik Diarmed and Graine. Again she is made the mother of Iphigeneia, whom the Taurians sacrificed to Ārtemis when Helen went there. But the tombs of

Helen and Menelaos were shown at Therapne, a little to the N. of Argos. Helen in Hades is married to Akhilleus (Achilles), another solar figure. Helenē was a name for the moon. At Rhamnus she was worshiped as daughter of Nemesis (Fate ; or dawn according to Kuhn) : at Argos as deity of the temple of Ilithuia, presiding over child birth ; and at Sparta in connection with a sacred tree.

Helenos. A son of Priam and of the Phrygian Hekabē, called also Hellenos, and Skamandrios from the river Skamander. He, like his sister Kassandra, was able to prophesy—a magic serpent having licked his ears as a babe. He was wounded by Menelaos, and retired to the shrine of Apollo on Mount Ida, refusing to fight after the murder of Hektor, whose widow Andromakhē he married. He ruled in Epeiras, where he entertained Æneas, and was buried in Argos. The legend is that of a sun oracle and priest.

Heliades. Descendants of Phaëton, or of Apollo, by Rhodē (“rose”), daughter of Poseidōn (that is of the sun, and the dawn rising from the deep). They were “seven bright ones”—the seven planets.

Hēlios. Hēlios. Greek : the “shining” sun god (see Heleios) : he was the son of Huperiōn, the “rising” sun, and of Theia (“divine”). or Euruphassa (“far enlightening”), and he sails in a golden boat, or drives a golden car, in heaven. To him (in times of trouble) children were sacrificed, but usually white rams and white bulls, and especially—in later times—white cocks. He also walks the water, and is born of Lēto (“darkness”) in the island of Delos, his mother embracing the palm. Thetis gave him ambrosia to drink, and his golden locks were never shorn (see Hair). He guided the ark of Deukalion to Delphi, and his son Apollo was the first to spring ashore after the Flood. When his cattle were stolen (like those of Indra), he threatened Zeus that he would leave the heavens, and shine only on the dead in Hades. He had many loves among cloud maidens, and those of dawn and sunset.

Hell. See Hel.

Hellē. The “bright” daughter of Athamas (Tammuz) and Nephelē (“cloud”), sister of Phrixos (“the beaming”), with whom she was condemned to be a sacrifice, but fled with him on the magic ram of Hermes (“the wind”) ; recalling many stories given by Grimm from Teutonic folk-lore, where the sister and brother fly from the witch. Hellē fell from the ram, into the sea called after her the Helles-pont, or “sea of Hellē.” Phrixos reached Kolchis, and sacrificed

the golden ram to Zeus, while its skin—the golden fleece was fastened to a sacred tree, in the grove of Ares the storm god. These myths belong to the uncertain April days.

Hellēn. Greek : “ bright ” or “ fair ” : the father of the fair Hellēnik race, as distinguished from the Pelasgi who preceded them in Hellēnik states. Hellēn was the son of Deukalion and Purra, and succeeded his father as king of Phthia in Thessaly. His son Aiolos (“ the wind ”) was borne by Orseis, a mountain nymph. Some called Hellēn the son of Zeus and Dorippe, others of Prometheus and Klumenē, which makes him the brother of Deukalion. But the historic Hellēnes included several Aryan tribes, in and round Attika, coming from the north, and first civilised by contact with Asia Minor (see Greeks).

Henir. Hœnir. The second of the Skandinavian triad, with Odin and Lodur : these three were “ air, water, and fire.” Henir was given as hostage to the Vanir, or water gods (see Vāna), in exchange for Niord. Odin gave breath, Henir gave reason, and Lodur, blood and fair color, to man. Henir reconciled the Vanir with the gods : he never spoke save when prompted by Mimir or “ memory.” He is represented by Villi, who sets matter in motion ; and offerings will be made to him in the world to come, so that apparently worship is to continue in the Norse heaven.

Heno-theism. A useful term introduced by Prof. Max Müller to signify belief not in a sole but in a single god, one of many, worshiped as supreme, either always or in turn with others. This is a feature of Egyptian, and of Vedik, faiths. When Indra is adored as supreme Agni seems forgotten : or Varuna and Mitra, though unnoticed, may be understood (see Prof. Whitney, *Indian Antiq.*, 1882), as the Father and the Holy Ghost may be, when praying to the Son as God. But in the Veda we read, in an address to the Maruts : “ There is none that is small, that is young ; all are great indeed ” ; and this is the true and primitive polytheism whence Henotheism, or Kathenoism, arose, slowly changing into Monotheism and Pantheism.

Heos. A prince who fought at Troy, called Rhododaktulos or “ rosy fingered.” He is apparently connected with Eōs (“ dawn ”) mother of Memnon, since he was an Aithiopian.

Hēphaistos. The Greek Vulcan, god of fire and of smiths, represented as a bearded man (sometimes stunted, as on Etruskan vases), holding a hammer (see Tvashtri). He was the son of Zeus and Hērē (“ heaven ” and “ earth ”), and split the head of Zeus with

his hammer when Athēnē—the dawn—sprang from it. He was also the subterranean fire that splits the volcanic mountains. Zeus flung him as fire from heaven, and he fell, becoming a lame god like all fire deities (see Asmodeus) : he lighted on volcanic Lemnos, and earth was glad to receive him. He held Hērē in a golden chair, cunningly made, demanding to know his father's name ; but Dionūsos released her. He returned to heaven to build a brilliant palace (the aurora), and aided the gods to reconcile Zeus and Hērē—for he is like Agni the sacrificial flame. Small uncouth images of this lame stunted god were placed in houses, beside the sacred fire, among Greeks. Hephaistos wedded Aphroditē, the dawn, who was false to him when Ares—the storm cloud—wooed her. But he himself was fickle in his loves, and hates, pleasing and offending both gods and men. He is represented with the conical hat—the cone being a fire emblem.

Her. Herr. A Teutonic root, to be distinguished from *har* “bright” (see Ar), and connected with the Armenian *Ayr*, and Latin *Vir*, as meaning a “powerful” man. These two roots are much confused : Her-man in Teutonic speech is the “noble man” ; but Her-man-sul is a sun deity.

Hēra. Hērē. Greek. The sister and bride of Zeus, and, as such, the queen or consort of heaven. The origin of the name is disputed. [Probably the “earth” who is the great goddess, and wife of heaven, in all other mythologies (see Earth). She watches heaven jealously, because of changing weather ; and heaven sets Argus—the “shining” star sky to watch her at night, Argus being fitly represented by the dark-blue peacock's tail, with its many bright eyes.—ED.] Hērē presides over marriage and birth, and other earthly matters, and punishes those who desecrate marriage, and forget their vows, and the fees payable to her priests at weddings. She is jealous and quarrelsome—a daughter of Kronos and Rhæa (“time” and “earth”) ; and is said to have been swallowed by her father, but restored. The Arkadians said that Temenos, son of Pelasgos, nourished her in childhood. When she married Zeus, Gē (“earth”) gave her a tree with golden apples, guarded by the nymphs of the Hesperidēs garden, and by Ladōn the dragon (see *Rivers of Life*, i, p. 133, fig. 51). Hērē herself was symbolised by a pear in Argos—a heart shaped fruit (see Heart). She is sometimes virgin, and childless ; but also the mother of Hēbē (the young grass), Hēphaistos (the underground fire), and Ares (the storm) ; in statuary she appears robed, or veiled, with diadem, and sceptre, and the peacock beside her. Ixion tempted her, but embraced Nephelē, and was bound to

the fiery wheel in hell. She has been called the night sky, being mistress of heaven ; but was especially the mother and bride.

Hēraklēs. Herculēs. The Greek and Latin names of the sun-hero. As an Aryan name it may be rendered "the admirable man" (see *Her*), many Greek names ending in "klēs" (see Greek *Kallos*, "fine," "beautiful," "admirable," and *Kleos*, "glory"). But possibly it is a borrowed name, from the Akkadian *Er-gal* ("big man"), since the hero, in his lion-skin, is found in Babylonia, and his myth is very similar to those of Gilgames and Samson. The Turanian Etruskans had their *Erklē* (see Etruskans) ; and, from them, rather than from the Greeks, the Latins may have taken their legends. According to Fisk (*Myth.*, p. 117), Hercules was not a sun god, but "a peaceful domestic deity, watching over households, and enclosures, and nearly akin to Terminus." He was the emblem of strength to Romans. The Italian legends came from Asia Minor, and included a variant of that of Hēraklēs and Geruōnes. Cacus (supposed to be *Kakos* "bad," or *Cæcus* "blind") was son of Vulcan, and a three-headed monster in a cave. He stole the cows of Hercules (as the Panis stole those of Indra) from their pasture in the Forum Boarium, or "cow market," near the Porta Trigemina, and carried them to his cavern on the Aventine, dragging them backwards by their tails. Hercules heard them lowing (as thunderclouds), and broke into the cave killing Cacus. The Latins then erected the shrine of Jupiter Inventor ("the finder"), whom Sabines called Sancus ("the strong"—see Etruskans) : for Hēraklēs was also known to the Greeks as *Alexi-kakos*, an averter of evil.

There were many gods and heroes who bore the name Hēraklēs. Diodorus speaks of 3, Cicero of 6, and others of 43 in all. But the legend of the Theban hero, is the best known. He was the son of Zeus ("sky"), by Alkmēnē ("the brightening one"), wife of Amphitrūōn ("the very trusting"), king of Tiruns, an exile at Thebes, in Greece. The daylight ceased for three days and, nights when Hēraklēs was begotten. The jealous Hērē, sitting cross-legged at the gate, prolonged the mother's labour, so that Eurustheus, the enemy of Hēraklēs, was born before him, and became a cruel king who imposed "12 labours" on the sun-hero, by permission of Zeus ; till at length on Mt Cēta in Euboia the flaming pyre was kindled, in which Hēraklēs sacrificed, himself, after he had worn the poisoned garment of Nessos the kentaur (see Kentaur) or cloud. Hēraklēs, like Akhilleus and other heroes, is also, wounded in the foot (see Heel) ; and so loses power (see *Rivers of Life*, i, p. 461, fig. 178).

The basis of the myths of Hercules is found in the Babylonian

legend of the 12 labours of Gilgames ; and it compares with those of Samson, and with episodes in the Vedic myths of Indra. When he died, Juno (Hērē) was reconciled, and his new life begins in Hades where he weds Hēbē, the emblem of spring. Josephus refers to the festival of Hēraklēs at Tyre ; and he appears on Tyrian coins, with the two ambrosial stones—the pillars of Hercules (see Bethel). His Phoenician name, at Tyre and Carthage, was Melkarth. [The spelling, as on Carthaginian votive texts, seems to render the usual explanation Melek-Ḳariath, or “city-king,” impossible. The word may be Akkadian originally, as *Mul-Kara*, “the shining lord” : in Greek it became Melikertes.—ED.] The “Pillars of Hercules” were in the far west, being the two pillars between which Samson dies, and the two “ambrosial stones” under the sea at Tyre. [One of these was Atlas (“not to be shaken”); and Herakles here supports heaven like the giant—see Atlas—whose place he took when going to the western garden.—ED.] Like Samson he slays a lion, and is deluded by a false woman, breaks through gates, and is stronger than all others. Herodotos says that his Tyrian temple—as Melkarth—was built about 2750 B.C. (ii, 45). He is also a harper, who calls up the soft Aiolian winds, and is called Ogmion, being eloquent, and a patron of music. Neither women nor boars might enter his Tyrian shrine, for he suffered from both. He is often crowned with white poplar, his favourite tree. He is subject to fits of fury, destroying all that he produces, and killing with his fiery arrows, or darts. His two stones, or . two pillars, are the signs of his strength (see *Rivers of Life*, i, p. 279, fig. 131). His weapon is the club (see Danda) ; and his symbols the apple, and the cornucopia, all equally phallic. He wears the lion’s skin, as Rudra (the violent Siva) is also Krith-vasa or “he with the skin.” In India Bala-Rāma is the local Hēraklēs, connected also with skin coverings, and dogs. His dalliance with Omphalē—the Lydian queen—recalls that of Samson with Dalilah, and his seizing the Kestos of the Amazon has also a phallic meaning. Hēraklēs was the solar energy, never wearied or really dying, but sinking at times into ocean or Hades, to rise again, producing, slaying, and healing ; triumphant over darkness and sterility. Eurustheus, the tyrant (“the wide founded”), who opposes him is an immutable power of opposition, and Nessos (Nas, “illness”) is his foe in winter, whom he pierced with his arrow in summer.

His twelve famous labours were : I. Killing the lion of Nemea or of Kithairon (“the harp mountain”)—as Gilgames and Samson slew the lion, whence came ambrosia : for Hēraklēs was then tending cow clouds, whence come rains. II. Killing the Lernaian Hudra

(“water”), with 3 or 7 heads, as Marduk slew the dragon of Chaos. III. Capturing the swift hind or stag of Arkadia, (“light”), the Hebrew “hind of dawn,” which has golden horns (rays) and brazen hoofs. IV. Slaying the boar of Erumanthos or of Kaludon (see Boar). V. Cleansing the Augēan stable—the wintry mud of the cloud cows. VI. Slaying the flesh-eating birds of Lake Stumphalis, also cloud emblems. VII. Catching the wild bull of Krete, as Gilgamas also slew the winged bull—a yet stronger power of darkness. VIII. Taming the wild man-eating mares of Diomēdes, in Thrakia, connected with Kentauri, whom he also slew. IX. Taking off the girdle of Hippolūtē (“horse slain”), the Amazon queen whom he wedded. X. Slaying Gerūones (“the old man”) of Gades (“the holy place”), defended by the two-headed dog (see Dog), when he brought back to Argos the cows that fed on human flesh. XI. Visiting the garden of the Hesperides (“the west”), in his boat, to slay the dragon and pluck the golden apples—like Gilgamas. XII. Dragging from Hades the three-headed dog Kerberos, the demon of darkness, when he set free Perithoi and Thūseus, sun-heroes who were his friends.

He freed Thebes from tribute, wearing the armour of Athēnē (dawn), the sword of Hermes (the wind), the golden coat of mail and bronze club of Hēphaistos (flame), and the bow and arrows of Apollo the sun god. Yet Hērē (earth) made him mad, and he slew his children by Magara (the earth mother) : for the summer heats destroy the children of earth. He is called Alkīdes (“brilliant by race”) ; as son of Alkaios, son of Perseus, himself a sun god. He is also voracious in appetite, eating an ox at a single meal, when sacrificed. He was father of the Thespiadēs by the 50 daughters of Thespiai. [Perhaps the Kassite Tessub for the sun in clouds.—ED.] He was naturally a patron of hot springs, where he was said to rest. Among Sabines he abolished human sacrifice (only needful when he was wroth), and was known as Recaranus, to whom—as a fire god—round temples were built, like that between the Circus Maximus and the Tiber. He was called Victor, and his Sabine priests Cupeni. Diodorus said he lived 10,000 years before the Trojan war, and the Thebans said 17,000 before Amasis of Egypt. He is ever a benefactor of men, and his foes are winter and storm. The Boiōtians called him Kharops (“seizer”), and erected a shrine on the spot where he rose dragging Kerberos after him. The Hyperboreans—or northerners—called him Khronos, and said that he walked on the waters, and was seen in boats, and swallowed by a fish like Jonah (see Fish), being again cast out. (See Faber’s *Cabiri*, i, p. 256.) His pillars were Abula in Africa and Kalpē in Spain : Hēraklea (or Tartessus) being near the latter. At

Carthage, as Melkarth, he had human sacrifices till Roman times ; and in a time of trouble 300 citizens walked willingly into his fires, while 200 children of the best families were sacrificed to him. At Kades in Spain ("the holy city") pillars alone represented him, but Melikertes wore the golden belt of Teucer and Pugnallion—the circle which we so often see surrounding the winged archer sun god in Babylonia (*Rivers of Life*, i, p. 213 ; ii, p. 64). The Greeks and Romans might well say that in every land they found their Hercules. [He learned the lyre from Linos when young, that being the windy season. He made his famous choice between light and darkness. He conquered Kuknos ("the swan"), according, to Euripides, this being a common emblem, of the snow cloud. He freed the sea from monsters—or storms—in summer. Hesiod says he freed Promētheus—the fire. The poisoned garb was given him by his wife Deianeira ("husband destroyer"), whom he had rescued from the Kentaur cloud. She was jealous of Iolē, the violet sunset, whom he loved ; and his charioteer is Iolaos. He takes part in the expedition of the Argo, to fetch the golden fleece : and wrestles with Antaios, the giant born of ocean and earth, as Gilgames fights a giant also. He is called Daphne-phoros ("dawn bringer"), and above all Soter, "the saviour."—ED.]

Hermes. The Greek god of stones, stoneheaps, and boundaries, also the swift messenger. [Like the Vedic Sarama—the messenger dog—the word seems to come from *sar* "to go," "to issue," and hence an "extent" or boundary.—ED.] The original Hermes was a heap or karn of stones, or an erect stone around which a karn was made by visitors, each leaving a stone as a memorial (see Gale'ed). He answered to the Latin Mercurius, and to other messenger gods such as Nebo, and had the winged hat and winged sandals, with the caduceus or snake rod, and the scrotum or bag, as he appears on a vase found by M. Clermont Ganneau at Jerusalem (*Quarterly Stat. Pal. Expl. Fund.*, October 1874). He was naturally worshiped by all messengers and travellers, commercial agents, and those who went by sea. For he was the swift wind, and so the thief who stole light things, and thus the patron of thieves, holding the bag or purse. He is said to have been the thief Cacus (see Hēraklēs), and as the wind he was also a harper, having found the shell of a turtle whence he made the lyre. He is the soft breeze, and plays his lyre as he goes. But the Latins called him "the universal column supporting all things." He answered, according to them, to the Teutonic Tuisko (see *Rivers of Life*, ii, pp. 219, 384 ; figs. 237, 281). He also

appears as Hermes Kriopheros, "the ram bearing Hermes"; for on his golden ram the twins fled (see Hellē); and as such he became the type of Christ bearing the lamb, in catacomb pictures.

Hertha. Aertha. The Teutonic earth goddess specially worshiped at Shrove-tide when the ploughs were carried in procession (see Bertha). She was the mother of the gods (see Earth); and Tacitus visited her shrine in groves by the ocean. (see Sir G. Cox, *Ar. Mythol.*, p. 355; and Grimm, *Deutch. Mythol.*). Euripidēs makes Alkestis pray to the earth-mother: "O goddess, mistress of the house, for the last time I bow before thee: to thee I pray as I am about to descend to the house of the dead. Watch over my motherless children: give my son a tender wife, my daughter a noble husband. Let them not die before their time like me, but enjoy life and happiness" (see Hēra).

Hesi. Egyptian. Hes, or Mau-hes "the lion Hes," was a son of Ra and of Bast (see Bas) with a feline head. He carries a sword, and wears three plumes, with Uræi or serpents (see As).

Hesiod. The Greek poet of Boiōtia, born about 700 B.C. (Fisk, *Reconstructed Hesiod*). His father migrated from Kūmē in Aiolia, to Boiōtia, and Hesiod. died at Orkhomenos, being born at Askra near Mt. Helikon. His poems are among the earliest sources for Greek mythology, with some sprinkling of myths from Egypt, Asia Minor, Syria, and Babylon. They include the Theogony or "birth of gods"; and the "Works and Days" describing the year. But the one is said to be in the sacred dialect of Delphi, and the other in the Aiolik of Kūmē. He also wrote on "Justice," and the "Five Ages." His work was edited by later Ionians of the 6th century B.C. He is said to have claimed, descent from Apollo, through Orpheus, and Linos; and his bones were worshiped and wrought miracles. In "Works and Days" we read—

"O kings who bribes devour,
Make straight your edicts in a timely hour,
For Zeus' all-seeing, and all-knowing eye,
Beholds at pleasure things that hidden lie,
Pierces the walls which gird the city in,
And on the seat of judgment blasts the sin."

Hesperides. The garden, in the west, of the four daughters of Hesperos (Vesperus) or "sunset," who were called the Hesperides. They were sweet singers, watching the tree with golden apples guarded by the serpent, or dragon, Ladōn ("the hider"). The garden lay

near Libya and Atlas, in the extreme west. To the Greeks Italy was Hesperia, and to the Latins Spain (see Apples, Hēraklēs, Trees). Hesperos was the star of sunset and of the west, a child of Phoibos (“bright”), and brother of Eōs (“dawn”). The Hesperides were also daughters of Atlas and Hesperis. Their garden was an Eden “where were the springs of nectar which flowed by the couch of Zeus.”

Hēstia. Greek. The Latin Vesta (from the Aryan root *us* or *was* “to shine,” “burn”), she is the goddess of the hearth-fire, said to have been the first born of Rhæa—the earth (see Agora). Her fire was sacred, and must never be allowed to go out. Zeus, Poseidōn, and Hēstia, form a triad (“air,” “water” and “fire”), and she—like Agni—was a messenger of the gods. Vesta was adored in Alba where four Vestals presided, before Servius Tullius raised the number to six, and established her famous shrine in Rome, which still remained sacred down to our 4th century. These vestals were ruled by the Virgo Vestalis Maxima, but they were all under the Pontifex Maximus. The vestal abbess had a great position, and her influence was appealed to as the last hope of peace, in revolution or civil war (see Sig. R. Lanciani, *Academy*, 2nd Feb. 1884). A remarkable object, said to be a mill, was found in the Atrium Vestm at Rome, which seems very much like an Indian, “lingam in an argha,” perhaps a symbol of the fire drill.

Het. Egyptian. The goddess of fire.

Hijirah. Arabic: “flight.” The “Hejira Era,” as it is usually called, dates from the night of the 16th of July 622 A.C. (see Muḥammad).

Hillel. Hebrew: “brilliant.” A celebrated Rabbi of the sect of the Pharisees, whose teaching “made light” the Law—being liberal and merciful—in contrast with the severity of the school of Shammai (also a Pharisee), who “made the Law heavy.” He came from Babylon to Jerusalem when 40 years old, and was regarded as a “second Ezra.” He said that “the true Pharisee is he who does the will of his Father in Heaven because he loves him.” Gamaliel, at whose feet Paul sat, was the grandson of Hillel, who is said to have “instructed 500 in the wisdom of the Greeks, and 500 in the Law.” He suffered greatly from poverty in youth, and one tradition says that he was found insensible, covered with snow, outside the window of a school, listening to the lessons which he could not pay for inside it. Another story says that an unbeliever asked to be taught the whole Law while he stood on one foot, and Hillel epitomised it in the golden rule. “Do

nothing to others that thou wouldst not have done to thee.” Yet Hillel was a great supporter of the Law, and of all the tenets of his race that he could find thereby justified. He died about 10 A.C.: and some have attempted to identify him with the Simeon of the 3rd Gospel. The prayers of the synagogue in Hillel’s time—according to later accounts—must have contained much that is supposed characteristic of the New Testament only. “Our Father who art in Heaven proclaim the unity of thy name, and establish thy kingdom forever. Let us not fall into sin . . . lead us not into temptation. Thine is greatness and power . . . Thy will be done in heaven . . . Give us bread to eat and raiment to put on . . . Forgive all who have offended thee” (Prof. Toy’s *Quotations, New Testament*).

Hima. Sanskrit : “cold,” “snow,” whence the Himālayas or “snowy” mountains. These were the sacred abode of Pārvati, the mountain mother, consort of Siva, and the Parnassos of India. Himajī the pearly (Pārvati, or the lotus) was the consort of Himavāt, the cold white hill, who was husband also of Menā, who bore him Umā (“the mother”), and Ganga ; for the rivers are born of snow. Himavāt in an early Brāhmana is Indra, but in the Purānas is usually Siva, the lord of Mt Kailāsa, where dwells also Kāvera, the lord of riches, at his abode called Gana-pārvata (the spirit mountain), or Rājatādri—a silver mountain by the sacred lake Mānasa. Mt Everest (29,000 feet), the highest mountain in the world, appears to be the Hindu Gauri-sankar, Siva’s virgin wife (see Kanchin-janga) and “Lady of the World.”

Himyar. See Arabia.

Hindī. Hindirā. The goddess Durga, and a pomegranate, as her emblem in the character of Ceres.

Hindi. The Hindi dialect of Bangāl is descended from the Māgadha and Bihāri dialects (Prakrits) of the Sanskrit family. Mr Grierson (*Indian Antiq.*, July 1885) says that it took 1000 years to develop this into the form assumed under the Sēna dynasty of 1066 A.C. (see Prākrit), while after the Moslem victory over these kings, in 1203 A.C., it became fully developed. [The grammar is Aryan and the foundation is Sanskrit, but it is full of foreign words—Persian and Arabic—introduced by the conquerors.—ED.] Mr Grierson (*Journal Rl. Asiatic Socy.*, April 1886) calls it “an offspring of the Braj-bāsha (Braj “speech”) the language of Western Baiswāri.” “The book Hindi of to-day did not exist till the English conquest, and was really manufactured by order of Government, out

of Urdu, by the substitution of Sanskrit for Arabic and Persian words. . . . Nowhere is it a vernacular, and it is radically different from Bihāri, the language of East Baiswāri."

Hindus. Hinduism. See Brahma, India, Vedas. The present Hindu faith is that Neo-Brāhmanism which arose out of Buddhism (see Buddha) about the 7th to the 12th century A.C. It embraced the Vedic faith and philosophy purified by Gotama, but incorporated the older nature worship of non-Aryan India. The growth of literature and art, and the writing of mediæval Purānas, crystallised the oral legends which they somewhat refined, and filled the temples with statues and carved symbols, or reliefs representing mythical scenes. The faith became hydra-headed, and knit up with caste usages, sanctioned by codes like that of Manu, restoring all that Buddha had upset. Eighteen sacred books, of various date, included all the myths of India, and the oral teaching of earlier Brāhmans superseding the little known Vedas. The great epics (Mahābhārata and Rāmāyana) retained their hold on the affections of the Hindus. Gods like Krishna may be traced to Vedas, others like Bhagavān were Aryanised conceptions based on older Turanian Bhuts and spirits. As we first wrote in 1880 the Aryans appropriated the legends of Turanian rulers, who did not, as Prof. Oppert (*Bhārata-Varsha*, 1893) supposes, "gain access to the Aryan pale," for they were not likely to care much for the ideas of uncivilised nomads (see Aryans). The mixed system attracted the earlier natives of India ; and the bonds of caste became ever more rigid, until only some 60 or 70 out of 300 millions of Indian Turanians remain now non-Hindus. Hinduism is not the work of any single founder of a religion : it is the name given by us to the beliefs of those dwelling on, and east of, the Sindhu or Indus river : it includes the faiths of all India, save Moslem, Christian, and Parsi creeds, or the superstitions of the rude tribes not yet Hinduised. It is (like our constitution) a growth, patched, enlarged, and inlaid, with a great variety of ideas, without unity of design. but marked by considerable tolerance and receptivity, insisting only on the rules of caste. The old figures of Turanian nature worship it regards as divine incarnations or attributes, which it assimilates, knowing the words to be only descriptive titles. Gotama denied the gods and inspired writings of his day, and Brāhmans consequently persecuted his disciples. But India had always favoured the ascetic idea of retirement from an evil world for communion with God ; and this lies at the root of all later Hindu philosophy and mysticism, however pantheistic or fatalistic.

The Rev. Dr Pope—professor of Drāvidian languages at Oxford—showed that the fundamental Indian idea is, that all action and energy are evil: external phenomena being mere illusions; and that liberation from such illusions is thought only possible through profound abstract meditation, with suppression of every passion and affection. It is still believed—as it was 2400 years or more ago—that the “chief good” is the attainment of non-existence, or self-extinction, by re-absorption with the eternal, impersonal, and universal. Hence pessimism is the undertone throughout—a belief in the vanity of all things that belong to the Bhāva-chakra, or “wheel of existence,” or the endless recurrence of decay and reproduction. Like some Christians, the Hindus often despise the body, regarding it as a hindrance to the freedom of the soul. Hence history and chronology did not interest Indians, as Babylonians were interested, and patriotism had no meaning to Hindus, who were looking for a better land, having no abiding city here. The ever-present idea among the Hindu pious is sacrifice of self, of time, money, and all comforts, in order to please the gods, or to propitiate some evil power which, like their own sins, weighs them down continually. We have often heard the Hindu marvelling at our idea of a good and almighty God creating and maintaining this world, with all its sins and sorrows, crime and injustice. He thinks it vain to ask why these things are, and believes that we worship mainly through fear, or to please powers over which we have no control.

Hinduism very early embraced the idea of Metempsychosis, or transmigration of the soul from one body to another—the Atma or “self” remaining an individuality, through a series of births depending on conduct in preceding lives. Sivaite philosophers look on the universe as including; 1st, Siva—the Life or Great Soul whence all comes, and to which all returns; 2nd, the aggregate of souls; and 3rd, the bond—Matter. or Delusion—which surrounds them, and which creates the need of Karma or “conduct” whereby all will be judged. At the beginning of a Kalpa, or world-age, these three are separate, and souls are then burdened with matter, each becoming responsible, by the deeds of the body, for its Karma or conduct whether good or evil. Until this Karma is accepted, or the results of former Karma are cancelled by improved action, the Atma or “self” cannot return to the Mahā-Atma or “great soul,” the Father of Life, who is Siva; for this is not a Vishnuva doctrine. But Siva, through love for his creatures, gives grace through his Sakti or power, the compassionate female aspect of his being; and she, as a spirit of knowledge (the Gnostik Sophia) gives

desire and energy, so that dead souls are awakened, and the universe of phenomena is evolved, for good purposes. All living creatures, demons, and vegetables, play their allotted parts, under the supreme power, and can all work out their own salvation through Karma. The sooner this entanglement with matter ends the better for the soul, and it is the desire—not always the practice—of the pious Hindu, as of some Ohristians, to escape from the world, the flesh, and the devil, in order to obtain union with God, and to escape from a prolonged series of re-incarnations. Long life means a long period of struggle to create merit by Karma or “deeds”—a purgatorial preparation for atonement, or reconciliation with God. Thus Buddha was not heretical in his teaching as to Karma.

No people are more regular and devoted in religious observances than the Hindus, none carry religion more into the daily duties of life, none are more docile, courteous, or respectful to age, to parents, to rulers, or to the learned, more faithful in domestic service—as we knew well during thirty-three years in their midst, in solitary places and in dangerous exigencies during the long trying period of the Mutiny in 1857-8. A Hindu writes in an English journal : “Hindus are superior in goodness, godliness, and happiness to Christians. Your poorer classes, from Italy to Britain, and especially in towns, are infinitely more wretched, godless, vicious, degraded, and barbarous than Indians.” Perhaps he is right ; but at any rate, in face of the promise to those who do justly and love mercy, it is wrong for Christians to disturb the religious beliefs of Hindus.

The thoughtful Hindu, like the thoughtful Christian, passes through the barriers of faith, and, discarding his evil gods, loves to imagine a single great and good God in whose presence he may dwell, or into whom he may be absorbed. He sees no way to approach him, or to lead others to him, except that of the rites and customs of his people. He advocates the conservative policy of not breaking with the past, for the sake of his children and for his own sake. So the most skeptikal Brāhmans have often argued, in conversation with us, when we deprecated their teaching their children the old rites and dogmas which, to the parents, have become mere superstitions : “the young,” they plead, “must find out the truth by following the same paths their fathers have trodden”—a false plea if advance in truth is ever to be made. We must, they say, be practical, and since reason does not influence the masses they must be attracted by symbols and images of deity, by ritual, and by exciting fear and love : the devout must be comforted in trial and sorrow, and the wicked must be restrained—it is

the old argument of Greek philosophers, Gnostiks, and all others who disbelieve, but do not hope that men in general should ever understand.

Hinduism has never laid stress on any definite creed, or belief in a founder. It has no Christ, and no Muḥammad. It relies on the teachings of many Rīshīs said to have been inspired, and of ancient discourses attributed to incarnate heroes, or gods, like Krishna. Thus it is ready to absorb all views, and to agree with all local cults, as did the ancient world before the three faiths claiming universality appeared. The pantheon is ever increasing, for Hinduism is essentially pantheistik, seeing God in all things whether organic or inorganic. It permits to the rudest tribes their tutelary gods, stocks, and stones, recognising the Creator in every creative agent.

But while it welcomes every attempt of man to know and serve the Unknowable One, its intelligent votaries freely acknowledge that the deity is not to be conciliated by sacrifices, nor do they believe that sins can be washed out by the merits of a Saviour, or by the intercessions of a priest. Indeed neo-Hinduism knows nothing of priest or sacrifice, but only of gifts and rites betokening penitence, or creating a pious frame of mind to which they—like Christians—think that their ordinances conduce, so reconciling us with God. They are outward and visible signs of feelings which the untutored cannot otherwise express. To the many the image is the form actually possessed by an indwelling divine spirit, but to the instructed it becomes only a symbol of the highest ideal that the poor nature-worshiper can grasp. Dr Pope—himself long a missionary—showed that we must not suppose all Hindus to be gross idolaters. They believe that God is found wherever Āvāhanam (“consecration”) has been duly performed, for this is the “bringing in” to the image, of the god whom it represents; and it is he—not the image—who is adored. Henceforth the symbol, or the idol, is ever regarded as the token of the divine presence, and is therefore enshrined, and adorned with costly jewels. This in no way differs from the ideas of Christians who use images. In the dead of night voices, they say, are heard coming from the image, or a hand of it may be sometimes extended to receive an offered flower, the devout worshiper being greeted with a smile. The offered gifts of fruit or food are, they believe, actually consumed, and in return, rich gifts are sometimes found in the worshiper’s home when he returns from the temple. Always the divinity—Siva the Blessed—is surely there to help in time of trouble. “I believe,” said one Hindu to Dr Pope, “all that you believe, but I also trust that he who fills and pervades . . . all space . . . condescends also to abide

with me in this form. I worship him as dwelling here.” What is this but to say as we also say—

“Come to me, come to me, O my God,
Come to me everywhere.
Let the trees mean *Thee*, and the grassy sod,
And the water, and the air.”

The Indian hymns are full of such ideas, as Dr Pope has shown from the early Tamil literature. The sincerity and devout thought of the people are shown by their austerities, as are their longings for purity, and their fears of offending deities to whom they believe they owe many blessings. Hinduism includes a transcendental belief, profound and subtle enough to attract the intellectual and the spiritually-minded, and a Pantheism which satisfies the philosophical. No subtler system exists than that of the “divine lay” (*Bhāgavad-gita*) or the discourses of Vishnu (“Laws of Vishnu” in *Sacred Books of the East*), and the educated Hindu finds here the highest code of ethics, and can put aside the accompanying myths as of no consequence. Hinduism receives, but does not seek for, converts : if they consent to attend the rites and hear the priests, they are admitted to the lower castes and can in time climb to the higher. Various sects must make mutual concessions, and that which survives, if not perhaps the best, is at least that which best meets the wants of the people and the circumstances of the time. Old ideas and rites die hard, and even among ourselves there are many strange survivals which we now regard as popular “folk-lore.”

Leading Brāhmans, Gūrus, and ascetiks may claim to be incarnations of deity, but those who have most influence over Hindus are their Pujāris or Purohīts—the family priests, who are, as a rule, unfortunately too ignorant to understand the thought and teaching of Rīshīs and Pandits, to be found in great schools and temples. In all troubles and anxieties the people go to these priests (though less so as education spreads), who are immersed in the routine of endless rites ; and have neither time nor inclination to study the advanced thought of their age and people—just like so many of our Christian pastors. Their chief duty is to ward off the evils due to demons and evil deities. They teach that safety and happiness depend on due performance of rites, and on preservation of ancient customs, especially as regards caste, marriage, and birth and death : for through these customs priests live—or starve—both at home and in India. The old Vedik ritual, and sacrifices, are no longer observed, but festivals, pilgrimages, gifts to priests and shrines are still insisted on as indis-

pensable. In early morning, aided by pious volunteers, priests sweep out, wash, and cleanse the shrine and adorn the idols. Then worshipers come to visit their favourite shrines, and join in any ceremony going on. Some officials lead strangers and visitors round, and instruct the ignorant how to worship aright, directing them where to go to hear Vedas and Mantras explained. Advanced thinkers will then be told that all now demanded by God is a flower or a fruit, with bread for his anointed priests (see *Sacred Books of the East*, xii, p. 59). The Hindu is better than his creed. He no longer believes that only through blood is there redemption for man. Creeds stand still, but human intelligence moves on.

Hippolūtos. See Aricia.

Hippos. Greek : “horse.” The name occurs in many Aryan languages, and is not a borrowed word, showing early acquaintance with the horse (Zend *aspa* : Sanskrit *asva* : Lithuanian *aszua* (fem.) : Latin *equus* : Irish *ech* : Anglo-Saxon *eoh* : Gaulish *epos*). The horse existed in Europe from the earliest ages of man’s existence. Palaeolithic man appears, in the West, to have fed chiefly on the small wild horses roaming over Europe. There are huge heaps of horses’ bones in front of Sicilian caves at Olmo ; in the Isola dei Liri in Italy ; in Germany, and in many parts of Switzerland : one heap at Maçon in France is 10 ft. deep, and must have included bones of 3000 horses (Dr Isaac Taylor, *Contempy. Review*, August 1890). The Aryans must have learned to eat, sacrifice, and even worship, the horse in Europe ; and it has an early mythological importance (see Horse). Hippa is the cloud-bearer, and a nymph. Poseidōn is the “sea horse.” Hippiion is a mariner who rides the “white horses,” as we still call the waves. So too the ship Argo was called Hippodameia “the horse tamer.” The word means “swift” (Aryan *is* “speed”), and the Hippogriff is the winged horse. The horned horse of Alexander the Great was called Bu-kephalos or “bull headed.” The horseman Hippomenes conquered Atalanta by means of golden apples ; and the stallion becomes a phallic symbol.

Hitopadesa. The Anwār-i-Suhaili of Persians, or “Book of Counsels,” is an ancient and very popular work read especially in India and Persia, and now one of our college standards. It has been called the “Father of Fables” (see Esop), but its oldest parts (the poetry and proverbs) are said to come from its parent the Pancha-Tantra (see that heading), with which the Hitopadesa is often confused. The prose portions are held to be not older than 200 B.C., or about the age of the

Book of Ecclesiastes. The present compilation dates from our 5th century. The Panchra-Tantra portions are of great antiquity, and include some Buddhist Jātaka or “birth” tales. The Hitopadesa was originally written in Sanskrit, including quotations from the Vedas and Mahābhārata. The Emperor Nushirvan, in our 6th century, caused it to be translated into Persian: it appeared in Arabic in 850 A.C., and shortly afterwards in Hebrew and Greek. The Emperor Akbar used to translate it to his prime minister ‘Abd-el-Faḍl, and called it the “Criterion of Wisdom,” often quoting such proverbs as: “Learning changes not the wicked, nor will bitter pasture destroy the cow’s milk.”

Hittites. See Kheta.

Hiukē. Yukē. The Skandinavian moon god (see Agu). From the root *Ak* “bright.”

H’nos. The Norse Venus, daughter of Freya.

Hobal. See Habal.

Höd. Hödhr. The Norse god of winter, the “hider” of the sun, a strong, blind, son of Odin (heaven), who slew the fair Baldur (“light giver”), and was slain by his youngest brother, Vali the archer, when Vali was only a day old, at the new year in spring (see Baldur). Höd shot at Baldur, with the mistletoe provided by Loki, and killed him. But both Höd and Baldur are to live in Odin’s hall hereafter, and talk over the past.

Hoeg. See Haug, a sacred mound or “height.”

Hogmanay. New Year’s Eve in Scotland. [Perhaps “mid-winter commemoration,” from *hoku*, and *mna*.—ED.]

Holda. Hulda. Hulle. The “bright” moon among the Skandinavians (see Hel, Hellenē), who has also (like Hekatē) an evil aspect. She commands the completion of work at the end of the old year (see Bertha), and used to be burned on the eve, or day, of Epiphany, at the feast once called Berchten-nacht (Bertha’s night), when the good Bertha expels the wicked old Holda, the winter, and the old moon. Hulda was feared as a sorceress, and was a washer-woman whose soapsuds were the melting snow. She flies with all her myrmidons through trackless wastes, in the cold night and blackness. She is slighted by her children, yet cheers them when angry gods are scowling. When the moon shines she is said to be combing her hair, when snow falls she is making her feather-bed. She loves lakes and

fountains, where she can see her face ; and through them mortals can reach her dwelling. She is borne through heaven on a car whence chips of gold drop down ; but she is ugly, long-toothed, with shaggy hair ; and unbaptised babes are taken by Odin and Holda.

Holi. The great Hindu spring festival : see Dola-Yatri. The cruel swinging rites belong to this fete, which is held in honour of Krishna, as the spring sun god. It begins at the full moon of March, and lasts nine days. It is also called *Dolē*, whence pious Hindus regard it as a duty to “swing” from a hook passed through the muscles of the back: this is called *Chakrapūja* or “the wheel rite.” The season is sacred especially to *Kāma-ji*, or *Kāma-deva*, the god of love ; and loose talk, songs, and jests, are interchanged by the sexes, leading to drunkenness and licence, especially among the well-to-do city crowds. Respectable heads of families begin the season with prayer, fasting, and the lighting and worship of new fires, adoring small images of Krishna which must, together with themselves and their families, be sprinkled with *abira*, a red powder, or a pink liquid, typifying fertility, which is personified as a woman called *Doli* or *Holi*, about whom there are many legends, intended to explain the reason of the rites. According to one legend the rejoicings are because the *Rākshasas*, or “demons,” of winter are overthrown; and, in N. India, winter is personified as the female *Rakshasī*, *Dundhas*—“the destroyer of many,” associated with the giant *Mag-dāsur*, “who disturbs the prayers and praises of gods and men.” Another legend relates that *Prahlāda*, the son of *Hiranya-Kasipa*, deserted the worship of *Siva* for that of *Vishnu*, which so enraged his father (sometimes called *Harnakas*), who was a *Daitya* to whom *Siva* had granted the sovereignty of the three worlds, that with aid from his sister *Holī* he persecuted and tortured *Prahlāda*, till *Vishnu* issued from a fiery iron pillar—some say as a “man-lion”—and tore in pieces the father. *Holī* then tried to burn *Prahlāda* and herself ; but neither fire, snake poison, nor anything else, could scathe him. *Holī* had tried previously to poison the babe Krishna by giving him her deadly nipples to suck, so that she was a goddess of winter.

As a centre for the games and other rites of Holi-tide, a stout high pole, or a branch of a large tree, is erected—like our maypole (see also *Gonds*); and it is decked with flags, and has a sugar cone at the top, with fruits and sometimes coins. Venturesome youths try to climb up, and are belaboured by women while so doing. Near this pole is always placed an image of the winter demon, made of sticks and straw (like *Guy Fawkes*) ; and this, in due time, is burned with joyous shouts and music. The story relates that so Krishna burned

the giant fiend for the salvation of men. The remaining emblems are those denoting fertility, often grossly phallic, including huge lingams on which women hang garlands, and which they anoint. This is the symbol of Kāma-jī, Lal-jī, Putani, and Holika ; of the god of love and spring. Much romping between the young of both sexes accompanies their songs and jests, and they belabour each other with hands and sticks, and often wrestle and roll in the dusty road or in the bare field. All night, and long after sunrise, this goes on, followed by bathing and worship. Mr Crooks (*Popular Religion of Northern India*, 1894, p. 392) says that there is reason to believe that human sacrifice, and promiscuous intercourse, were necessary parts of the worship of the spring deities. "The compulsory entry of the local priest into the sacred fire," on which the people still insist, at Holi rites, and those of Eclipse (Ketu), is, Mr Crooks thinks, a survival of human sacrifice ; and the "unchecked profligacy which prevails at the spring Holi, and the Kajali in autumn," may, he thinks, be intended to aid in repelling failure of harvests, and of fertility. So, too, when rain is wanted, nude, indecent dances by women are prescribed, and are carried out joyfully.

The great phallic poles being erected at cross roads, or on the village green, in tope or grove, or by a gateway, sacred fires are lighted, and all dance round the pole laughing, jesting, and adorning it with additional ornaments. The elderly and staid may be seen wheeling in the giddy maze, while reciting *mantras*, prayers, and confessions, such as : "I am consumed, O Lord, by thy fires. O Kāma, in memory of thee I sprinkle over myself, and my family, my flocks, and all my possessions, the *abira* (red powder), and I pray thee to exert thy manifold powers, in loving increase of family, flocks, and crops."

Groups of small villages and hamlets usually combine to take a field which has yielded an abundant crop, in order there to celebrate Holi. The sacred fire, the pole, and the other figures, are placed in the centre, and many sally out to collect valuables to cast into the fire. They often seize costly articles of furniture; and once these are brought to the sacred pile none may withdraw them, for they are consecrated. Polo, and other ball games, are played ; tin balls are collected round the fire, and when they burst, sprinkle the players with red powder. The scene becomes at times a pandemonium (see Carnival), and the dresses of the revellers are grotesque, and gaily colored, and smeared with red. Embers from the holy fire are wildly flung about—as at Italian candle-feasts—and balls of mock comfits which break and discharge liquids. The unwary are soused with disgusting fluids, or sent on bootless messages, like April fools

in Europe. The Holika images and poles, with all their gay trappings, are finally committed to the sacred flames ; and all rush frantically to secure embers, as at the Jerusalem fire feast of Easter. Indian women at this season are apt to play practical jokes on lone males in lone places, as we had once reason to know ; and stripping is regarded as a permissible assault, for all is now merriment, and all is done “for the love of Kāma.” The Khasia tribes (says Mr Atkinson, *Journal Bengal Rl. Asiatic Socy.*, Jany. 1884), affix the phallic Trisul, or trident of Siva, to the Holi poles, praying to them especially for offspring born, or expected, during the past year ; and priests go round to affix a special *Tika*, or mark, on the foreheads of donors to these rites. Mr Atkinson regards these as pre-Vedik. In Bangāl the Vishnūvas and the Sakti worshipers who celebrate the licentious rites of Durga and Kāli, are among the most ardent Holi worshipers ; and this fete is the greatest of the year at Jaganāth. Siva then offers to forego all his merits for love of Lakshmi, and even Brāhma burns with passion. Such are the excesses which, in many lands, accompany emotional faith.

The Holi corresponds to the Roman Liberalia, with worship of Venus Hilaria, and of Fortulla Virilis : or the old Christian rites of the “ abbot of unreason,” and “ Feast of Fools,” our April Fool’s Day and the “ gowks’ day ” of Kelts (see *Rivers of Life*, i, p. 425). It was also Cuckoo’s Day according to Sir Walter Scott (see Cuckoo). The follies and extravagancies of the season are endless. We have seen Hindus, Moslems, and Christians, alike racing down a hill in the early morning to “ catch the sun.” Native Christians said that this was done “ in imitation of Peter and John ” racing to the sepulchre of Christ on Easter day. For it is the season when the sun god leaves his cave of death and again appears in the world.

Holy. This word originally means “ whole,” “ wholesome,” hence “ perfect,” and so “ sacred ” (*Rivers of Life*, i, p. 36).

Homa. Haoma. Zend. This answers to the Sanskrit Soma, the sacred drink which is the essence of Krishna (Bhagavād Gita), a mystic sacrifice to Vedik deities (see Soma). The rites of Homa require the use of five sacred woods, and of Kusa grass (or Barsom twigs in Persia), and should precede marriage and the investiture with the sacred Kosti necklace. [The drink is now made from the *Asclepias Acida*, and a few drops suffice for each. There is dispute as to the original drink, but Prof. Max Müller, comparing the extant customs of Ossetes in the Caucasus, thinks the original Soma was a kind of dark beer or porter.—ED.]

Homer. The blind bard of Khios, like Hesiod the shepherd poet of Mt Helikon, is important to all who study early Aryan mythology (see Hesiod). Homer appears to have preceded Hesiod by a generation or more. The one is the epik poet, singing heroic deeds of a young race ; the other is the Greek Virgil, singing the praises of rural life and religion. As many ages have claimed the Homeric poems, as cities claimed "great Homer dead." It is enough for our purpose that these poems were written about 800 to 600 B.C. But the picture they present accords with the civilisation of Troy and Mycenæ, recovered in remains supposed to be sometimes as old as 1500 B.C.: and the conclusions of former critics are now modified, in part, by the discoveries of Schliemann.

Honix. A name of Vili the brother of Odin.

Honover. Pāhlavi—the Zend Ahuna Vairya, or word of Ahūra-mazdā, which was incarnate in King Gushtasp and others, as the Logos was incarnate according to the 4th Gospel.

Hor. Horus. Har. The Egyptian god of the rising sun, a name connected with *Hru* "day." He is exactly equivalent, says Renouf, to the Greek Huperiōn, the "rising" sun. He is the son of Osiris and Isis, the avenger of his father, and conqueror of Set the dark god. But Set, as a black boar, swallows the "eye of Horus," and the double-headed figure Set-Hor represents the brothers day and night. The hawk is the chief emblem of Horus (see Hawk).

Horns. These are universal emblems of power (see Bryant, *Mythol.*, ii, p. 530). The sun, the moon, and all river gods have horns, like Dionūsos, or like Moses. They stood for rays ; but the horn is also the phallus, and the "horn of plenty" is the Yoni. Apollo Karneios is thought to mean "the horned Apollo," from the Greek *Keras* "horn." His festival was the Kereneia, or Karneia ; his priest was Karnas, he is the Latin Granus and Keltik Graine (but see Graine). The altar of Yahveh had horns ; and he fills, exalts, or anoints the horns of those he favours. The temple of Diana, on the Aventine, was hung round with horns of bulls and cows, and these sometimes declared divine behests, as when Marcellus defeated Hannibal, or Scipio subdued Spain ; for the sound of the horn is prophetic. From Thrakia to Egypt we find wine drunk from bulls' horns, at weddings, and other feasts—they were the earliest cups of man. From Italy to India we find women setting up horns, as charms against the evil eye, with horse shoes, and eggs, on doors, and wells, and at cross roads. In Babylonia Anu, and other gods, wore

horned head-dresses—seen also on Akkadian seal cylinders—and at Ibreez, near Tyana, in Asia Minor, the giant figure of a horned god, bearing corn and grapes, is accompanied by Hittite texts. Horned helmets are also represented in Egyptian pictures and Ægean vases, as worn by the Danaou, and other fair faced tribes of the north. Horned figures are very common in ruins excavated both in W. Asia and in Europe. The witch dances used to take place round horns, or horn in hand, round rams, goats, and cocks. The “sacred horn of Tibet” (*Graphic*, 19th May 1888) is only a lingam. Many such symbols have we seen, beside circles at woodland shrines, together with small terra-cotta lingams, and eggs (see *Rivers of Life*, i, fig. 1). Dr N. W. Taylor (*Arch. Journal*, December 1887) describes the like beside the barrows of Wynad in India.

Strange horn rites were, till quite recently, celebrated at the “Horn Church” of Charlton, near London; and “horn dances” are still practised among us (*Folk-Lore Journal*, April 1893). The vicar of Abbot’s Bromley is quoted as saying that, for a century, the vicars had known “horn dances” still surviving on the day after Wake’s Sunday—the Sunday next to the 4th September—a period when harvest homes were celebrated (see *Rivers of Life*, i, p. 427). Mr Ordish says that the Abbot’s Bromley dances, for 200 years, had taken place in the churchyard after morning service. Such dances were common in Staffordshire at the beginning of the 19th century: they had peculiar figures and tunes. The Bromley church still possesses “six pairs of horns, a bow and arrow, hobby-horse frame, and curious old pots with a wooden handle, in which money was collected from the dancers by a kind of Maid Marian.” The under jaw of the hobby-horse was loose, and clanked in time with the music. The lad with the bow was a rude jester, accompanied by six men each with a pair of reindeer horns: ten performers in all danced a traditional measure. The hobby-horse, even now, is said to figure in May-Day festivities; and evidently old Norse rites are preserved. There is even a tradition that the hobby-horse is Odin’s Sleipner, one of the steeds of As-gard (see also Mr Elsworthy’s *Horns of Honour*, 1900). The horn among Hebrews was “exalted” in prosperity: it also betokened strength and light (Exod. xxxiv, 29; Dent. xxxiii, 17; Hab. iii, 4). In the first-cited passage the Hebrew reads (as the Latin Vulgate understands) that “Moses wist not that the skin of his face was a horn”: see Michael Angelo’s horned Moses. In the poetic psalm of Habakkuk the Hebrew also reads “His brightness was as light; horns from his hands.” The horn of Odin among the Norse is wind, or thunder.

Horse. See Asvins and Hippos. [The horse was called *kurra* (Mongol *Kar* “to galop”) by the Akkadians; and the horse and chariot were used before 1500 B.C. in W. Asia. The old Semitic name was *Sus*, and the Egyptians borrowed this and other Semitic names for the horse, as well as the Semitic *Merkebeh* for “chariot”; for they apparently had no horses before they were introduced into Egypt during the Hyksos period, just as they had no camels, which they also knew by the Semitic name *Kamal*. Asia Minor was a great centre for horse dealing, and the horse is still found wild in E. Turkestan.—ED.] To Hindus the horse, like the bull, was sacred. But they will drink out of a horse-trough, yet not where a sacred bull or cow has drunk. The great sacrifice was that of the horse (see Asva-medha), and it was performed when the birth of a son was desired. The horse drew the chariot of the sun, and sacred horses were kept in temples. Miss North (*Recollections of a Happy Life*, i, p. 217, 1892) found one of these at Kobē in Japan, in a temple shrine: it was piebald, with blue eyes, and a pink nose, and “always stood there in case the deity came down.” A stuffed horse also stood in a shed near, lest the living horse should die. To touch a stallion caused maidens to bear children, and the Asvins as great riders had sacred horses. The head of the horse also produces ambrosia, and the Indian Mamojī is a phallic stallion. The horses of Frey and Sigurd are famous among Skandinavians. The neighing of the horse is its “laughter.” [In Job we read “Hast thou endowed his throat with a thunder-noise,” xxxix, 19.—ED.]; and it is (as when the “bull speaks”) an emblem of thunder, like the braying of Indra’s ass in heaven (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 346). The son of Dronas is said, in the Mahā-bhārata, “to laugh, and have strength in his horse, which neighed as soon as it was born.” Herodotos relates the legend of Darius whose horse gave him power. [Riding on horses is only noticed much later; we have figures of riders in Assyria in the 7th century B.C., and in Lycia a century or so later; but all the older monuments merely show the horse as driven in a chariot. The Hittite king of Kadesh (1580 B.C.) had a wild horse, but all Syrians were using chariots like the Akkadians, earlier than the Egyptians. The horse of Cæsar also foretold his fortunes. The “death-horse” is an ancient symbol long before the “pale horse” of Revelation; for Nin-ki-gal, the queen of hell, is represented kneeling on a horse (see Hel): it was a well-known Norse and Danish figure; and Grimm gives the story of the horse’s head over a gate, which warns the heroine of the future. The winged horse, Pegasus, is found at Nineveh, and on coins of Carthage. Its hoof mark was shown in

Greece. The name is perhaps Semitic, meaning “flying horse” (Hebrew *pavaḥ* “to sway,” “to wave,” and *sus* “horse”), and it also carries an Assyrian god.—ED.]

Horsel. See Ursel, Ursula. The Swabian moon goddess.

Hospitals. These, as practical indications of ethical ideas, require notice. It is a common error to suppose that the first hospitals were Christian. Western Europe in this, and many other such matters, was far behind Asia. Indeed it would seem that Christ needed no hospitals, nor his church as long as they claimed to heal the sick miraculously, or by anointing them, with prayers (Mark xvi, 18; James v, 14). The medical art was very ancient in Egypt (see Egypt), and seems to have been publicly organised by 1100 B.C. [The Babylonians sought to cure disease by charms, as the result of demoniac possession; but the laws of Ḥammurabi (Nos. 215 to 225) lay down the scale of fees for doctors, and their responsibilities. If a freeman died from an operation (Law 218) the doctor's hand was cut off.—ED.] Among Greeks there were hospices for the sick close to the temple of Asklēpios (see that heading); and, in the 5th century B.C., Greek physicians were elected and paid by the citizens; but even earlier we read of public hospices for the sick, with other charities. In India rest-houses on the roads existed as early as 500 or 400 B.C., where the sick and weary were charitably received; and in Ceylon, at the great Nāga capital Anūrādha-pūr, a charitable establishment for the sick is said to have adjoined the palace of Pandu-kabhay: in 350 B.C., before Āsōka's missionaries arrived a century later, a king called Buddha-dāsa is said to have studied medicine, and to have granted lands throughout his Ceylonese dominions for medical charities. Āsōka (about 250 B.C.) in his inscriptions says: “Is any sick, the physician is his father. Is he well, his friend. Is his health restored, his guardian” (see “Pre-Christian Hospitals,” *Westminster Review*, Oct. 1877). Sir Monier Williams concludes that “the first hospitals for diseased persons of which we have historic record, were those of Buddhists, where also dumb animals were treated medically and kindly nourished.” These were maintained as late as 700 A.C. To the same source we probably may trace the charitable institutions of the Mexican monasteries. Prescott says that the Spaniards “found hospitals established in the principal cities for the cure of the sick, and as permanent refuges for disabled soldiers . . . superintended by experienced surgeons and nurses, established by the Government, but supported by the rich and charitable” (Bancroft's *Native Races*, ii, pp. 595-567).

Tacitus says that when 50,000 persons were killed and maimed by the fall of the amphitheatre at Fidenre, the doors of the great were opened, and medicines and necessities were supplied, as was usual also after the battles of the Empire (*Ann.*, iv, 65). From early times Roman governors appointed physicians in every city in proportion to population, all these were paid from the public treasury. The Greek *Noso-komeia* had nothing to do with *Xenodokheia* or “rest houses,” *Ptokho-tropheia* or “poor houses,” *Gerontokomeia* or “alms houses” for the aged. They were “sick houses” or hospitals. As regards Christian buildings of the kind, Jerome says that Paula his friend “first of all established a *Nosokomeion*” in Rome, and “submitted to the humiliating penance of ministering to the sick with her own hands.” The Emperor Julian was a fellow-student of St Basil in Greece, and speaking of such establishments said they were founded “by impious Galileans, who thus gave themselves to this kind of humanity : as men allure children with a cake so they, starting from what they call love . . . bring in converts to their impiety.” So that the idea of Medical Missions is not modern. But Basil’s establishment at Cæsarea in Kappadokia was only called a *Ptokhotropheia* or “poor house,” connected with the good bishop’s own house. The poor and sick were cared for, and lepers treated by *Therapeutai*, who had to investigate their disease. Basil himself came of a family of physicians, and suffered from ill-health during his lifetime. [Justinian in the 6th century established a hospital for sick pilgrims at his church of the Virgin in Jerusalem. The hospice of Charlemagne (800 A.C.) in the same city became a Dominican hospital, and in it sick pilgrims were also treated. In the 12th century the Order of St Lazarus was founded by the Norman kings of Palestine to tend lepers.—ED.] Mr Lecky says that the Christian asylum for the insane at Grenada, in 1400 A.C., was founded 700 years after one established by Moslems. A great institution for the sick was founded by other Moslems at Fez in 1304 A.C. But Europe remained intensely ignorant of medical art, and of public hospitals, till after the Crusades.

Hotra. Sanskrit : a “burnt offering.” The priest who offers such is a *Hotri*.

Houris. Arabic : *Hūriyeh*. The nymphs of paradise mentioned in the *Qurān*. They are the Persian *Hūrāni Behisht*—heavenly maidens like the Vedic *Apsaras*. They welcome the heroes slain in battle, like the Valkyries of the Norsemen ; and, together with the “swan-maidens” of European folk-lore, they were originally beautiful white clouds.

Hu. A very early Egyptian god.

Huakas. Guacas. Ancient deities in Peru called “the gods who speak.” The sun was Huaka, and his high priest (see Kusko) was the Huaka-villak or “converser” (see *Hibbert Lects.*, 1884; and Bradford, *Amer. Antiq.*, p. 356). The Huaka-koal was a “Huaka stone,” and the Peruvians had such in private houses which they called Kanopas. Every Drāvidian village in India has its *koel*, or lingam stone, which points to the probable derivation of Peruvian speech from languages of S. India, with which also the Polynesian dialects are now known to be connected. The Huaka of Rimak was celebrated as the “revealer of secrets,” and was a god older than the time of the sun worshiping Inkas in Peru, respected by them, while Huaka-villak ranked above all priests next to the Inka himself. The great temple of the mountain lake Titikaka, probably the oldest shrine in Peru, was named after Deo-Huaka, or Tio-Huanaka. It is a stupendous ruin at a height of 13,000 feet: one of its stones measures 38 feet in length. It had statues of the mother and child, and the buildings cover a space as large as that on which Westminster Abbey and the Houses of Parliament stand. The ground is strewn with debris of the temple for a mile round, and with fragments weighing 140 to 200 tons, the nearest quarry being 15 miles distant. The massive doors are carved with human forms, birds, and serpents. There are no remains of any temple roof (see Mr Inwards, *Temples of the Andes*). Garcilasso says the Peruvians worshiped a serpent which grows to a length of 30 feet.

Huitzilo-poktli. Huitzilo-Mexitli. The Aztek god of war in Mexico. He was born after his mother, Koatli-kue, had placed in her bosom a glittering ball of feathers which floated in the air. He had a tuft of green feathers on his head, a spear in his right hand, and a shield in his left. Bancroft calls his mother the goddess of plant life, and his three great festivals were in the middle of May, the middle of August, and at the end of December. The *Huitzla* is a “thorny plant” and the *Mexi* is the valued agave whence Mexico was named: *pochtli* signifies a “youth,” and the name so explained by Mr Vining is more probable than any connection with a “humming bird” (see *Inglorious Columbus*, p. 380). The worshipers of this god dressed in green: the king wore a dark green tunic and a green veil ornamented with skulls and bones; he also wore green sandals (see Colors). The May festival followed that of the god’s brother Tezkatli-poka, when the silk of the year was spun from cocoons, and the harvesting of the agave and preparation of its fibres took place.

Two days before his feast an image of Huitzilo-poktli was made out of corn-meal and honey, reminding us of Tibetan practices (see also Azteks and Cross).

Huli. See Holi.

Hume. The great Scottish philosopher David Hume (1711 to 1776) strove in his own solid and perfervid manner to do for Britain what Diderot was doing for France more brilliantly, and perhaps more effectively, as he more openly appealed to the masses. Diderot was not unknown to Hume who was the friend of the more timid encyclopædists D'Alembert, and Turgot, while in Paris from 1763 to 1766, as secretary of the British ambassador Lord Hertford. The philosopher was well connected by birth on both sides of his family, and from youth was a calm student and severe metaphysician, ambitious only of excelling in literature and study of the old Stoicks and of human nature. He was intended for the law, but settled on account of bad health at La Flèche in 1737 ; and at this place, where Descartes had shone, he issued—before he was 25 years old—his *Treatise on Human Nature*, perhaps the most unassailable of his works. It was fresh and vigorous, but too scholarly and severely logical to be a popular success. He was disappointed by its failure, but he never in after writings abandoned the views it contained, or added much to them. In 1741 he published his famous *Essays*, being then at Nine-wells. Butler “highly recommended” them, though Hume therein says that: “a rational view of the existence of God can only be vaguely described as an *a priori* view of conscience . . . resting on ethical grounds.” In 1744 he was all but elected to the chair of Moral Philosophy at the University of Edinburgh, but his opponents accused him of “heresy, deism, scepticism, and theism.” He then accepted the post of tutor to the Marquis of Annandale, and afterwards went as secretary with General St Clair to Vienna and Turin. In 1748 he issued his *Inquiry Concerning the Human Understanding*, and returning home next year settled down for twelve years at Edinburgh, writing his *Dialogues Concerning Natural Religion*, which were not published till 1779. In 1751 he became librarian to the Advocates' Library, and was very popular with literary ladies. He studied political economy, then a popular subject as set forth in the *Wealth of Nations* by his friend Adam Smith. In 1753 he began his *History of England* from the time of James 1. He was then in very poor circumstances, yet “very contented though assailed with reproach, and even detestation.” But 450 copies of the first volume of the history sold in a few weeks, and by 1755 his comforts increased. The second

volume, and further developments of *Natural Religion* occupied him in 1756, and the history was finished in 1761. It was "the first attempt at depicting the literary aspects of a nation's life" (Prof. Adamson). He alarmed the orthodox by declaring Polytheism to be the first stage in the natural development of religions, and Deism or Theism a product of reflexion on experience. In 1763 he went, as above explained, to Paris for three years, after which he was secretary to General Conway in London for two. Finally he returned to Edinburgh at the age of 57 years, with an income of £1000 a year. He had renounced high Tory views, and the pessimism of his attacks on Society in 1756, with his dislike of the English. But he still denounced a hollow and licentious society, and the stupidity and ignorance of the nation.

He insisted on perfect freedom of thought, and his influence in uprooting the foundations of Faith was very great. Yet his eloquence, gaiety, gentle nature, and cordial manner, endeared him to all in spite of natural awkwardness, and a somewhat obese and grotesque figure. He came to be considered a patriarch of literature, and his house was the centre where learned men and women met. He enjoyed life, but especially the Nirvāna of calm retirement in his study. He bore a serious illness in 1775 with cheerful fortitude, and died peacefully on the 25th of August 1776, maintaining to the last his views as to the deity.

The orthodox belief in God was in his days regarded as the safest bulwark against infidelity, but he upsets it by showing that our finite faculties cannot grasp the incomprehensible nature of any "unconditioned" being. The deists of the school of Locke, who relied on the argument from Design, fared no better at his hands, as he concluded that no proof of God's existence was possible (see Atheism and Design). Prof. Adamson says that the philosophy of J. S. Mill is not further advanced than that of Hume, and posthumous works of the former follow exactly Hume's lines of argument. Hume was not only the first, but the most severely logical and powerful exponent of such philosophy—a Pyrrhonist, but greater than Pyrrho. He feared not to write all that he felt honestly to be true. Yet he never sneered at solemn creeds. His style was colorless and cold perhaps, but lucid and clear. He nursed no pleasant illusions, but sought Truth, not terrified by any gulf of night. He raised the banner of Descartes ; and free-thinkers of the 18th century, following him, established his ideas more firmly. He believed in a spiritual force (or substance) as well as in matter, but not in memory surviving death. He entirely denied the credibility of any "miracles," regarding

the accounts of such as traditions belonging to times of ignorance and credulity.

Huns. A Turkish race of Mid-Asia who burst into Europe more than once, and attacked India (200 A.C.) and China, overrunning Persia. They were absorbed by the old Sākya stock in India, but in our 5th century they invaded Hung-ar ("Hun-land") or Hungary under Attila (At-ila "high chief"), and threatened the Byzantine empire (see Goths). They were at length defeated, in 451 A.C., by the Franks near Chalons; but later Hungarian troublers of Europe were of the same stock. The excavation of Huns' graves in Hungary suggests a greater civilisation among them than is credited to them by historians (see Gibbon's account of Attila's court, from Ammianus, Jordanis, and Priscus).

Hūr. Hebrew: "hole." The caves whence Hōrites were named.

Hura-kan. The mysterious creator among the Quiche Red Indians: the Hushtoli of Choktaws: he is the "stormy wind" adored in Peru by kissing the air: the Spanish hurricano or "hurricane."

Hyksos. The foreign rulers of Egypt belonging to the 15th dynasty (see Egypt). The name is supposed to be *Hik-shasu* in Egyptian, or "Chief of Nomads," and they are the "shepherd kings" of Greeks. [Josephus makes them rule 511 years (*Agst. Apion*, i, 14, 15), and gives six names of their first kings during 260 years. The present text of Manetho gives the names differently, and the period as 284 years in all. These names are not Egyptian, nor are they Semitic, but may be Turallian, including Saites (Salatis), Beon, Pakhnan (Apakhnas), Staan, Arkhlēs, Apophis, and according to Josephus, after him Ianias and Assis.—ED.] The Apophis of these lists is mentioned in Egyptian history as a worshiper of the Hittite god Sutekh..

Hypnotism. From the Greek *hupnos* "sleep," a state of unconsciousness which is easily produced, in nervous subjects, by gazing on some object close to the eyes. The Indian Yogis hypnotise themselves by gazing at the tip of their noses, as some Christian hermits did by staring at their navels till they saw the "light of Tabor" issue thence. The patient can be assisted by an operator of strong personality, who rubs the forehead, or makes passes with his hands, and suggests the condition, till closing his eyes the hypnotic subject answers questions in apparent unconsciousness, according to suggestion. The Magi in Persia, and the Eastern Christians down to

the 11th century, had “mysteries” due to hypnotic trance. Between 1600 and 1670, Maxwell in Scotland, and Santanelli in Italy, became famous as hypnotisers. Mesmer of Vienna interested Europe, but mingled his facts with deceits or delusions as to “animal magnetism,” using magnets as objects to stare at. His magic powers consisted only in the action of a strong will aided by the ancient methods.

Dr Braid of Manchester in 1841 began the scientific examination of the question, and other physiologists on the Continent soon dispelled the popular illusions as to “spirits” and “vital force.” Science found no “occult influences,” or any inexplicable forces. Hypnotism is only a cerebral condition induced by straining the sight till the optic nerve is affected and the brain partially paralysed, when the patient becomes a fit subject for suggestions generally involving contact. Man is not peculiar in this respect, for, when the attention is strained, rabbits and snakes appear to be easily hypnotised, as birds are also by serpents. The Indian juggler will gently stroke the neck of the snake with a wand, and the creature becomes rigid like the mesmeric patient in his trance.

In 1866 M. Liebhault started what is called the Nancy or the “suggestion” system—a school still extant, teaching many errors with foundations in facts capable of explanation. In 1878 M. Charcot exhibited, in theatrical fashion, phenomena of hypnotic influence on trained and untrained patients, in the Paris hospital of the Salpêtrière similar to those with which itinerant hypnotists long ago have made us familiar. Charcotists relied entirely on some small bright object held close to the eyes; but Nancyists relied on passes with the hands and on urgent suggestion, such as the “thought-reader” receives from his guide. Braidists said—as do the Indian Yogis who are self-hypnotisers—that a small dull object is quite as effective as a bright one: the same result is obtained—that of straining the vision, and paralysing the optic nerve: a revolving mirror, and even a banging noise, suffice to induce the hypnotic condition. The important point is to concentrate vision, and attention, on some one object. Idiots, who cannot so concentrate attention, skeptiks, and unwilling subjects, or persons of strong will, can rarely be hypnotised, while the weak, hysterical, diseased, or emotional are good subjects. Terror hypnotises when birds or rabbits gaze on the dreaded snake. Three conditions are distinguishable—the cataleptic, lethargic, and somnambulistic; but in the last only, according to M. Charcot, does the patient remember what he has done during the mesmeric sleep. It was once hoped that hypnotism would be useful for the performance of painful operations; and the author, while Superintending Engineer at Calcutta, was called

on by the Government of Bangāl to build a mesmeric ward for the city hospital But it was soon found that no reliance could be placed on the continuance of the trance, and that only a few could be hypnotised.

Since 1865 the police have watched, and have sometimes prevented, hypnotism; for the practice is liable to become criminal, advantage being taken of it to influence the making of wills, and even to suggest shooting at relatives. It was thought that hypnotism might be used for the detection of crime, and the discovery of unknown facts ; but the unwilling cannot be influenced, nor can the replies go beyond the knowledge, or fancies, of the suggesting agent. Nancyites claim to have cured inebriates, and morbid tendencies ; and we can believe that hypnotism may, by suggestion, influence nervous subjects, whose diseases are due to fears and self-suggestion. But the action on the brain is dangerous, causing disturbances as yet not well understood (but similar to the phenomena of epilepsy), and loss of brain power from such causes. Hypnotism has been of some service in connection with excitement due to sleeplessness or monomania. Dr Clouston, in an annual report on the Edinburgh Asylum for the Insane, considered the phenomena often similar to those of certain forms of insanity. Dr Robertson, after visiting Paris, and Nancy, found that in Scotland results such as French physicians claimed were not attainable, the patients being less excitable than the French—especially hysterical Frenchwomen in Paris. Epilepsy, he reported, was not cured, though the headache and confused feeling of which epileptics complain could be removed by hypnotic suggestion. The greatest blessing so obtainable is sound sleep, and in one case a calm slumber for six hours was obtained when the most powerful narcotics had failed. But it is clear that hypnotism is no cure for insanity due to brain lesions. Far from its being necessary that the patient should be of weak will, he reports that a power of steady attention, a vivid imagination, and a readiness to receive impressions, are important qualifications for success. It is also necessary to have confidence in the power of the hypnotiser. “Many persons have delusions about mysterious and occult powers, such as thought-reading, magnetism, telephones, and electricity. . . . (and) believe that a headache, that a pain in the elbow, or noises in the ears, have been produced in them, through the agency of mesmerism, .by some one having an ill-will towards them.” Hypnotism shows the influence of the mind—or of another mind—upon the body, and clearly indicates that, in the waking state also, every mental suggestion towards recovery assists in the cure of a patient.

Hyssop. Hebrew *Azūb* : Arabic *Adhāb*. The plant which has always been supposed to be intended (Exodus xii, 22 : 1 Kings iv, 33) is still used in Palestine for sprinkling and purification as of old. It is a kind of Origany (*Origanum Maru*) called Miriamin by Syrian Christians—a labiate with hairy leaves—which grows from ruined walls, and is sold in markets. It was tied with red wool into bunches, and used to sprinkle the blood of the Passover Lamb, and of the Red Heifer (see Heifer). Its use answered to that of the Barsom twigs in ceremonies of the Mazdean ritual.

I

The English I is both short and long, and stands for the Greek *Ai* and *Ei*, as well as for the sound *ē* in other languages.

I : “shore.” See Ey. Apparently an ancient word, found in Keltik speech for “island.”

I or Ya : “bright.” [Akkadian *i* “bright” : *ya* “brilliant” (see A).—ED.]

Ial. Ier. See Ayanar. This god is said to be a son of Siva by Mohina—a feminine Vishnu—and is called Hari Hara-putra, or “Vishnu son of Siva.” He has the symbols of both gods—the lingam of Siva, and the yoni of Vishnu.

Iao. Iaeuo. The name of Yahveh, or Jehovah, in Greek letters on Gnostik gems, giving some indication of the pronunciation of the name in the 1st or 2nd century A.C. (see Jehovah).

Ibērēs. Iverni. Hibernia. An Aryan tribal term, generally supposed to mean “the Westerns.” The Iberes of the Caucasus were Georgians, W. of the mountains. In Italy the Iberes were on the W., and in Sicily. Spain was Iheria to the Italian tribes. Tacitus speaks of Ibērēs in the W. of England (Cornwall), who may have come from Spain ; but the term seems to be geographical rather than racial. The Iverni were “westerns,” and Ivernia, or Hibernia (Ireland), was a western island (see Ireland).

The Ibērēs of Spain, on the river Ebro, were connected with the Ligurians of N.W. and W. Italy (see Ligurians) ; Iberia included N.E. Spain and S. Gaul to the Rhone eastwards ; the race being that of neolithik times in Europe, about 3000 to 1500 B.C. Ibērēs followed the valley of the Danube, and also entered Thrakia. They reached

Sicily long before the Siculoi (see Sikani) ; and Thucydides says that the Western Ibernians expelled the Sikanii “from the river Sikanos in Iberia.” [But it has to be proved that the term is racial (see Britain).—ED.] They appear geographically on the lower Volga and Don about 200 B.C.

Ibis. A sacred bird in Egypt (*Ibis religiosa*), with white plumage and black head, neck, and legs. It migrates from lower Egypt as the Nile falls, and thus becomes a sign of coming fertilisation by the river. It was regarded as a friend, destroying snakes and scorpions, and was the bird of Thoth the god of literature and of wisdom, represented with the head and long bill of the ibis (see Renouf, *Hibbert Lects.*, 1879).

Ibn Batūta. A great Moslem traveller (1304-1378 A.C.), whose journeys lasted 28 years, and extended over 75,000 miles, from Spain to China and from Mid-Asia to the E. coast of Africa. He describes the Chinese traffic in the Red Sea, which was already ancient in his time.

Ida. A name often interchanging with Ira and Ila, and applying to mountains in Phrygia and Krete, which were sacred. Idaios was a son of Dardanos and of Khrusē, who migrated to Samothrakē with his father, and established the mysteries of the Phrygian Kubēlē. His consort Idalia became the goddess of Idalion in Cyprus. The Romans obtained the sacred “black stone” of Ida from Attalos, king of Pergamos, in 205 B.C. (Livy, XXIX, x, 11) ; and Kubēlē herself was called Idaia or Idalia, being connected with many mountains. On Ida, in Krete, Zeus was nurtured by the nymphs, and guarded by Idaian Daktuloi, or Kourētēs, in the Diktaian cave (see Krētē). In the Vedas Idā and Irā are names for the earth goddess, the wife of Budha or Mercury. She trespassed in a grove sacred to Pārvasī, and Siva decreed that Ida, or Ila, should be male and female in alternate months. As a male Idā had three sons, and as a female was the mother of the Purus. In the Rig Veda Idā is connected with food, worship, and speech, as a child of Mitra-Varuna.

Idol. Greek Eidōlon, “image” (see Doll). The representation of a deity by a form usually leads to the adoration of the image, as being the abode of a qivine spirit. The Hindu speaks of the sun as the *Murti* (“body” or “image”) of the supreme deity, and would consider it blasphemous to make an image of the supreme Brahm, the “absolute, ineffable, and eternal,” as Hebrews consider it blasphemous to represent Yahveh. The name of Brahm may only be

whispered, and he is not even to be directly invoked. With closed eyes and ears, and with hands upraised to heaven, the worshiper—without moving the tongue, and after subduing every worldly thought—may only say inwardly, “Om. I am Brāhma”; for the soul truly is part of the Supreme (see Wilford, *Journal Rl. Asiatic Socy.*, xi, 125). In this sense the Hindu is no more an idolater than the Christian or the Hebrew.

Iēs. A name or title of Bakkhos—the “living one.” The three letters were afterwards taken as initials for Iēsous (Jesus), or for “Jesu Hominum Salvator” in Latin.

Ifa. A god of the Yorubas in W. Africa, the name signifying “fire” (see Yorubas).

Ignatius. An early Christian father supposed to have seen the apostles; but all legends and epistles connected with him are untrustworthy, being of late origin, or at best works that have been garbled by late writers. He is mentioned in the Epistle of Polycarp, but two references in Origen’s works may be interpolations. Eusebius (*Chronicon*) makes him bishop of Antioch in 71 A.C., and a martyr in 109 A.C., but elsewhere (*Hist. Eccles.*) says “as the story goes.” Eight of his supposed epistles are acknowledged forgeries, seven others appear in Syriac, Greek, and Latin, in various discordant recensions; and the earliest allusion to these seven is in Eusebius. Bishop Lightfoot expends much learning on the defence of these letters. Dr Killen concludes that they are “forgeries, and the arguments of Polycarp and Irenæus thereon weak and inconclusive.” The intention of the writers, and of the later interpolators, was the maintenance of sacerdotal pretensions.

Ignis. Latin: “fire” (see Ag). Ignis was the son of Manus or “man,” the mythical father of Teutons. The Kabeiroi were called Ignētēs, and Vulcan was Igni-potens, to Romans.

Ijhdaha. Sanskrit Aja-gar, “goat-eater”: a great python enemy of gods and men—a term applied in N. India to various dreaded serpents.

Ikshvāku. The “sugar-cane people,” or ruling family of the Sākya race in Oudh (see Brahma). The first king was “son of Manu-vaivasta, son of the sun,” who sprang from the nostril of Manu. He lived in the second Yuga, or world age, and had 100 sons, the eldest being Vikukahi, whose son Nimi founded Mithila or Tirhūt. The Rig Veda once mentions the Ikshvāku race as “a people on the lower

Ganges," which indicates a late age for the written (as distinguished from the oral) Vedas. One of the Ikshvaku kings, "Triaruna, son of Trivrishnau," was accused of murdering a Brāhman youth, but pleaded that the family priest Vrisha accidentally drove over him. Vrisha displeased the Ikshvākus by restoring the Brāhman to life, since he had not so treated those of lower caste. Their fires then lost power, till Agni pardoned them. This story is in the Sātyāyana Brāhmaṇa, supposed to be as old as Buddha's time (6th century B.C.), indicating objections to caste in that age. The sister of the first Ikshvāku (Ilā) married a Buddha (or Budha—that is Mercury), the child of Sōma the moon, and of Tāra the star. The Ikshvāku king sided with Visva-mitra in the long war between priests and warriors (see Sunasepha) as described by Muir (*Sanskrit Texts*, i, p. 426).

Ikthūs. Greek : "fish." See Baptism.

Il. Ilu. Babylonian : "God." See El.

Ilā. See Idā. We doubt however if these two are the same. Ilā was the ancestral snake-god of Kolarians, who are the Ilā-putras, or Elapathas of the Rig Veda, founders of Ela-pūr, or Soma-nāth, in the peninsula of Balabhi—the sacred centre of Krishna worship in Surāshṭa. Ilā or Ela is the Siva of Ela-pūr, and of Elora (see Elora).

Ilion. The fortress of Troy, supposed to be named from Ilos (see Trojans).

Ilmaka. A god of the Ḥimyarites of S. Arabia, probably "the smiter."

Ilos. Son of Tros, and founder of Ilion, on the hill where a speckled heifer which he followed rested, and where a sacred stone was dropped from heaven by Zeus. In the Greek version of Phœnician mythology Ilos stands for Ilu, the Babylonian god of heaven (see El).

Ilvas. Eluvas. A widespread Indian race, including Parias, or Paravas, Nulias, Thandas, Shanars, and other degraded tribes. In Travankōr there are half a million of Ilvas, incorrectly called Ilvars since *r* is the plural. They are supposed to have come thither from Ceylon, bringing with them the cocoa-nut and other palms which the Shānārs cultivate. They worship the spirits of woods, groves, gardens, or single trees, as well as serpents, and a fierce form of the goddess Kālī. They erect stones and pillars, and make niches for holy lights which must never be allowed to go out. Karns (or stone heaps)

over graves are sacred, especially those marking the spot where a virgin died, or on the scene of a murder—where a ghost is to be feared. Members of the same *Ilam*, or clan, may not intermarry. The Ilvas use caste-marks, and recognise various Hindu gods. The dot and horizontal line of Siva's devotees is marked on their foreheads and chests. We have known instances of human sacrifice reported among them, and youths circumambulate their shrines gashing themselves with sharp irons, which they run through muscles in the side, and afterwards insert pieces of cane into the wound (see Rev. S. Mateer, *Travancore*, p. 93).

Im. One of the Akkadian names of the god of storms, called Rimmon by Semitic races.

Immortality. Primitive peoples do not appear to have had any conception of what we now call "Immortality," namely the eternal life of an individual spirit. Their gods even, like themselves, were born, lived and died, though later poets called them immortal. Byron, pondering on ruined nations, says :—

" Even gods must yield : religions take their turn ;
 'Twas Jove's ; 'tis Mahomet's, and other creeds
 Will rise with other years, till man shall learn
 Vainly his incense soars, his victim bleeds,
 Poor child of doubt and death, whose hope is built on reeds."

The belief in a soul, spirit, or self, surviving the body is involved in this doctrine of immortality. Miss Naden, in her "Song of Immortality," expresses the more modern idea:

" Though thou shalt die, these the immortal forces
 That meet to form thee, live for ever more.
 They hold the suns. in their eternal courses
 And shape the long sand-grasses on the shore.
 Be calmly glad, thine own true kindred seeing
 In fire and storm, in flowers with dew empearled.
 Rejoice in thine imperishable being,
 One with the essence of the boundless world."

To the ancients the soul after death dwelt forever in the world of ghosts (see Hel). They did not look forward with any pleasure to such a future. Akhilleus, in the *Odyssey*, would rather be a slave on earth than a king in Hades. The Hebrew philosopher (Eccles. ix, 4, 5) says: "It is better to be a living dog than a dead lion, for the living know that they shall die ; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten " [or : their "memorial is forgotten"—ED.]. This is the

Hebrew creed from the first, and down to the latest books of the Old Testament. "Dust thou art, and unto dust shalt thou return" (Gen. iii, 19): "All go unto one place, all are of dust and all turn to dust again" (Eccles. iii, 20). "While I live," says the Psalmist, "I will praise Yahveh" (Psalm cxlvi, 2), for there is no remembrance of him after death. The Jew of to-day (see *Jewish World*, 8th May 1885) recognises this: "Judaism knows no belief in reference to the state of the soul hereafter. It has no dogmas in respect to any life after the body is committed to the grave. . . . Its sages have but speculated and pondered, like the votaries of all creeds, on the conditions of Divine judgment; and Rabbinical views have never been other than speculations. . . . The question has been considered a morbid one, and of no practical importance. . . . The eupeptic man is likely, hereafter, to deride as ludicrous such speculative discussion as 'Is salvation possible after death'? These can tend to no earthly good; are wholly and solely visionary and incapable of the least proof; and often lead to mischievous results such as spiritualism in all its vagaries, which, with like religious teachings, have unbinged the mind of scores of unfortunate people." These remarks are in the same tone that characterised the teaching of Buddha 2400 years ago. The Pharisees however became acquainted with Persian ideas, according to which the pious followers of a reincarnate prophet, having in them "the fire of life," were to be in future reborn on earth, as his companions in a millenium. The Sadducees, representing the better educated upper class, never accepted this belief, and remained content with the teaching of their ancient scriptures in the matter.

The Hebrew who saw no certainty that the soul of man differed from that of a beast (Eccles. iii, 21) would have agreed with Bishop Butler that immortality must be supposed to apply to all living things, if logically possible. Francis Newman declares that "the argument breaks with its own weight when thus carried to completeness, and gives very imperfect relief to the terrible strain on our faith caused by the many miseries of life." But the strain is here due to the assumptions of this good Theist. Even the Pharisee, though he held (according to the Mishnah) that "all Israel" had a portion in the "life to come," never included any of the Gentiles: for they were "like the beasts that perish."

Speculation on Immortality always gives way before imminent crises of human life, and has thus had but small influence on the actions of either savage or civilised man; the latter—especially if educated in science—puts aside the question, as dependent on the unanswered problem of the soul. The savage equally expresses

ignorance, as Sir C. Lyall makes the Indian woodman say to the missionary :—

“Thou sayest, I have a soul that never will die.
If He was content when I was not, why not when I pass by ?”

“Past and future alike,” says Tylor (*Prim. Cult.*), “fade into utter vagueness as the savage mind quits the pursuit. The measure of months and years breaks down—even within the narrow span of human life, and the hazy survivors thought that the soul of the departed dwindled and disappeared with the personal memory that kept it alive. . . . Even among, those who accept the doctrine of a surviving soul this acceptance is not unanimous. . . . In savage as in civilised life, dull and careless natures ignore a world to come as too far off, whilst sceptical intellects are apt to reject it as wanting in proof.”

But though we may not build up creeds on dreams and assumptions, we may still hope. We, may rejoice while we confess with Hezekiah (Isaiah xxxviii, 18) ; “The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth.” Hezekiah lived some 700 years B.C., and the writer of this passage held the ordinary Hebrew belief expressed by the “Preacher” (Eccles. ix, 10) : “For there is no work, nor device, nor knowledge, nor wisdom, in Sheol whither thou goest.” Isaiah makes even the gods—other than Yahveh—to perish (Isaiah xxvi, 13, 14); and Job says : “The cloud is consumed and vanisheth away ; so he that goeth down to Sheol shall come up no more” (Job vii, 9). The Hebrew scriptures make no allusion to general immortality, and the Jews expected rewards and punishments to be bestowed by God on men, in this life, according to conduct. We find the doctrine of a future life only in the later work of the 2nd century B.C., ascribed to Daniel (Dan.xii, 2) : “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.” Yet Isaiah (xxvi, 19) wrote to his nation : “Thy dead shall live : the corpses shall arise. Awake and sing dwellers in dust. Thy dew is as dew on herbs, and earth shall cast out the ghosts” (*Rephaïm*). We cannot, however, quote the Psalmist. (xvi, 10), as believing in immortality when he says : “Thou wilt not leave my soul for Sheol, nor suffer thine holy ones to see destruction” : for he is only speaking of continued protection in life, and of “long enduring pleasures” on earth. The slow growth of such ideas had, by the time of Christ, developed belief in a Hell of torment. They were born of Hope and Fear ;

but Paul rejoiced in belief that "Light and Immortality" had been brought to men by Christ ; for he rested in faith on the resurrection of Jesus (either in his actual or in some spiritual body), confirming the Pharisaic dogma.

Our own great genius of the Avon (*Tempest*, iv, 1), does not delude us when he says :—

" The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on ; and our little life
Is rounded with a sleep."

Or again he sums up his thoughts as Hamlet (iii, 1).

" To die-to sleep
No more-and by a sleep to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to—'tis a consummation
Devoutly to be wished. To die-to sleep.
To sleep ! perchance to dream :—ay, there's the rub ;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life;
. . . . the dread of something after death—
The undiscovered country, from whose bourn
No traveller returns-puzzles the will."

Col. Ingersoll (born 11th August 1833, and dying 21st July 1899), said at the grave of his beloved brother in 1886 : "Life is a narrow vale between the cold and barren peaks of the two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death Hope sees a star, and listening love can hear the rustle of a wing. . . . We have no fear of death. . . . Our religion is Help for the living, and Hope for the dead." Again he writes ; "All hope to meet again the loved and lost. In every heart there grows this sacred flower. Immortality is a word that Hope, through all the ages, has been whispering to Love. Like a sea it has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate. It was not born of any book, nor of any creed, nor of any religion, but was

born of human affection, and it will continue to ebb and flow, beneath the mists and clouds of doubt and darkness, as long as love kisses the lips of death. . . . We do not know, nor cannot say, whether death is a wall or a door ; the beginning, or the end of a day ; the spreading of pinions to soar, or the folding for ever of wings : the rise or the set of a sun, or an endless life that brings the rapture of love to every one. . . . Our myths were born of hopes and fears, of tears and smiles, touched and colored by all there is of joy and grief between the rosy dawn of birth, and death's sad night. They clothed even the stars with passion, and gave to gods the virtues, faults, and frailties of the sons of men. . . few there are who do not long for a dawn beyond the night. And this longing is born of, and nourished by the heart. Love wrapped in shadow, bending with tear-filled eyes above the dead, convulsively clasps the outstretched hand of Hope."

Seven weeks before his own death, in his poem called "The Declaration of the Free," the same writer in the last stanza says :—

" Is there beyond the silent night
An endless day ?
Is death a door that leads to light ?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait."

Such are the humble thoughts of Agnostiks, which are now moulding those of this cultured and religious age. No apology is needed for presenting them to thoughtful readers.

The Egyptian, perhaps, was the first to crystallise as dogma the vague beliefs of his age (see Egypt), and to conceive of a heaven where the good dwelt with God (see Heaven). Savage races, as well as civilised ones, have however been found to believe at times in immortality ; and the cold philosophic metaphysician as well as the fervid Theist. It was the interest of savage " medicine men " to point to portals before which they stood as well-paid sentinels. But, in all ages, thoughtful men have stood apart from the multitude, as they still do, in silence, because unable to affirm, and unwilling to deny, an idea that brings comfort to their fellows ; yet doubting how the individual soul or life can exist apart from the individual brain and body. They found no parallel in the case of the insect emerging from its chrysalis : no argument in the indestructibility of matter ; but recognised that the general longing for immortality has given birth to our various beliefs thereon. Granted that there is " an energy behind the phenomena," man has neither the power nor the knowledge to say

one word more ; no inspiration can teach us what we cannot understand ; and the wise think of a soul as only a complex group of activities and memories, a product of matter and of sensations imparted by outside forces—not (like Kant) as an unity with an objective and independent existence. The higher and more complex the organism, the more probable appears to be its resolution into its elements. Indestructibility of matter, or of energy, does not imply indestructibility of individuality. But belief in such a “self” or “ego” is the basis of belief in its immortality, without which Theism falls back on the Sadducean doctrine of reward and punishment on earth.

The teaching of Gotama Buddha, and of the Eleatiks, 2400 years ago (see Skeptiks and Sophists) was purely Agnostik. Gotama shunned discussion, but apparently had no belief in a soul independent of the body. He regarded animals and vegetables alike, as mere bubbles in a stream, floating for a short time, and again absorbed or dried up by the sun. Such ideas have contented millions of mankind for thousands of years, when they do not strive against the inevitable ; and we cannot, therefore, think of belief in immortality as a necessary feature of religion or of ethiks. The Buddhist urges us to be practical, and not to waste our time in vain striving after the unattainable, or discussion of what can never be more than a hope. Buddhist priests, in reply to the author’s anxious arguments on the subject, answered calmly—yet with amazement : “Why do you Christians agitate yourselves so much about the hidden future, if, indeed, such future there be ? Go forth to your duties, assured that while acting up to the light that your minds can perceive, and while leading the best life that you can, your goodness (*karma* or deeds) will be diffused in the world, to renovate it, and perchance to secure some happy future for all.” Renan, in 1883, in the fulness of intellectual vigour, wrote : “The infinite goodness I have experienced in this world inspires me with the conviction that eternity is pervaded with a goodness not less infinite.” Like the Agnostik, however, he was content to wait, and more or less to trust, careful only of the higher life on earth. Some are willing to say, with Cicero—in opposition to the spiritual teaching of Plato—that : “If my soul existed previously—as to which I know and care nothing—why should I care about its supposed life hereafter, when my individualism is also gone ?” Cato, Seneca, Epictētus, Servius Sulpicius, Marcus Aurelius, all, like the Hebrews, spoke of death as the final end, and offered to the bereaved no comfort save the idea of “eternal rest.” They had no belief in either the Tartarus, or the Elysian fields, of popular religion, any more than the educated of our own day who cast aside the heaven and hell of the Bible.

Euripides denounced the desire of immortality as a "foolish aspiration." Prof. F. Newman says that "it is the fruitful and fatal perverter of the sense of duty, by which alone theology becomes beneficial" (*Theol. Rev.*, Jany. 1879). He adds that "the result of all my studies devoted to these subjects, during a long life, convinces me that immortality has been to the Christian Churches, either a noxious doctrine or a dead faith." In 1886 (*Palinodia—Life after Death*) he writes: "I always regarded as trash Plato's arguments for immortality, as, I make no doubt, Cicero did. Therefore, as soon as I ceased to trust the Scriptures of the New Testament as a divine revelation, my acceptance of a future life as a dogma at once fell away. But knowing so many holy souls had devoutly believed it, and that ostensibly it had ennobled their devoted lives, I held it with a loose hand, feeling assured that if the Supreme Lord judged it better for them, or for me, he would bestow a second life without our asking; but if, on the contrary, for good reasons of his own, he did not grant it, then I was sure that that was best for us. . . . For me to be anxious as to my state after death I felt was wrong if I believed myself a child of God. In this spirit I write the closing chapter of my book on *The Soul*, and on that simple basis I continue to rest. It entirely satisfies me."

Only the Lord of Lords "hath immortality" according to one Ohristian writer (1 Tim. vi, 16); and general immortality seems not to have been expected by Paul, being only with difficulty "attained" (Philip. iii, 11). Christ and Paul alike (Luke xx, 36; 1 Cor. xv, 40-54) taught that the future life would be one in "spiritual bodies"; and in the early ages of the Church men freely discussed the possibility of three futures for men, namely, Annihilation, Restoration, and Retribution. The first of these was termed, in our 3rd century, "Conditional Immortality"—to be "attained," as Paul had said: good and believing men would live again through God's grace and Christ's death. The second condition was that of those who had fallen, yet could be restored to righteousness by Christ, and who—after purgation—might attain to eternal bliss. The third condition was that of the impenitent wicked, condemned to an eternal hell. Athanasius said that mortal man differed only from the brutes by being in the image of God, and only attained to immortality by the grace (or kindness) of God, having lost his original immortality by sin. The Church never regarded immortality as an inherent property of the soul. Mr W. E. Gladstone (see *Reminiscences* by Mr W. E. Russell) shortly before his death "stated his belief that the human soul is not necessarily indestructible, but that immortality is the gift

of God in Christ to the believer": which belief gives little hope for the majority of mankind who have never heard of Christ at all. Goethe was wiser when he said that Immortality is only a subject for the well-to-do, and for "women who have nothing to do, to chat about."

Seneca, the wise tutor of Nero, said, "Death puts an end to our misery. Beyond that our misfortunes go not. That places us in the same tranquillity as before birth. If anyone would grieve for those who are dead he ought to do so for the unborn." Athanasius and others asserted—like Brāhmans and Buddhists—that eventually man "loses his life in God"; but Paul said that we are even now in God, through whom we live. The idea of a resurrection of the dead body is discarded by all cultivated men educated in modern science, though it is still daily asserted in creeds, with other things in which men have no real belief. Man still however clings to the idea of the immortality of a self, or Ego, ever at war with the body during life. Yet—according to the famous Finsbury lecture of Sir G. Stokes, President of the Royal Society, delivered in 1890—this "has always been rather a philosophic than a Christian doctrine." The orthodox President sees indications in Scripture of "an energy which may lie deeper down than even the manifestations of life and thought," and confines himself to "the immortality of this energy": which seems to prove only the "Conservation of Force" which no man of science disputes. Such energy, whether latent or otherwise, is however common to man and to the "beasts that perish"—nay matter, even inorganic, is also full of such energy. "Life and thought," says Sir G. Stokes, "are the results of interaction between the fundamental individualised energy and the organism": which would apply equally to all organisms—to a tree or a mollusk: for the words mean no more than that the living thing is alive. He argues that as this energy remains even when the body faints or sleeps, so it may remain when the body is dissolved. The old familiar name soul, or spirit, might just as well be used as the term "individualised energy," but there seems to be a clear distinction between the interruption of action on the motor nerves during sleep or faint. and the persistence of an individual mind when the body has ceased to exist, and the stored memories of the brain-cells no longer can be set again in action. The President, and the learned bishops who supported him, clearly argued under a heavy burden of traditional assumptions. They remembered Paul's words (1 Cor. xv, 12), "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Paul's answer is unmistakable, though he had never apparently verified the

assertion on which he staked his faith. "If Christ be not raised your faith is vain . . . if in this life only we have hope in Christ we are of all men most miserable." The President and the bishops, abandoning belief in a resurrection of the body, and silent as to an immortal soul, yet suppose the immortality of "something . . . with a continuity of consciousness." This assumes the very point in dispute ; but as to the body Paul himself proclaims a "mystery. We shall not all sleep, but we shall all be changed. . . this mortal must put on immortality" (1 Cor. xv, 51). There is no uncertainty in his mind, but it seems clear that he never expected the heathen to rise, either to immortal bliss or for eternal damnation.

Plato thought that every living being had an eternal spirit, in which case the oyster becomes co-eternal with God. Yet if the soul had formerly inhabited some other body this detracts—as Prof. F. Newman remarked—from the moral importance of immortality, and suggests that the soul might have no more remembrance of its human life than of those preceding—as Cicero seems to have also thought. Plato said the soul must be immortal because sin did not destroy it ; but Cicero thought that Plato did not always clearly know what he meant himself (see *Akademy*). Jewish philosophers taught (see *Ḳab-bala*) that the soul was divisible into male and female elements, which sought each other during earthly life. Most transmigration theories guard against the objection that the soul loses individuality, by asserting that it is always conscious of the memories of its former lives. This is clear in the Indian *Jātaka* tales, and in mediæval or other legends of dogs, hares, and doves who reminded their persecutors of kindnesses shown to them in former lives by their present victims. The writer of the fourth Gospel seems to have held the belief, then common, in previous existences (ix, 2), which Sokrates shared with other Greeks. If this theory were true we must suppose ourselves surrounded by multitudes of spirits, incarnate not only in man, but in "all existing species of all creatures that have ever lived." We must account for the "individualised energy" of the fossils in Laurentian rocks, and in the ocean sludge, buried millions of years ago in the crust of earth. The soul of every nautilus that spread its sails on Silurian seas must, somewhere, continue its immortal existence in some other body (see *Soul*). Physical science sees no breach of continuity between man and beast ; and analogy suggests that (as *Ḳohemoth* thought) there is no difference between them in death. "Analogy," says Prof. Newman, "must prevail till very solidly disproved. . . . The physical reasoner insists that a disembodied spirit is a *chimæra*—a form of existence of which we have no specimen, and no proof : therefore we cannot, with any sound logic,

introduce it into a hypothesis for the satisfaction of our moral aspirations." Even if we supposed a divine spirit which "animates all matter" to exist apart from matter, he (or it) would not be a specimen of disembodied soul—being unique—and a "divine energy" without matter in which to act is equally inconceivable. Universal belief in souls is no logical argument in favour of their existence, for we know that the masses are usually wrong in their conceptions, their minds being swayed by hopes, fears, and ancient custom. Physical laws—such as that of gravitation—are known to be true, though most men never understand them. We have shown also (*Rivers of Life*, ii, p. 591) that some 56 per cent of the whole population of the world may be regarded as Agnostik concerning any future life.

It is again argued that belief in immortality produces a good life, through expectation of future reward or punishment, and affords consolation under sorrow. This indeed is the foundation of the whole fabric; yet mankind tacitly acknowledge, in the actual presence of death, how little as a rule they are influenced by any expectation of immortality. We do our best to live, and we bewail the dead who have left us. We fear, in fact, the unknown future. Between the finite and the infinite there could be no real communion, for "absorption in deity" can only mean individual annihilation, and also implies that we are, as individuals, not such as "live and move and have our being" in the Infinite Power. [Even when the Buddhist speaks of the "drop absorbed in the ocean," he seems to have no clear conception: since the matter of which the drop consists is indestructible, though it may be redistributed, and is as much in the ocean now as in future.—ED.]

The ancient Egyptians variously believed in souls that might return to the mummy, or migrate into other forms, or dwell with (or in) Osiris. But none of those beliefs, any more than those of Eleatik, Epicurean, or Stoik philosophers, or of the Sadducees, or of Hebrew psalmists and philosophers, in any way countenance the idea of a disembodied immortal spirit. Those who choose to rely on the vast systems of ancient and modern theologies, or on their "feelings," and imaginations, will find ample support in the fancies of every age. Emerson says: "there is a hint of immortality in that happy state of mind which loves life, and exclaims, 'What is good let it endure,' and in our insatiable desire to learn and know . . . we feel in a manner wronged if there is to be nothing more." Goethe exclaims: "Nature is bound to give me another term." But who is she—the awful destroyer of life organic and non-organic—that we should trust her? How is this new life to begin, and are we to conceive it, as

Emerson asks, as “a fete champêtre, or an evangelical pic-nic whose prizes will be delivered to virtuous peasants?” [Yet if Seneca is right we have no cause to fear : the woes of 50 or 70 years are hardly worth lamenting; and punishment is not vengeance, but only the rod that guides us for a few short years on earth.—ED.] Harriet Martineau looked forward to annihilation, and longed to sleep ; but her opinions were influenced by long years of sickness. The hard facts of the death-bed do not countenance the tales of joyful anticipation on the part of the dying ; as a rule they are fond illusions of the mourner, and their minds are generally occupied by their immediate physical wants. When the strong sane judgment of mature healthy life is ebbing away, we must not think that any weak death-bed words of repentance, or of recantation, can efface the good or the evil done in the past, or the consequences that follow therefrom. According as we have lived we have left our mark, for good or for evil. The law is stern but right. There is no recall : no Elisha whose bones can bring back the dead to life (2 Kings xiii, 21) : no Jesus to bid us “come forth” like Lazarus : none to roll away the stone from our tomb: all these things are legends, like those of Greek heroes, or like Plato’s Er son of Armenius, belonging to ages of credulity and ignorance. Equally must we question the mystic who dreams of being “absorbed into deity”—the “great unknown from whom we came” : for that, were it true, means not new life, but—to the individual—eternal death, with the loss of every fond or sad memory of the past. Pessimistic Buddhists have indeed regarded this as the highest future bliss. The cry of the weary in Europe is much the same : “If from Thee we came, then to Thee let us return” ; but this absorption, whether into a personal God or into Infinity—into a timeless, spaceless, unconditioned state, without memories, fears, or hopes—presents little comfort to most men. This only we know: that no theories of ours will affect the inevitable ; and that fear of the future has no foundation in the realities of existence—it is only the instinct of self-preservation, which we see to be necessary in nature. Let us then face the inevitable as best we may, with hope and trust. Let us not shrink from enquiry, or fear research into those horrors which the minds of priests, in all ages, have conjured up. Truth may be bitter and hard to digest, but it is always better than delusion : better than the fictions and fancies of ignorant monks and anchorites, or the threats of, priests scheming to gain power over the timid through their tenderest affections. All truth is safe and sacred ; and he who keeps truth back from men, through motives of expediency, is either a coward or a criminal.

“Why soothe one with vain words when after coming light
May prove them to be false. Truth is forever right.”

Wise men must do the thinking of the world. They must never—even if they do not tell the whole truth—utter an untrue word. Truth is usually the contrary of that which is generally believed. The wise man does not hasten to decide, but must be content with his horizon. He must doubt and ponder, even though told.

“Faith never murmurs ‘Why’?
For to think is to be tempted : to reason is to die.”

In. En. Hen. Words in various languages signifying “one,” “individual,” “he,” from the old root *An* “to exist.” In Akkadian *N* and *M* are demonstrative pronouns (see *An*).

Incubi. Latin : “liers over.” See Deuce, and Spirits. The idea of Incubi (male) and Succubæ (female) is part of the general belief in spirits that seek intercourse—like the Hebrew Beni-Elohim—with human beings, and is connected with the dread of “nightmares” and evil dreams. The fairy wives and husbands of Keltic folklore belong to the same order of ideas.

India. Hind. Sind. The populations and religions of India are the subjects of special articles (see *Hindus*), and we here deal generally with the earlier ethnological and religions questions, concerning Hindustan or the “Land of Hindus.” The earliest name of upper and central India was Kolāria or the land of the Kols, and the term India properly refers to regions near the Indus river. The Kols have generally been supposed to have preceded the Drāvid races, entering India from the N.E., and not like Drāvids from the N.W.; but this view presents difficulties in regard to the ancient Kolarian kingdom of Kosāla (see *Kols*). Little trust can be placed in the claims to Aryan blood and belief by the non-Aryans of the present time, though they have mingled with Aryan stocks. It is evident, from the 10th chapter of the *Manu-Shastra*, supposed to have been written about the time of our era, that Aryans and non-Aryans were then already coalescing, and but for the tightening of caste rules, which the laws of *Manu* prescribe, the two races—Aryan and Turanian—might now be hardly distinguishable. Thus, for instance, the Kughis, Rāj-Bhansis, and Bhanga-Kshatriyas of Bangāl, in spite of Aryan titles, preserve the rites and customs of an ancient Turanian people.

The question of race is best illustrated by the anthropometric researches undertaken by the Government of India (see Mr H. H. Risley, K.C.S.I., *Journal Anthropol. Instit.*, Feby. 1891). The anthro-

pological survey began with the census of 1881, and leads Mr Risley, after ten years of study, to regard the measurement of the nose as the best racial indication, such measurements having been taken throughout the three governments of Bangāl, the N. W. Provinces, and the Panjāb, all in N. India. The Panjāb Aryans (Brāhmans, Kāyasts, and Rājputs) are the most *lepto-rhine* or “thin nosed”; and “the social position of a caste varies inversely as its nasal index”—that is to say that those with the most delicate noses are of the purest Aryan stock, and of the highest social position—just as among Arabs, the purest blood, and the aquiline nose, belong to the families of ruling chiefs. The proportion of width—outside the nostrils at the base of the nose—to height measured at the bridge, is expressed by a percentage; and the population studied is divided into four classes, as follows :—

(1) Ultra-Leptorhine	40 or less	{ High caste Brāhmans, Rājputs,
Hyper- „	40 to 55	
(2) Leptorhine	55 to 70	{ Gugars, Lepchas, Pathans, Sikhs,
Mesorhine	70 70 to 85	
(3) Platorphine	85 to 100	{ Hill Mālis, Santāls, Munds, Kols,
		{ Kharwars.
(4) Hyper-Platorhine	100 to 115	{ Mughhs, Lepchas, Bhutānis, Na-
Ultra- „	115 and over	
		{ wars, Munds, Oraons, Bhūmis,
		{ Kakis, Kharwars, Bhulyas,
		{ Khatris, Mālis, Santāls, Belū-
		{ chis, Pathans, and some Sikhs.

This classification indicates the various fusions of Aryan, Turanian, and original Negrito stocks. The nasal measurement being taken into consideration with the usual measurements of the head, and with the color of the complexion, Mr Risley remarked (1) that the Leptorhine peoples (40 to 70 nasal percentage) are tall, fair, and long-headed men, with a high facial angle, and are found especially in the Panjāb, where the exogamous groups (that is those marrying out of the tribe) bear still the names of Vedic heroes ; (2) the Mesorhine people (70 to 90 nasal index) are of the middle height, broad-headed, sturdy, and of yellowish complexion, with a low facial angle ; they are Mongoloid tribes of the N. and E. frontiers of Bangāl, who have never advanced far into the interior ; (3) the Platorhine class (85 to 100 nasal index) are thickset, and of low stature, long-headed, very dark, and with a low facial angle, representing the Kolārian type of Bangal and Central

India ; (4) the remainder with the broadest noses, and usually darkest complexions, are mingled with Aborigines (see Drāvids). The 3rd class are usually called Drāvids, but Mr Risley says that the difference between Drāvids and Kolārians is one of language, and that the two stocks are really of one origin—a view which, explains difficulties as to the occurrence of Kolārian names in the Panjāb (see Mālis). The two languages themselves are both Turanian, being classed as forming the “Himalaic” division of Turanian speech. The succession of races begins with—(1) Aborigines, such as Veddahs, etc.; (2) Kolārians ; (3) Drāvidians ; (4) Vedik Aryans ; (5) Persians ; (6) Greeks ; (7) Huns, Tartars, and Sakas ; (8) Arabs and Turks ; (9) Mongols ; all entering India from the north between 2000 B.C. and 1400 A.C.—with exception of the Aborigines, and perhaps of the Kolārians, who came yet earlier.

[The actual history of India—if we except the legendary wars of Kurus and Pandus—is not traceable earlier than the age of Persian empire. No cuneiform or other hieroglyphic character seems to have been ever used in India, and the oldest script was derived from the Aramean alphabet of the Persian age. The art and architecture of India are also acknowledged to owe much to Persian and Greek influences ; and claims to very early civilisation are as unproven in India as they are in China. The leading dates of Indian chronology may be here tabulated, as serving to explain more clearly the general deductions of the author from racial, linguistic, and religious data.—ED.]

Gotama Buddha	623 - 543 B.C.
Persian Satrapy, N.W. India	520 - 327 „
Alexander crosses the Indus	327 „
Maurya dynasty of Māgadha	316 - 292 „
Megasthenes is sent by Seleucus to form alliance with Chandra-gupta of the Maurya family	306 - 298 „
Āsōka, of this dynasty, emperor of India. Buddhism of the “lesser vehicle” type prevails	263 - 225 „
Invasion by Yue-chi Tartars	165 „
Kushān dynasty	165 B.C. - 226 A.C.
Su Tartars conquer Bactria, and invade the Panjāb	126 B.C.
Samvāt era. Vikram-aḍitya of Ujjain defeats Scy- thians	56 „
Kanishka, emperor. Buddhism of the “greater vehicle” type prevails, about	10 - 78 A.C.
Invasion by Jāts, or Getæ	75 „

Saka era	78	A.C.
Gupta era	320	„
Guptas overthrown by White Huns	465 - 500	„
Valābhi dynasty in Kutch, N.W. of Bombay. Cha- lukyās powerful in Gujerāt, about	480	„
Sakas and Huns expelled from N. India	544	„
Valābhis overthrown by Arab Moslem invaders	664	„
Muḥammad Kāsim, under the Khalif Walīd I, conquers Scinde	711	„
Expulsion of the Moslems	750	„
Muḥammad of Ghazni accedes	998	„
Seventeen campaigns follow, till the victory in the Peshāwar Valley, leaving the Panjāb Moslem till now	1001	„
Death of Muḥammad of Ghazni	1030	„
Ghor Afghāns rule Ghazni	1152	„
Two Rājput States at Kanōj and Delhi established. Muḥammad Ghori invades N. India	1172 - 1206	„
Ḳuṭub-ed-Dīn, a slave of Muḥammad Ghori, estab- lishes the “ slave dynasty ” of Delhi	1206 - 1228	„
Slave dynasty conquered by 'Ala-ed-Dīn Khilji, in Delhi, who expels the Rājputs, and plunders Māhrattas, and Central India, the Dekkān and Gujerāt	1294 - 1316	„
Tughlak establishes a Turkish dynasty in the Panjāb	1321 - 1398	„
Timur, a Turkish Moslem ruling Mongols of Central Asia, takes Delhi	1398	„
Dynasty of Sayid emperors	1398 - 1450	„
Baber, descended from Timur, emperor	1525 - 1530	„
Akbar, grandson of Baber, emperor	1556 - 1605	„
Jebanjir, emperor	1605 - 1627	„
Shah Jahān, emperor	1627 - 1658	„
Aurangzēb, emperor	1658 - 1707	„
Decay of the Mughal dynasty, Shah-'Alām I, emperor	1707 - 1738	„
Nādir-Shah the Persian, emperor	1739	„
Battle of Pānipat, fall of Delhi to British	1761	„

It is at present impossible to say when Aryan nomads first began to drop into India ; but, on the assumption that Vedik hymns are purely Aryan, and are as old as usually stated, we may suppose the singers to have appeared near Taksila about 1600 B.C., and that Aryans gradually increased in numbers in the extreme N.W. of India during

the next thousand years. Their religion was akin to that of the Persian Mazdeans of Irān, though distinct. They were fire worshipers who gradually adopted, in India, the older tree, stone, and serpent rites of Turanian Nāga tribes, whom they found established in India. But if they gradually became de-Aryanised they also, to some extent, Aryanised the older populations. The Aryan element was also reinforced in the 6th century B.C. under the rule of Darius I of Persia, and again when the Yāvana (Ionian) hosts of Alexander the Great crossed the Indus, and the Greek empire of Seleucus (312 to 286 B.C.) was established in Baktria, on the N. borders of the Panjāb. They then became rulers of the Ganges Valley, and the first Sākya, or Maurya ("peacock") dynasty—represented by Chandra-gupta, who successfully maintained his independence—bore Aryan names, though probably not of pure Aryan blood. To this Sākya or Scythic race (probably of mixed Aryan and Turanian stock, the two races having then long lived together in Baktria) Gotama Buddha, the Sākya Muni, is said to have belonged. It is a recognised fact that, in our own times, the European Aryan cannot long maintain his family in India ; and Dr Isaac Taylor (*Origin of Aryans*) says that "the Dravidian types have now almost swallowed up the Aryans throughout India."

The Sākya, Skuthi, Huns, and Tartars, had indeed probably been invading and colonising India from Central Asia long before Vedic Aryans arrived, or at least before the appearance of Persians, Jāts, and others, on the Indus in the 6th century B.C. These Turanians possessed a rude civilisation derived originally from the Akkadians of Babylonia. They continued to pour in, between the 5th and 15th centuries A.C. as Huns, Turks, and Mongols. The "slave dynasty" of Delhi (1206-1288 A.C.) was of Turkish origin, and the great Mughal emperors (1398-1738) were Turko-Mongols. They were however nearly annihilated by the valour of Aryan Māh-rattas, at the close of the reign of Aurangzēb. In spite of all these inroads of Turanians, Aryans, and Arabs, little effect has been produced on the great non-Aryan masses of Indian population ; and neither Islām nor Christianity has prevailed over the mixed system of native religion described under "Hindus." This native system has indeed developed and advanced wonderfully, under the tolerant and sympathetic rule of the British race.

The Turanians, we must remember, from the dawn of history were rulers of Western and Central Asia ; and to our own days they rule all over Eastern Asia, dominate Semitic and Aryan races throughout the Turkish empire, and are now showing their superiority of civilisation in the victories of purely Turanian Japanese over Russian

Aryans. From monarch to village chief, high and low in India still boast of their Turanian blood, in spite of Brāhmans and other Aryans proud of Iranian descent. The Aryans are few, and their great influence in the north is, in a measure, due to our own racial connection with the Vedik races. In ancient days these gradually encroached, till the old Turanian Nāga-pūr ("snake city") became Indra-prastha, and the later Delhi. The Aryan hordes of the Panjāb princes first perhaps saw the "Holy Ganges" about 800 B.C., and began to spread in Kanōj and other cities of Panchāla—capitals of those Turanians whom they called Ahi-Kshatras, or "serpent kings." A period of comparative peace followed, as the ideas of Buddhism, and the influence of India's great apostle Gotama, tended to the amalgamation of races, and the discouragement of caste distinctions, about 500 B.C. The researches of scholars as to Medic population round lake Van show that Aryan influence in Persia, and in Armenia, is not traceable much before 800 B.C.; and we find no indication of any Aryans on the Ganges before about the same period. To the Vedik bards this great river was unknown, though the Aryan immigrants seem to have taken sides in the wars of Kurus and Pandus, perhaps as early as 1200 or 1000 B.C., according to the later literature of the epiks written in Aryan speech. To this age we may attribute the gradual education of Aryan nomads by the Turanian and Semitic races of Asia. They did not begin to commit their hymns and legends to writing till about Gotama's time, and then borrowed alphabets of Semitic origin, as did the Western Aryans also. No doubt they learned much in India itself, from the Turano-Drāvid ruling race, in the upper valley of the Ganges. Their literature became classic through the labours of such scholars as Pānini (5th century B.C.), and Patanjala (2nd or 3rd century B.C.), and other Aryan grammarians. Both Aryans and Turanians, while spreading from Central Asia, must early have been aware of the ancient civilisations of the West; but the Vedik Aryans were evidently rude nomads whose earliest hymns (like the early Vendidad of Persians) include no mention of coin, but refer only to the barter of cattle, sheep, goats, and horses, their earliest beliefs including the worship of elemental deities and especially of fire. In the Vedas we have no allusions to writing, pens, or paper, and no notice of caste. Cows were then eaten, and ardent spirits were drunk, quite as much by Aryans as by the thirsty Turanian Mālis and Kols of to-day. The Aryan hymns allude to these as Takshas, Āsuras ("godless ones"), Bhōjas ("cattle owners"), Bhārs, Kathas, and Yadus, holding the lands of India where they had built great fortresses of stone or even, it is said, of "iron," and possessing weapons of iron and brass, and chariots

of wood, often adorned with gold. Their valour and civilisation struck the ruder Aryans with awe. They are described as merchants, sailors, travellers by land and sea, and by rivers which the Aryans found thronged with vessels, including probably those of Sabea Arabs. They were worshipers of trees, and of snakes, of sun and moon, as the names Ahi, Nāga, or Bār, given to them by the Aryans, denote.

The Aryan Bhārata-varsha seems then only to have extended to the Yamuna or Jumna, and the invaders must have passed through many severe struggles before reaching Indra-prastha or Delhi. They found it held by Nāga worshipers called Nishādas ; and everywhere they encountered Kolārian and Drāvidian races—Takas at Taksila, Madras and Kathis on the Cheniāb river, Mālis on the Irāvati (Rāpti), Tugras on the Sutlej, and Kāmbhojas on the Indus. These Panjāb races opposed Alexander on the last named river : and, in spite of his victories on the Jhelam and at Sangala, they forced him to abandon the conquest of India. Arrian says that at Sangala the Kāthai lost 17,000 slain, and 30,000 prisoners, and they were not the strongest Indian nation. The task that was beyond the great Macedonian could hardly have been performed by any Vedic heroes. India, already civilised and possessing written records in the 4th century B.C., was still in the main Drāvidian or Turanian.

In the map of India (*Rivers of Life*, vol. ii) we have shown the old races and their chief seats of power ; but we have still to learn the history of non-Aryan Kolāria. Modern authorities have been educated—as we also were—in the belief that there is nothing worth knowing about pre-Aryan India : that the Aryans conquered it all about 1200 or even 2000 B.C., and gave to the country civilisation and religion, though we have no knowledge of any native Aryan civilisation in the West. Nothing could really be more wide of the mark, as a study of other articles in this work shows. India was Kolārian down to about 1500 B.C.; and was then Drāvidian, and may indeed still be called so from the highlands S. of the Ganges to Cape Kumāri. But long before the advent of either Aryan or Turanian strangers it contained a yet earlier population, now represented by the Veddahs of Ceylon, and by the savages of the Palny and other forests of S.W. India, who are connected with the Negritos of the Polynesian archipelago, and with the Australians, by anthropologists—a Negrito race of wild men, like those whom the Malays called Ourang-ūtan or “men of the woods.” They are now very scarce, but as a young surveyor the author made acquaintance with them in their forests about 1846 to 1850. They were poor, small, naked, untameable creatures, living none knew where in densely

wooded hilly tracts, sleeping, we were told, in caves and holes, or in summer on *manjāns* or platforms lightly made in thick lofty trees. We were only occasionally able to get within 30 or 40 yards of them, after sending away the Aryan officials whom they justly feared, for the Hindus used to shoot them as they would not shoot monkeys, fearing to be contaminated. The author took bread, fruits, and gaily coloured clothes with him, when alone, waving these at them, laying them down in the path, and then retiring: the wild men then used cautiously to approach, jabbering suspiciously like monkeys. One of them was captured by our Drāvidian chainman, and was sent to a German mission on the Cochin coast ; but he was found, after long trial, to be quite incapable of instruction beyond learning the alphabet, and the reading of a few easy sentences, and eventually he escaped to his native fastnesses. Most continents and islands have legends or traditions of such aborigines, who may be recognised also perhaps in the bushmen, and dwarf races, of Africa. The Veddahs of Ceylon are now recognised as a branch of the Continental aborigines from the S.W. of India. In Madagascar the Behoses, and Vizambas, are similar wild peoples, of whom traces are also found in China, even as late as the time of the Han dynasty in the 2nd century B.C. Wallace and other men of science suppose that a great Lemurian continent once occupied part of the Indian seas ; Madagascar on the west, with the Maldives, Ceylon, Java, and on the east Papuan New Guinea, being the present remains of it above sea level. This may have been the original home of the Negrito races of Asia and Africa, which racially and by language show some remote connection. Ceylon, in that age, would have been connected with India by the isthmus now represented by "Adam's Bridge," as the S. Arab sailors called it. Indian legends seem to refer to such a period, in connection with fairy continents and islands, near Cape Kumāri, which no longer exist.

With this Negrito stock the early Mongoloid populations—Kolārian and Drāvidian—mingled, and the dark color of the Himalaic Turanians, together with much in their languages which connects them with Polynesia and Australia, may be regarded as due to such admixture. The Aryans thrust out all the weaker mixed tribes to the extremities of their empire, as the early Kelts were thrust westwards by stronger races in Britain. The Kolārians were the first rudely superior race of India, followed by the Takas, Madras, Kathis, and others above noticed, who descended from the N.W., and are classed as Drāvidians. These again were followed by the Yue-chi, Su, and other Turko-Mongols of Central Asia. The non-Aryans are mentioned in special articles (see especially under Mālis) :

in all cases the trend was first towards the lower Ganges, and afterwards to the south, until—in our own times—the Madras provinces contain a population of some 46,000,000 Dravidians, while many millions of Kolārians still people the forests and uplands of Central India. Mr Hewitt (“Early India,” *Journal Rl. Asiatic Society*, 1888-1889) traces the Drāvids even from Babylonia, by their rites, architecture, and customs. They came from the highlands of Karmania, Arakhosia, Baktria, and Sogdiana, to the plains of the Indus; and linguistically they were connected with the early non-Aryan, non-Semitic, tribes of Susiana, whose speech Darins I preserved at Behistun, showing its ultimate connection with the Akkadian. The tree worship of the Bārs (see Bhars), in the land of Bhārata, was characteristic of this population, and is common also in W. Asia, as is the snake worship of the Kolārians (see Kols): the wars of Pandus, or “pale faces,” with Kurus may represent the early history of such races in Aryan literature. The wilder tribes were driven from the N.W., while others like the Bhōjas settled down to become rich, as herdsmen and agriculturists. They followed the pasture lands of the great rivers, and the fertile valleys at the foot of the mountains, where the wild men found refuge in forests. Others, like the Abhirs (see Ophir), reaching the western river-mouths became merchants, and traded with the Arabs and Assyrians. Strabo speaks of the Kām-Bhōjas or Siva-Bhōjas (Sibai) on the upper Indus, between Māli-tana and Taksila, as one of 18 tribes; and their congeners were the Bhōjas of the Sutlej—the Tugras of the Rig Veda. They established the kingdom of Kām-Bhōja, stretching from the Indus to the gulf of Kambay which was named from them, and as far as the Narbada or Munda river.

The race of the Sākas or Sākyas, from whom sprang Chandragupta in the time of Seleucus, ruled the lower Indus and founded the kingdom of Māgadha, conquering Kosāla, and fixing their capital at Sāketa in Oudh. The Sākya emperor, Āsōka (3rd century B.C.), speaks, in his 5th edict, of Yona-kambhoja-gandhāras as his neighbours, meaning perhaps by Yona only “foreigners,” and not Yāvanas or Greeks. The Aryans spoke of Danu as the mother of Vrithra, the serpent of drought whom Indra conquered; and the Danavas were said to be ruled by a great serpent king (Salya or Ajaka) the lord of the Tākas. These non-Aryan serpent-worshiping Danavas were the sculptors of the Elōra caves (see Elōra), and of other rock-temples, full of phallic and serpent symbolism which was detestable to Aryan Brāhmans. The Kolārian and Drāvidian tongues still show a marked affinity, in both vocabulary and grammar, to the Turanian languages

of Central Asia, though borrowing in later times from both Aryan and Semitic speech. The mixture of these distinct classes of language is seen in the dialects of the Panjāb, Sinde, and Gujerat, and even—as is now recognised—in Bangālī (see Bangāl). But time has not effaced the physical or mental distinctions which separate the pure fair Aryan from the tawny southern Drāvid. The sacred Sanskrit, and the later Pāli, became the languages of literature ; but, in the empire of the Nandas (in Māgadha), the Pāli was used by a dynasty of Drāvidian origin.

In reading ancient accounts, from Herodotos down to Eusebius or Chrysostom, it is necessary to remember that the name of India is very vaguely used to mean countries beyond Persia, including Afghanistan. The first known use of the name is in Aiskhulos (about the 5th century B.C.), and even in Herodotos the lands beyond the Indus are not of necessity intended in his account of the Persian empire. He speaks, however, of the Aithiopes, or “ dusky faced ” race of Asia, as distinguished from the Aithiopes of Africa by having straight hair, and this lank black hair still characterises the Kolārians and Drāvids of India. St Thomas visiting India (see Gondophares) or Pantainos about 200 A.C. (Eusebius, *Hist. Eccles.*, v, 10), may only have reached Eastern Persia. Neither Irenæus nor Tertullian speak of India as Christian in their enumeration of nations. Augustus (Angora inscription) speaks of embassies from Indian kings ; but the Romans knew little of India, in spite of Roman coins there found, for the trade was mainly in the hands of the Sabeen Arabs. Arrian relied on earlier Greek accounts, and many marvellous tales, as to Central Asia and India, grew up after the Parthians had closed the way to the Romans.

We may now attempt to recapitulate the main periods of early Indian racial and religious history, including : I. *The Kolārian-Drāvid age*—say from 5000 to 1500 B.C., when Turanian tribes dominated India, coming first from Assām and Tibet, as Mongoloid Kols, Gonds, Khonds, Mālis, Munds, Mons, or Mughs, described under these heads. They settled on the lower Ganges in Gandwāna, or Mālli-desha, and spread west down the Indus, and over the Panjāb. They went south from the Jumna to Malwa, driven down by stronger Turanians from the N.W., including Dravidian Kosis, Khasyas, Takhsas, Bhōjas, Madras, Sauras, Kathis, Yadavas, and Kalingas, who swept across the Indus, and advanced chiefly through Gandhara and Hastinapūr. These people found apparently only the small wild Veddah negritos to oppose them as they moved gradually to the south. II. *The Vedik-Brāhman age* (about 1500 to 600 B.C.)

when the Aryans followed the Drāvidians across the Indus, bringing hymns and rites of their own, but possessing no native alphabet or script, though Western Asia and China had already then become civilised. A period of struggle ensued, represented by the wars of Kurus and Pandus. The growth of philosophy in India marks the close of this age. III. *The Buddhist age* (600 B.C. to 800 A.C.) marked by revolt from the growing tyranny of Brāhman law, and of caste restrictions. The advent of the Greeks, and the establishment of their rule in Baktria, added to the forces in favour of the Aryan supremacy ; and the influence of Greek ideas became traceable in architecture, writing, and perhaps philosophy. They drove the Turanians from the Indus, and Aryans prevailed to the Ganges and Jumna. Much new civilisation was diffused even in Central and Southern India, Barmah, and the Indian Archipelago, through Buddhist influences. IV. *The Neo-Brāhman or Purāṇik age*, from 800 A.C. onwards, represents the decay and corruption of Buddhism, and reaction to the mixed Vedik-Purāṇik superstitions and mythologies. Slothful monks had forgotten the ancient philosophy, and left the masses a prey to the gross nature-worship represented by Purāṇik legends, and by the art of the cave temples of India. Indra, Varuna, Brāhma, Vishnu, and Siva, resumed their sway ; and Krishna, or even the self-denying Buddha, were converted into divine Avatāras or incarnations. In time the influence of Islam added to the elements of new thought, and the appearance of the Portuguese and English brought Christianity to notice. Progress in liberal thought was perhaps most marked about 1860 (see Ārya-Somāj and Brahmo-Somāj), but the inter-action of religions which produced the Sikh faith under Nānak, continues to modulate the history of Indian religions to the present day. Theism, Agnosticism, indifference, the loosening of caste restrictions, and a tendency to Materialism, contrast with the superstitions of the masses, who remain content with the coarse old phallic symbolism, and are ignorant of the ancient philosophic speculations on which that symbolism often depends. Christianity spreads only among the lower orders : Moslem belief advances rapidly ; but Brāhmanism, founded on the Vedas, makes yet greater progress (see Christ). Yet the ancient belief in the Vedas is sapped, and, like the holy city of Sarāsvati, it is disappearing under the sands of time. The proportions in 1890 were as follows, including Ceylon, Barmah, and the Andamans :—

Hindus	.	206,732,000	Buddhists and Jains	13,373,000
Moslems	.	55,134,000	Sikhs	. . . 1,009,000

Christians	2,049,000	Parsīs	85,400
Various	8,120,000	Jews	13,2000

With regard to the scripts used in India, the Sabeen Arabs (see Arabia) are believed to have introduced their alphabet about 600 B.C., from which what is called the “South Āsōka” script developed. It appears that Nearchos—the admiral of Alexander the Great—found Indians writing on cloth, in some non-Greek script, about 327 B.C. The North Āsōka script of the next century was an Indo-Baktrian character, originally derived from the old Aramean characters adopted by Persians. It is found on Āsōka’s edicts (264-223 B.C.) at Kapur-di-gīri, and on coins of the princes of Ariana and India down to 126 B.C., as well as on Sākya coins from 120 B.C. to 79 A.C. Maurya coins, from 319 B.C., exhibit Greek types, and those of the Sah Kings of Gujerāt have even Greek legends. The alphabet was gradually developed to include symbols for *Gh*, *Dh*, and *Bh*, needed in Sanskrit, and increased from 22 to upwards of 40 letters in time. The three original types, whence all Indian alphabets have grown, were the Nagāri used for Sanskrit, and the later forms employed for Pāli, and for Drāvidian. Dr Isaac Taylor recognises seven families, including the Maurya script (250 B.C.), the Turushka (Indo-Scythic) of the Panjāb, that of Sah Kings on the W. Coast, that of the Guptas (319 A.C.) in Māgadha, the Vālabhis (480 A.C.) in Kāthiawar, the Chera or Venghi on the Kistna and Godāvery rivers, and the Chalukya script (490 A.C.) in the Dekkān (*Alphabet*, ii, pp. 258-324). To India we owe the great invention of cyphers, or numerals, which is popularly ascribed to the Arabs, who brought these signs westwards in our 8th century. Dr Burnell showed that they resembled those used in texts of the Venghi dynasty (4th and 5th centuries A.C.), and Dr Taylor (*Academy*, 28th Jany. 1882) proved that these signs were the initials for the Indian Aryan names of the numbers (see *Alphabet*, ii, p. 263). “The distinct alphabets of India,” says Dr Taylor, “outnumber all the other alphabets of the world, and many are among the most elaborate ever devised.” Yet the absence of all notice in the Vedas, and in their commentaries of earlier date, of any form of writing, of books, pens, ink, pencils, or engraving styli, shows how late the use of any script must have reached the Aryans. The Persians by 538 B.C. already knew of the kuneiform character, and probably of the Aramean alphabet; but kuneiform emblems seem never to have reached India. The earliest monumental texts consist, as Dr Taylor says (*Alph.*, ii, p. 289), of “a magnificent series of primitive inscriptions. . . . (the alphabet) of Āsōka and others standing unrivalled in the alphabets of

the world. . . . Not even modern phonologists have ever proposed an alphabet so ingenious, exact, and comprehensive.” This is found on the six pillar edicts, and on many rocks, caves, and boulders, such as the Girnar rock in Gujerāt, where the writing extends 75 feet along the boulder, the lines occupying a height of 12 feet. Five edicts belong to 236 B.C., and fourteen others to 251 B.C. This Girnar text was written by a Su satrap named Skanda-gupti (see Indra-putra) under Turuksha, a Persian ruler of the Panjāb, of a family that held its own till the 3rd century A.C. The laws of Manu refer apparently to Turuk-shas (or Turk shahs), as “out castes” and “long-bearded warriors” (Kshatriyas), “children of fortune”—apparently of the mixed Turko-Aryan race of Parthia—who sprang from the tail, or from the breath, of Vahishtha’s cow—that is from earth.

[As regards the languages involved in this study, the question as to whether Sanskrit was a spoken language has recently been raised by Mr E. J. Rapson (*Journal Rl. Asiatic Socy.*, July 1904, pp. 435-456), the general result of the discussion being apparently that it may be compared thus : (1) Vedik Sanskrit to the English of Wyclif’s Bible ; (2) Classic Sanskrit to Johnsonian English ; (3) Pāli to our colloquial ; and (4) the Prakrits to our own “dialects.” The alphabets in like manner all become more cursive as the language becomes later, in its forms and sounds.—ED.]

We have yet to discover the historic records of the great Valābhi or Balābhi kings of Kāthiawār, and the lower Indus (480 to 664 A.C.), whom the first Moslem invaders attacked, and who succeeded the Ikshvāku or “sugar-cane” race. With exception of coins, however, we are equally ignorant of Parthian history, as we remarked previously (*Rivers of Life*, ii, p. 139), and as Canon Rawlinson says in his history : for historic texts are still wanting. Kshatriya, or “warrior” satraps of Persian rulers might have been either worshipers of Krishna, or Buddhists, or Jains, and the holiest shrine of Siva was built near Dvārka, “the door” of India on the N. W. (by which its conquerors entered), at Elapūr, on the south slope of the beautiful hills of Junagarh. This region became the home of three sects, Vishnūvas worshiping Vishnu and his incarnation as Krishna, Rādhā-Valābhis adoring Radha his wife, and Krishna-Rādhās who adored both deities.

A very powerful Drāvidian dynasty—the Chera or Venghi—ruled Eastern India from the Godavery to the Kistna river, till subdued about our 5th century by the Chalukyas (see that heading). The western origin of the Venghis is shown by their use of the “western-cave character,” as found at Elōra. The Chalukyas, who founded Mahārashtra—the home of later Māh-rathas, or Māh-rattas,

had formed two branches by this time, and were absorbing all weaker tribes, from the Godāvery river to the Mysore highlands. They were at first Buddhists or Jains, and afterwards Purāṇik Hindus by religion. Their texts are found in the Buddhist ruins of Amrāvati, written in what is now called the Kistna alphabet, which is however very similar to that of the western caves. In the inscription of Vaisāla, which he wrote at Kutila—the very cradle of Buddhism—we find another ancient character which is known as Bareli.

Among other non-Aryan tribes we may mention those of the Brahma-putra river in Assām, which are noticed under their names elsewhere. These include Nāgas, Garos, Khāsias, Mikirs, Bors or Abors, Mishmis, Singphos, Kukis or Kuchis, Kamptis, Kurmis, Kachāris, and Muns. The first five occupy the river valley, and the remainder are in the surrounding hills, with an aboriginal race claiming descent from the Shān or Tai rulers (see Asām). The Muns or Mughhs worked south to Arakān (see Barmah), and Assam may be said to be dominated by Nāga, or “serpent” tribes. Although Tibet is said to have had a cursive script by our 9th century in common with Assām, the Passep or K’chab writing which thence developed, and in which much valuable Buddhist literature is preserved, is not traced earlier than our 13th century. The earlier Buddhists—appealing to the populace—used the familiar Pāli language, and the Deva-nagāri characters (see Deva-nagāri, and Kharoshthi). But Āsōka did not confine himself to any dialect or script, desiring to be understood of the people in all parts of his empire (see Āsōka).

Philologically Indian languages may be classed as follows, a population of about 300 millions in 1890 speaking 78 languages; and out of this 103 millions speak Drāvid tongues; 105 millions use various Prakrits (“dialects”); 10 millions speak Mongolian tongues; another 10 millions Urdu, Persian, and Arabic; and 77 millions the Hindi language, which is Aryan with admixture of Turanian and Semitic words. The Aryan and Turanian classes of language are divided as below—

<i>Aryan.</i>				<i>Drāvidian, etc.</i>			
Hindi	.	.	77 millions.	Telagu	.	.	20 millions.
E. Bangāli	.	.	45 „	Māhrathi	.	.	20 „
Prakrits	.	.	50 „	Panjābi	.	.	20 „
Uriya	.	.	10 „	Tamil	.	.	16 „
Urdu	.	.	5 „	Gujerāti	.	.	11 „
Barmese	.	.	9 „	Karanese	.	.	10 „
Shān.	.	.	1 „	Malayālam.	.	.	6 „
<hr/> Total . 197 millions				<hr/> Total . 102 millions			

The language used does not however imply the purity of the race ; S. and Central India, racially, is dominated by Turanians, and the Aryan or Aryanised Prakrits are confined in great measure to the N. W. Vedik writers, and later historians alike, seem to have known little of the history of the Drāvidians further south, or of the kingdoms even of S.E. Bangāl. Only about the time of Seleucus do the Aryans seem to have attained power, when Chandra-gupta (the Sandra-cottus of classic writers) usurped, in 315 B.C., the throne of the old Nanda dynasty of Māgadha. Āsōka himself appears to have been partly a Greek, since Seleucus gave a daughter to his ally (see Āsōka). Yet Chandra-gupta claimed also to be connected with the Māli dynasty, having married a Māli princess, which seems to indicate an admixture of non-Aryan blood. The actual history of India, as learned from her monuments, begins with Āsōka, and her influence on the world dates from the time that his Buddhist missionaries were sent out east, and west, and south. With the allusions to contemporary rulers of the West, in his texts, we first come into the full light of history in India.

Indra. Indrāni. Sanskrit : “the rainer,” and his wife ; from *Indu* a “drop.” They are the sky gods of Aryans. Indra is the son of Dyū or “day,” and the ruler of the thunder, clouds, and rain—a Jupiter Pluvius, the guide and guardian of sun, moon, and stars, according to his pleasure, and with due regard to his children on earth, the herdsmen, to whom rain was so important. But he was not a model parent, and was a fiery and jealous god. Gradually he relapsed into the second rank, as Dyaush (“the bright”), and Varuna (the “wide” heaven) superseded him as supreme. Indra, says Mr Grierson (*Indian Antiq.*, Jany. 1889), does not belong to the original Aryan pantheon ; some Orientalists connect the name with *indh* “to be clear,” as representing the first light of dawn before the spread of the aurora, when the stars are still in the sky and harness his chariot. Light and darkness are then struggling together, and Indra conquers Sushna the demon who holds the light imprisoned (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 18, 89). Indra is also called Soma-patam, “the drinker of Soma,” which he sprinkles on all creation. He is the owner of the cow clouds (see Hēraklēs) which the Panis stole and hid in a cave, as in the Greek and Roman legends. He strikes the cows with the triple Vajra (the thunder bolt) to make them yield their milk—as the Germans still strike cows with rods to make them fruitful. He was a Mid-Asian deity, but in the Mazdean system of Persia he becomes a demon, with other Devas of the Vedik Aryans. The legend

of Indra's slaughter of the serpent Ahi (or Vritra) compares evidently with the Pergian legend of Thraetōna and the serpent Azi-dahāk, as well as with that of Apollo, or Marduk, or any of the other dragon slayers, including Krishna who slays Kalya the "deadly" snake of the Jamuna. Indra dwells among the waters, and is borne by Āirāvata—an elephant, which was the first being created from the chaotic ocean, and apparently symbolises a cloud. One of Indra's symbols is thus the *Ankus* or elephant goad. He also carried a lance or dart, a ray of light or flash of lightning. He is constantly connected with the peacock, symbolising the dark blue sky (Argus) with all its luminaries, and is thus called Mayur-Isvara, a name also given to Siva, Kāma, and Skanda. The Ceylon Balis said that Indra was Sakra, a god ruling the hosts of heaven, and all fairies and demons.

Indra indeed assumes many forms, and became the hero Kāvya-ukana. His struggles and "labours" were numerous. He is a wanderer seeking his lost cows, a hunter, and a god who pours water on dry places, and makes the wilderness rejoice (see Sir G. Cox, *Aryan Mythol.*, i, p. 339). Indra Sthatar answers to Jupiter Stator, who was symbolised by the erect stone. A Pandit of the Gorakh-pūr district (*Proc. Bombay Anthropol. Socy.*, 28th October 1896) describes his worship in connection with an obelisk, 24 ft. high, near the village of Majhau. The Brāhman Bhadra-Som who erected it, inscribed it saying that he offered sacrifices to this great god of rain, and "has set up five images of Indra as high as mountains," meaning five lofty stones, one being at the foot of the Himālayas not far from Kapilavastu, one at Bhāgal-pūr, and the others at Sara, Betuja, and Kahān-wa-gāon.

Indra is said to chase the dawn-maiden Ahāna, and to shatter the chariot of Ushas, breaking up the aurora. He seduced Ahālyā the first-born daughter of Brāhmā, and wife of the Rishi Gotama : she was a "goddess of the shades of night" (Max Müller, *Science of Lang.*, p. 502). The moon as a cock or peacock, Krika-vaka, roused Gotama for his devotions, and Indra took his place in Ahālyā's couch. They were discovered, and Gotama turned the false wife into stone, while Indra was marked all over with the Yoni mark, and therefore called Sa-Yoni. But these marks the pitying gods turned into eyes, and his lost phallus was replaced by that of a ram—an ancient nature myth with very primitive symbolism. He is therefore often invoked to restore lost powers (*Zool. Mythol.*, ii, pp. 155, 280). In the Rig Veda, on the other hand, Indra is said thrice to purify the maid Ahālyā with his chakra or "wheel"—the sun appearing from the darkness. The Rig Veda is full of praises of Indra, and records his

prowess and glories, as “begotten of a vigorous god and of a heroic goddess.” From Indra sprang Arjuna the “shining” Apollo of India, for whom he stole the divine coat of mail from Karna ; and Arjuna was called Aindri, while his son by Ulūpī (the serpent princess) was Irāvāt, perhaps connected with Airāvata, or Indra’s elephant. The arms of Indra reach all over the earth, and his Protean forms are endless. He is a “ruddy god” drawn by two ruddy or tawny horses, with flowing manes and tails—apparently clouds tinged with the colors of dawn. He alone can conquer Ahi—the cloud snake which causes dearth by swallowing the rains. He has also a hook, and a net in which he entangles his enemies—as Mars was caught in Vulcan’s net. He defeats the Asuras, or ungodly, and the Panis ; and “broke down the high stone-built cities” of these foes. He goes forth drunk with Soma, or Amrita, an armed warrior at whose beck hosts of Maruts (“crushers” or winds) spring up. Vishnu is his “comrade” in the Vedas, but supersedes him later. The great triad of the Rig Veda is that of Indra, Agni, and Sūrya (“rain, fire, and sun”), while the legend of Ahalyā, which discredits Indra, belongs to the later age of the epiks, in which also Rāvana—the Rākshasa or demon—invades the heaven of Indra, and is so called Indra-jīt, “the conqueror of Indra,” till himself conquered by Rāma. He refused to release Indra until Brāhma promised immortality to the Dāsyu, which indicates a non-Aryan connection. In the Mahā-bhārata Indra is a drunken and licentious god, as King Nahusha pleaded when trying to gain Indra’s wife. In the Purānas Krishna is the successful rival of Indra, who deluged the pastoral Vrajas with rain till Krishna raised over them, for protection, the mountain Govandana. The two gods met and fought when Krishna tried to carry off the sacred tree Parijāta from Indra’s Paradise—Indraloka. Krishna conquered, and bore it away—an incident celebrated at the festival called the Sakra-dhvajot-thana, or “raising of Indra’s standard” (see *Rivers of Life*, ii, p. 154). The Daityas also conquered Indra and reduced him to beggary, but through over confidence allowed the “thunderer” to regain all his power.

Indrāni, Sachi, or Aindri, “the ever blooming,” was the wife of Indra, and the Queen of Heaven. She is pictured in the Indrāni cave at Elora seated on the tiger. Like Devakī, mother of Krishna, she carries on her knee the infant son of Indra—Arjuna “the bright,” who became the heroic friend of Krishna. He is usually known as Chitra-putra “the son of brightness,” and Jaya or Jayanta who is said to have been born of a cow : for Indrāni herself is ever virgin, and a virgin mother. Yet she had also a daughter, Deva-sena or Tāvishī, otherwise called Jayanī or Jayantī. Indrāni is not a

prominent figure in the Vedas, and is decidedly a phallic deity at Elōra (see *Asiatic Res.*, vi, p. 393).

Indra stopped the chariot of the sun like Joshua, and divided the sea like Moses, but the more spiritual idea of a god who reads the thoughts of the heart attached, not to Indra, but to Varuna.

Indra-putra. Sanskrit : “ Indra’s child.” An ancient city, now a mound measuring 850 feet N. and S., by 1250 feet E. and W., having on it a small village, Indōr or Ind-Khera. A copper plate here discovered determines the date of a Skanda-gupta (see India), as either 146 or 224 A.C.

Indriya. Aindriya. Sanskrit : “ sap,” “ power.” The palm, sacred to Siva, is called the Trina Indriya.

Indu. Indhu. Sindhu. Sanskrit. A name of the full moon, as the “ shining one,” connected also with *indu* for “ drop,” as the moon was the cup which held the ambrosial dew or Soma.

Infallibility. See Bible, Inspiration, Miracles, Prophecy.

Innish-Muir. Inish Murray. A sacred islet off the W. Sligo coast, also called Inish-Kea. It is about 5 miles from the land, and contains a remarkable temple (see Murī).

Ino. The nurse of Dionūsos, and a sea goddess. Near the Phœnician Kuthera there was an ancient temple and oracle of Ino, beside a sacred rock that overhangs the sea ; and from this rock she was said to have leapt. She appears to be connected with Juno-Matuta, as carrying the infant sun Dionūsos.

Inspiration. “ In-breathing ” : the suggestion by a god to some holy man. All Bibles have been regarded at some time or other, by their readers, as due to inspiration. Sometimes the prophet or poet claims to speak in the god’s name, or to relate a divine vision. Even Hammurabi prefaces his laws with the formula, “ as God has commanded.” Sometimes the writing has only come to be regarded as inspired long after the author’s death, or the writer refers to a traditional past in such words as “ The Lord spoke to Moses.” According to Hindus, inspiration is of two kinds, *Sruti* (“ heard ”) or *Smṛiti* (“ remembered ”) : that is to say, that they agree with the Council of Trent that “ tradition is equally the Word of God.” But all inspiration is usually regarded as the revelation by God of infallible truth ; and it is only in quite recent times that the word has been more loosely used, as when we call a poet “ inspired.” It

is clear, however, that no deity could so inspire any man as to cause him to understand, or to utter, things past human understanding ; so that Ezra can only publish the law (see Ezra), and Daniel must seal the book (Dan. xii, 4), while the sayings of the seven thunders are not to be written (Rev. x, 4). Yet in speaking of Christianity Tolstoi now tells us : “ It is necessary, in reading the Christian Gospels, to remember that they have passed through a multiplicity of compilations, translations, and transcriptions, and were composed 18 centuries ago, by poorly educated and superstitious persons.” “ They are no infallible expressions of divine truth, but the work of many minds and hands, and full of errors. . . . Let us respect the truth by correcting the errors we find in them.”

A great change has come over the attitude of learned men after long study of an open Bible. But if infallibility is no longer claimed, it is difficult to understand what they now mean by inspiration. The revelation of error by God cannot be supposed ; and if the Scripture is corrupted it is no longer a revelation of perfect truth. The boldest and most virile of our churches is known as the “ United Free Church of Scotland ” ; and their opponents—the conservative “ Free Church ”—have been at the pains of collecting various dicta of the more advanced school, under the title “ What is the Doctrine of the New Church ? ” A few of these may be considered.

Dr Ross Taylor as Moderator declares that “ evolution holds on its way with upward impulse and beneficent result . . . a restless, uneasy, uncertain feeling in regard to religious truth is abroad. . . . The whole trouble arises from a mistaken assumption that the opening chapter of Genesis was meant to be an authoritative account of the method, and order, of the creative work—it is not prose, but poetry ; the great Creation hymn.” Prof. Denney (*Studies in Theology*), says : “ The plain truth—and we have no reason to hide it—is that we do not know the beginnings of man's life, of his history, of his sin : we do not know them historically on historical evidence, and we should be content to let them remain in the dark, till science throws what light it can on them.” Prof. Martin (*The Authority of the Bible*) says : “ All human ingenuity could not clear the Bible of mistakes on points of science, history, and morals—such as the scriptural account of creatipn, the making of woman, and the Fall . . . all good things were of God . . . in that indirect sense the Bible was the Word of God.” Prof. Marcus Dods (sermon, “ What is a Christian ? ” 29th Septr. 1890) says again : “ We need not be seriously disturbed in spirit if we find we cannot accept what is known as the orthodox theory of the Atonement . . . we must not

too hastily conclude that even a belief in Christ's divinity is essential to the true Christian." As regards the Book of Jonah, Prof. G. A. Smith exclaims: "How long, O Lord, must Thy poetry suffer from those who can only treat it as prose—pedants, quenchers of the spiritual, creators of unbelief." Yet Christ is represented in the Gospels as having believed Jonah to have been three days in the belly of the fish. Prof. A. B. Bruce writes: "Cannot we see for ourselves, without voices from heaven, that Jesus of Nazareth, as revealed in His recorded works and acts, is a Son of God, if not in the metaphysical sense of theology, at least in the ethical sense of possessing a God-like spirit."

A similar movement has now begun to be manifest even in the Church of England, due no doubt to the influence of Renan, and of such German writers as Harnack. The Rev. Dr G. A. Smith (*Modern Criticism*, 1901) says: "The religion of Israel was polytheistic until the age of the prophets . . . the writings that follow are to a large extent derived from Babylonian myth and legend, whilst the patriarchal narratives are of a fanciful and parabolic character": "the Messianic prophecies are treated (by himself, as he says) in a naturalistic manner"; and he goes on to question "the whole Old Testament sacrificial system, and the nature of vicarious suffering even in its relation to the substitutionary sacrifice of Ohrist." [Such views attracted little attention a quarter of a century ago when *Rivers of Life* and *Bible Folk-Lore* were written.—ED.] We cannot wonder that other churches should hold this to be "subversive of the history and truthfulness of large portions of Holy Scripture, its authority, and inspiration."

But if these views are correct, as far as they go, it is surely time to drop the ancient dogmas of infallibility and inspiration altogether, not quibbling over words, or attempting to give them new meanings. Such adjustments have always misled ancients and moderns, diverting their thoughts into a thousand paths that lead nowhere. The meaning of the ancients is clear. Abraham believed in his call when he prepared to sacrifice Isaac, as the Hindu Kuruba did in 1901 (see Sacrifice) when he cut off his child's head in the temple saying, "I offer this to the bestower of all blessings; may he give them to me, and restore my boy." Koruba died a willing martyr to the faith that was in him. He believed himself inspired as truly as any convert of Scotland or Wales (see Conversion). Inspiration has always been taught by priests, and has always been accepted by the masses, who are ever willing to follow them. Ignorance and impatience are always seeking short cuts to truth. The majority of mankind live in a daily

atmosphere of miracles, and infallibility is a mighty weapon. in the hands of those who desire to rule them. It enables the interpreters of the Word of God to threaten the thunders of heaven. "By Thy terrors, O God, do we persuade men." "Fear Him who hath power to cast into hell." "It is a fearful thing to fall into the hands of God." The people are ever crying, "Tell us what to believe, what the Lord demands of us : we will obey, and will listen to no other god or teacher." But even apart from fear men love dogma ; they hate doubt ; and they are averse to sustained thought and enquiry. They are ever ready to listen to the man who speaks with confidence and eloquence. If men, searching for truth and fairly educated, could calmly and reasonably choose their leader, as they would choose an adviser in the ordinary affairs of life, they would perceive that neither church nor man can establish the reality of infallible inspiration. If indeed any could prove himself, or another, to be so inspired, then all Bibles might equally be accepted. Our faith is only a geographical accident, due to the history of races. Faith in all lands is strong among those who know nothing of the history of their Bibles, or of the difficulties and complexities which special study of them reveals.

Man's craving for a "Word from Heaven" has long been intense, and the cry has produced the answer, much to the detriment of our intellectual progress. Failing an infallible book men create for themselves infallible men—Shāmans in Tartary, the Lāma at Lhāsa, the Pope at Rome. The dark history of the past shows us that the results are discord, misery, and bloody persecutions. The belief in inspiration, and in infallibility, has been a fatal nightmare, and has produced every form of mental and physical slavery. It has deluged the world with blood, and fostered cruelty and sorrow. It is a sword which is set between parents and children, tribes and nations. Christ, we would fain believe, never intended to send it on earth, though he is said to have foreseen it. The belief is due partly to fear, partly to thirst for truth such as should always inspire us ; but it has quenched truth in blood, and has darkened counsel. Advance is impossible until this cardinal error in our views about ancient priests, and their writings, has been recognised. He who thinks that the truth he has attained is complete, and final, knows nothing about his subject—nay is in most grievous bonds of ignorance, and very far from the road that leads to the heaven of Truth. He must go back to Doubt : he must question first principles : he must learn the ways of science—that is of real knowledge. He must seek Truth not once but continually, without bias, and severely investigating every statement placed before him, being assured only of his own ignorance, and deeming neither

himself nor any other man infallible on any subject. Let him be ever ready to test, again and again, all that he has hitherto taken for granted as proven, as his insight becomes deeper. Let him keep in memory the bias which he has inherited, through birth and education, or through circumstances—the swaddling bands wound round him in infancy, and the affections and memories to which he clings. Let him follow every sign of Truth, though he knows not where it will lead him, remembering that “the wisest are those who know that they know not.” Let him pause when he can find no firm ground on which to tread, but not even then rest content : for what we know to-day is but a small part of that which we have still to learn, especially as regards the dark ways of the Unknown, who is perhaps unknowable. Divine communications, whether through man or by book, we cannot establish as realities : nor may we trust the assertions of those who thus strive to solve all problems, not even when they refer us to “ages of Faith,” or to “millions of believers” : for we everywhere see that the blind, through blindness or through self-interest and prejudice, have led the blind, especially in matters of superstition and supernatural wonders.

The idea of inspiration was taken up by the Jews from the time of Ezra ; and they became acquainted in the East with others who claimed inspiration for the Vedas, or the Avesta. No words were more common in the mouths of priests and prophets than “Thus saith the Lord.” But all ancient scriptures claim, or have been claimed, to be inspired, in spite of all their irreconcilable statements and contradictions. It was in vain that the Christian wrote of the Hebrew Bible (2 Tim. iii, 16), “all scripture is given by inspiration of God.” He was not including his own or any other work of the New Testament, for the claim that these were inspired is unnoticed till more than a century afterwards. It was not till after 70 A.C. that the Rabbis of Jamnia, or of Tiberias, settled their canon and finally declared it complete and infallible. The old conventional “thus saith the Lord” then obtained a new meaning, such as we attach to the idea of inspiration ; and Christians followed the Jewish example a century or so later. None of the New Testament writers claim to be inspired themselves ; and Paul when giving advice to converts only “thinks” he is led by God so to do. The misquotations of these writers are now explained by scholars as probably due to different recensions of the Scriptures that they quote ; they often appear to be the blunders of later scribes, who added to the words of their originals ; but we have shown (*Short Studies*, chapter ix) that no correct version now exists. An inspired writer (I Cor. x, 8) would hardly have differed from his

authority (Num. xxv, 9) in a simple question of numbers. Canon Driver (in 1900), addressing the New College at Hampstead, is reduced by conscience to say that, though “the writers of all sacred books were in a sense inspired—that is, had a divine afflatus or illuminative spirit—yet our Biblical writers had this gift in a special and miraculous measure, though not so as to confer upon them immunity from error.” He concludes, therefore, that the Hebrew and Christian Bible “is not strictly the Word of God, but only contains the Word of God.” We are thus left to pick our way in painful uncertainty, with a very fallible guide—a book which has continually become more full of errors in passing through the hands of generations of compilers, and of copyists more or less ignorant and prejudiced. This was not what the Ohristian writer meant when he said (2 Peter i, 21) that: “Holy men of God spake as they were moved by the Holy Ghost.” Dr Driver says that “the historical books are now seen to be no longer the works of Moses, Joshua, or Samuel . . . some of the principal stories are fabulous.” Yet it is recorded of Christ (Luke xxiv, 27) that “beginning at Moses, and all the prophets, He expounded unto them, in all the Scriptures, the things concerning Himself.” To give this up is to give up the Bible, and Christianity as popularly believed.

Inverness. See Stones, as to the Klāch-na-kūdē.

Io. A cow goddess and bride of Zeus, said to have been chained to an olive tree in the grove of Hērē at Mukēnai. Hermes, guided by Zeus in the form of a bird, slew Argus who watched her, and she wandered in Arkadia, Euboia, and Egypt. The name may mean “bright” (see *I*, and *A*). She was a daughter of Inakhos the first king of Argos, and became a white heifer. Juno sent a gadfly to torment her, but she found rest on the Nile where her son Epaphus was born.

Iōnia. Eiōnes. The colonists of Ionia—the shores E. of the Aigean Sea—were Greeks from the W.; and Attika itself was originally called Iōnia. The Yavanu of the Assyrians, the Yavan of the Hebrews, and the Yavana of Hindu tradition, were Iōnians. [The name may perhaps come from *I* or *Ai* “shore,” as meaning “shore-dwellers.”—ED.] According to Greek tradition Kodros, King of Athens, sent his younger sons Neleus and Androkles, to Iōnia about 1050 B.C. Iōnia was conquered by the Medes and Persians under Harpagos in 545 B.C.

Ior. Welsh : the sun.

Iord. Skandinavian. The earth, daughter of Nott or night.

Irāvata. Irāvati. The base of this word is the Sanskrit *ir* “to go”; and Irāvati is a stream or river. [In Turanian speech the meaning is the same, *ir* and *ri* signifying to “go” or “flow.” Akkadian *a-ria* “water-flow,” or river; Turkish *irmak* “river.”—ED.] Irāvat, or Airāvata, is the cloud elephant of Indra; and a great Nāga tribe of Kolārians was known as Irāvats. Irāvat was also the son of Arjuna (see Indra). The Haihayas, or Gonds, were especially called Irāvats on the river Irāvati, now called Rapti, or Erāpatha in Pāli speech. The western Irāvati river (our Rāvi) was the “river of Purus.”

Ireland. The Ierne of Aristotle, and of Claudian, the Hibernia of Cresar, Tacitus, and Pliny, probably “western” (see Iberes), and locally known as Innis-fiod (“the isle of woods”), or Ir-fala (“green land”), was also called Iberin, Irēnē, Iournē, and Erin. It was never conquered by Rome, and we have no evidence that it was ever visited by Phœnicians, or ever inhabited by non-Aryans. Place names are however said to indicate an early Eastern language (Prof. Mackinnon, and Mr J. Stadling in *Contempy. Review*, January 1901). [Irish legendary history is preserved in later works of Ohristian times, and is often influenced by Biblical teachings. The Irish claim early civilisation on the evidence of their famous MSS.; but these belong to our 8th century, while Augustine brought the civilisation of Rome to the Saxons before 600 A.C. Ireland is said to have received Christianity from Patricius, a nephew of St Martin of Tours, in 432 A.C. He is popularly regarded as an Irishman, which is entirely wrong if his usual history be accepted. It is remarkable that he is never mentioned in Bede’s history. Tacitus and Claudian say the island was colonised by Britons. Camden thinks by Gauls, Germans, and Spaniards. The Erse, or Irish language, is full of loan words from Christian Low-Latin, Norman French, and even from Teutonic languages, showing that the Irish Kelts were civilised by these nations. The population, from early times, has been very mixed, including, besides the Goidel Kelts, Danes, Frisians, Norwegians, Swedes, and Livonians, as early as our 9th century. It still includes mixed races: Danes in the islands and on the shores: semi-Teutonic Scots in the north; and a Spanish element of the 16th century A.C. in the south; together with some Dutch, Walloon, and similar stocks, even in the far west; as also a Norman element since the arrival of Strongbow in 1170. The round towers for which Ireland is famous were then in existence (see Fidh), but perhaps not very old. The Ogham characters—used also by Kelts in Wales and Cornwall in Roman times—are

perhaps the earliest indications of rude civilisation, connected with menhirs and dolmens of Keltik origin. The Irish legends begin with Partolan (otherwise Bartholemew) and his followers, who fought the Fomorian giants (perhaps "big beings"), followed (according to Gerald of Cambray, writing in 1190 A.C.) by Cossair the granddaughter of Noah, and by Nemed from Spain, who also fought their way after the first immigrants had died of plague. About the 9th century A.C. the Fion - gael and Dubh - gael were "fair strangers" and "black strangers." The Fírbolgs under 9 chiefs, ruling for 80 years, were also "fair men"—perhaps Belgæ (see Kelts). The Tuatha Dedanaan were an unknown, and semi-mythical people sometimes supposed to have been Danes. The Milesian Scots, sometimes said to have also come from Spain, migrated from N. Ireland to the Scottish lowlands. Their two leaders, Heber and Heremon, were brothers: the latter survived and defeated Picts and Britons. The first shadowy king of Ireland is Olam Fodla, whose wife Hugony was French, and his capital the famous hill of Tara. The later history includes the election of Malachy King of Meath in 846 A.C. as King of all Ireland, and the war of Hugh VI with Danes in 863, when new Skandinavian colonies were settling in Dublin, Waterford, and Limerick. The Danish Kings of Limerick gained power over most of the south of Ireland. The wars and dissensions continued till the accession of Brian Boru (*Boirumhe*) in 1002 A.C., and till long after the conquest of the eastern provinces by England in 1170. The character used in writing Irish is equally indicative of foreign influences. It is not of Keltik origin, but derived from the Latin minuscule alphabet of the 5th century, brought in by the missionaries from Gaul and Rome.—ED.]

Irenæus. Greek Eirēnaios, "peaceful." A Christian father who wrote a work of which the original Greek text is known only through quotations of the first book. In 1526 Erasmus edited a barbarous Latin translation, using three MSS. which have since been lost. Tertullian thought that Irenæus lived as late as 220 A.C., and calls him "a person most accurate in all doctrines," but does not call him a bishop. Eusebius (*Hist. Eccles.*, v, 20) supposed him to have been a native of Smyrna, born about 120 to 140 A.C., and dying about 202 A.C. He was a mediator between the Roman bishop and those of Asia, in the question of the celebration of Easter (*Hist. Eccles.*, v, 1), when Pope Victor nearly caused a schism. He also suffered in the persecution by Marcus Aurelius about 177 A.C. (*Hist. Eccles.*, v, 24), and is supposed to have known Polycarp. Some say he was only 14

when he accompanied Pothinus as a missionary to Gaul ; and on the death of the latter in 177 A.C. he is supposed to have succeeded him as bishop of Lyons—the early Christianity of Gaul being thus derived from Ephesus (or Smyrna), and not from Rome, which accounts for the differences between Augustine and the Culdee monks of Britain (see Kil), since they were sent originally by the Church of Gaul, and followed the rites of the Oriental churches.

Irenæus is chiefly known as the author of a work in five books, directed against the Ebionites and Gnostiks, and especially against the Valentinians ; but his very existence has been doubted by Judge Strange and others ; and the attribution of the work, as we now have it, may be considered uncertain. The writer, whoever he was, was an humble minded and somewhat ignorant man, who believed Christ to have lived to the age of 50 years. He says (according to the Latin text) : “ It is not possible that the Gospels can be either more or fewer in number than they are : for there are four quarters of the earth, and four winds ; and therefore there should be four pillars and grounds of truth. . . . the living creatures are four-formed.” He knew apparently of four Gospels, with the Acts, 13 Epistles of Paul, the 1st Epistle of John, the Apocalypse, and other works such as the gospel of the Hebrews and the Shepherd of Hermas. Irenæus is also the authority for the names of bishops of Rome, “ successors of Paul,” down to Eleutherus. Cyprian knew of him apparently in the 3rd century, but Tatian, Athenagoras, and other early writers, do not mention him : so that he appears to have been known in the West earlier than in the East. He shared the belief of the pseudo-Petrine Gospel and Epistle, saying that Christ “ descended to preach forgiveness of sins, and to loosen the chains of the righteous. . . . prophets and patriarchs lying in Hell ” (*Adv. Hæres.*, IV, xxvii, 2).

Irish-Ki-Gal. See Hel, Hell.

Ir-Kalla. Akkadian. “ The great devourer.” See Hel.

Ish. Aish. Hebrew : “ man,” “ male.” See As.

Isaac. The legendary son of Abraham, the Hebrew *Iš-ḥak*, (“ he laughed ”), named from the laughter of the parents when his birth was foretold (Gen. xvii, 17 : xviii, 12,13,15). He is said to have married his cousin Rebekah at the age of 40, but to have been 60 when his two sons were born (Gen. xxv, 20, 26). The legend of Sarah and Abraham in Egypt is very similar to that of Rebekah and Isaac at Gerar in Philistia (Gen. xii and xxvi). The story of Abraham’s sacrifice of Isaac is, by Eusebius, compared with the Phœnician myth (see

Cory, *Ancient Frag.*), according to which Kronos (Saturn) offered up Yahīd (Ieoud), the “only son,” to his father Ouranos (Heaven), and established circumcision, like Abraham., to prevent general ruin of the world. Jewish tradition makes Isaac an angel of light, created before the world, and afterwards incarnate as one of the three sinless ones, over whom death had no power. Shem instructed him ; and while Abraham was the first to offer prayer at dawn, an'd Jacob at night, Isaac instituted the evening prayer—Rabbinical deductions from passages in Genesis as to the lives of these patriarchs.

Isaiah. Hebrew : “Yah saves” : the famous son of Amos (Amoz), living late in the 8th century B.C.; of whom we however know nothing but what we are told in the Bible. The book which bears his name, we are now informed by Prof. Duhm and Dr Cheyne, not only includes the work of two or more authors, but also “interpolations going down to the close of the 2nd century B.C.” (*Academy*, 24th Decr. 1892). The learned and cautious Dr A. B. Davidson (*Temple Bible*, 1901) says : “Only the first part of this book is written by Isaiah. . . . nor is the editing of these writings his work, but that of scribes—collectors and arrangers of the scattered fragments of the sacred literature of their day. . . . Chapters xl to lxvi cannot be by Isaiah, but mostly belong to the time of the exile.” This is by no means a new view, and it was held a century ago by Gesenius and others. Prof. Davidson cannot say who is intended by the “servant of Jehovah,” who is a well-known figure in the later chapters, and apparently discards the explanation in the Gospel applying the words to Christ. The references to Cyrus, and to the Hebrews as in captivity and just about to return to Jerusalem, in the second part of the book, were brought to the notice of Europe only in 1790. But the discussion as to the Virgin Mother is traced back to the 2nd century, when Trypho (Rabbi Tarphon) discarded the opinion of Justin Martyr as to the correct translation, on the same grounds that modern critics urge. Prof. Duhm (*Das Buch Jesia*, 1892) thinks that chapter lx was the close of the composite book about 540 B.C., and that chapters lxi to lxv were added later by three different writers, while the “Deutero-Isaiah” was an author living near the Lebanon, and responsible for chapters xl to lv “exclusive of later insertions.” The poetical passages (xlii, 1-4 ; xlix, 1-6 ; l, 4-9 ; lii, 13 ; liii, 1-12) with respect to the persecuted “Servant of Yahveh” are by this Deutero-Isaiah of 540 B.C.; while chapters lvi to lxvi are (by Duhm) thought to have been written in Jerusalem about 430 B.C. Even the first thirty-five chapters contain corrupt additions by some later writer of the 2nd century B.C.

[These speculations, like others, may however be considered as uncertain as the views of older critics which they aim at superseding. Dr Davidson's more generally accepted views have long been those held by educated scholars ; but in detail critical assumptions have sometimes been proved to be unfounded. Thus chapter xiii was supposed once to be late because it notices (verse 17) the Medes whom we now know to have been encountered by the Assyrians as early as 840 B.C.; and the destruction of Babylon in 698 B.C. (chapter xiv), is also now historically established by the records of Sennacherib (see also xxi, 2, 9). The early part of Isaiah (to chapter xxxix inclusive) is full of political allusions, now illustrated by the monumental notices between 720 and 700 B.C.—ED.] It is well known that the word *'Almah* (vii, 14) does not mean a "virgin" in Hebrew; but it is clear that, during ages of oppression, the Hebrews looked forward to a Messiah or "anointed king"—a "branch" of the stem of Jesse, and a descendant of David (Isaiah iv, 2 ; xi, 1 : Jeremiah xxiii, 5 : Hosea iii, 5 : Ezekiel xxxvii, 24, 25 : Zech. iii, 8 ; vi, 12). The "Servant of Yahveh" (Isaiah xlix, 5, 6) appears to be the writer himself. The Messiah could not have been expected to be a "man of sorrows" despised and rejected (liii, 3), and the figure stands apparently for Israel generally (xliv, 1). The writer refers to the "former things" as having been fulfilled (xlii, 1-9), apparently with reference to the older chapters, then known for nearly 200 years. The application of such passages to the history of Christ's death is forced and difficult. He was not blind (xlii, 19), nor was he "taken from prison and from judgment" (liii, 8), neither had he any sons (verse 10), nor were his days "prolonged." He did not even himself claim (as far as we are told) to die, or to be smitten, for the sins of others. The epithets applied to the expected Messiah (ix, 6) are all applicable to a human prince, since the words "mighty God" and "everlasting father" may be better rendered : ["his name shall be called Wonderful, counselled by God, hero, father of ages, lord of peace."—ED.] The predictions of the first part of the book refer to events just about to happen in the 8th century B.C. Isaiah was wroth with his people for their cowardice and corruption, and they resented or laughed at his denunciations. The whole work, as Dr Davidson remarks, is based on the belief that Yahveh the God of Israel is the only true God, but one declaring vengeance against the Hebrew nation, for their sins and neglect of his service, and even commanding the prophet (vi, 10) : "Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

No doubt a historic Isaiah may have seen visions and had moments of ecstasy, believing that he saw what he describes. He often gives utterance to noble thoughts in beautiful language ; but these things are familiar to those who have witnessed the exaltation of living *nabis* or “prophets” in the East. They wander still all over Asia, and frequent the holy places of India, clad in sackcloth, or even quite naked when this is permitted. They are still religious politicians, and prophets whose predictions are not always fulfilled. They have caused us much trouble in India, and in Egypt alike. The reports of their miracles and visions spread far and wide among the masses, and they have often incited Messiahs and Mahdis (“guided ones”) to their own destruction after terrible bloodshed (see *Rivers of Life*, ii, p. 597). Like most of them Isaiah believed only in his own inspiration, and condemned others who wore hairy garments and deceived the people, speaking falsely in the name of Yahveh, that priests might bear rule. Unable to decide between the opposite predictions of such prophets the Hebrews rejected them all, as we should do. But the noble language of Isaiah has caused his words to remain, while others are forgotten.

Isdhubar. See Gilgamas.

Isernia, an ancient Italian city 45 miles S.E. of Naples, where phallic rites were described as late as 1781 by Sir William Hamilton, then British Minister at Naples. He describes charms still worn (see Eye) including the hand and phallus. The priests were then endeavouring to suppress these emblems, and the Priapian cultus. At the fête of Saint Cosmo and St Damian they, however, still blessed phallic emblems, to be set up in gardens under the name of “St Cosmo’s toe” ; and women presented ex-votos to this saint of phallic significance. Any affected organ was uncovered that the priest might anoint it with “St Cosmo’s oil.”

Isis. Egyptian *Āsi* or *Uasi*, probably “the spirit” (see As) ; the feminine of *Ās-ir* or *Uasir* (Osiris) the male spirit. She is also Maut “the mother,” and the goddess of the moon, of the ark, and of water. Isis and Nephthys, the two wives between whom Osiris stands, are regarded by Renouf as goddesses of dawn and sunset. Isis is the mother of Horus the rising sun.

Islām. Arabic : from the root *Salam* meaning “to be safe,” “peaceful,” “healthy.” Muḥammad instructed his followers to call themselves *Muslim* (plural *Muslimīn*), and said that Abraham was a Muslim. [The correct rendering of Islām appears to be “salvation,”

and the Muslim is one “saved.” But it is usually rendered “submissive,” or “at peace” with God.—ED.]

Israel. Hebrew : “God commanded.” In Genesis (xxxii, 28) there is a play on the word, making it to mean “he commanded God,” as applied to Jacob (see Hebrews).

Israîl. Israphel. The angel who, according to Moslems, is to blow the trumpet at doom’s day. The word signifies the Seraph, or “burning one,” of God.

Istar. Akkadian : “light maker” (see ‘Astar). The moon goddess, bride and sister of Tam-zi (“sun spirit”), who was adopted by Semitic Babylonians as *Istaru*, and by Phamicians, Canaanites, and many Hebrews, as ‘Ashtoreth. On the Moabite stone we find a dual god ‘Astar-Kamush. Among Arabs, however, the sun was sometimes female (as with Germans), and ‘Atthar became a male god. Istar was also a Venns, represented—from Nineveh to Ionia—as a naked goddess, holding her breasts whence she nourishes creation. These early figures, of ivory and pottery, are generally grossly phallic ; and ‘Ashtoreth was so represented at Gaza down to 400 A.C. Sex is a matter of no moment among primeval deities ; Istar is called in Semitic texts “the daughter of Sinu” (the male moon) ; but devotees—recognising the original meaning of the name—would find no difficulty in a male Venus. She bore many other names in Akkadian (or Turanian) speech, such as Nin-ka-si (“lady born-face”), Nin-si-anna (“lady eye-of-heaven”), Nin-kar-zi-da (“lady of the (temple) house of the spirit”), Nin-kharak (“mountain lady”), and Nin-khar-sagga (“lady of the mountain top”), being also among Assyrians a fiery goddess of war, armed with the bow. She is probably also Nina or Nana “the mother,” represented with the infant sun god in her arms. The Greeks identified her with Artemis, and Athênē, as well as with Aphroditē.

Istio. The Teutonic patriarchal deity, son of Manus, who was son of Tuisko.

Isvana. Sanskrit. A form of the sun or fire (see As) ; from the old root *Is*, *Us*, to “burn” or “shine,” common to Aryan, Turanian, and Semitic speech.

Isvara. Sanskrit : “being” (see As).

Itu. Idu. Akkadian : “moon” or “month.” [The Etruskan *idus* “full moon,” and Turkish *Yede* “month.”—ED.]

Italy. The ethnical and religious questions connected with the peninsula are treated in special articles (see Etruskans, Fors, Iberes Oskans, Rome, Sabines, and Umbri). The meaning of the name is very doubtful ; some connect it with Talos as meaning “ sunny land,” some with Itul or Vetul for “ cattle ” (Latin *vitulus* “ calf ”) ; Diodoros says that Samnium, or S. Sabellia, was called Talium or Italium ; and in the Timæus of Plato Italy is called “ the land of cattle.” [These ancient etymologies seem however doubtful, and *I-tal* may simply mean, as an Aryan or as a Turanian word, “ the long shore-land.” —ED.]

The ancient names of Italy included Saturnia, Ausonia, Opicia, Argessa, Janicula, Tyrrhenia, and Oinotria or the land of “ wine makers.” The country has always been populated either from the north by land, or from the south by sea. Thus, in addition to the Turanian Etruskans and the Pelasgi, it was invaded by Keltik Umbrians and Oskans from the north ; and Greek colonies were early established in Magna Grecia on the south. The Aryan tribes whose names end in *N*, including Sabini, Latini, and others, are believed to have formed a distinct stock, though akin to Kelts and Greeks. The Latin race owed its civilisation partly to the Etruskans and partly to early Greeks. The Etruskans encountered not only Pelasgic tribes, but the Ligurians, whose capital was at Pisa, and whom Roman authors call “ one of the most ancient nations of Italy.” They had conquered the Iberian coasts, the island of Kurnus (Corsica), and apparently Sardinia, with Sicania and Latium : some regard them as ancestors of Latins, and the Umbri as forefathers of the Romans ; but all the various races were no doubt much mixed. The Sabellians occupied provinces E. and S. of Etruria, and bore an European Aryan name. They were gradually driven south by the stronger races about 1200 B.C., or later. The Ligurians also appear to have been driven south by tribes from the Alps, called Taurini (near Turin), Rhētæ, and Engani, who (according to Livy) “ were once great and powerful over all the country from the Alps to the sea.” These tribes may have been descended from the neo-lithik uncivilised people whose “ lake dwellings ” (about 3000 to 1500 B.C.) are found along the rivers and coasts in the “ terra-mare ” of N. Italy. These Aryan savages received metals and pottery, in the later ages (1500 B.C. and onwards), from Phœnician and Greek traders. The Venēti, or Ouenēti, were “ fen-dwellers ” of unknown race, in the vicinity of Venice, who were opposed to the Keltik tribes to their north—such as the Carni—and they seem to have been an Istrian or Danubian race, probably also Aryan.

When the Romans, in the 6th century B.C., began to become a nation, of mixed Latin and Etruskan origin, N. Italy was constantly receiving Teutonic immigrants and Gauls. About 500 B.C., we find Greeks occupying Calabria, and extending to the gulf of Tarento. Iapygia was not then known as Italia, and was the true Oinotria, or “wine-makers” land, west of the Appenines. The Greeks said that the early inhabitants of this region were Pelasgi, who came from Epirus and Arkadia; and Pausanias regarded these as “the first colonisers of Italia.” They may have been the Osci and Opici. The Osci occupied Apulia, Samnium, Campania, and Latium, having Lucanians to their south. This was before the establishment of Umbrian and Sabine kingdoms. Italy received all its alphabets from the Turanians and the Greeks of Ionia. The migrants from this region would be acquainted with the great island of Euboia, which was then called Italika. [Dr Isaac Taylor (*Alphabet*, ii) describes the various alphabets—Etruskan, Oskan, Umbrian, and Latin—from extant texts of the 8th and later centuries B.C. The Cære alphabet is Etruskan, and distinct from the Latin which originated in Chalcis. The Cumæ colony was Euboian, and that of Syracuse was Corinthian. In addition to these immigrants, Lenormant supposes that the Phœnicians of Tyre had founded settlements on the coasts, and in the islands of Italy, long before the Carthaginians entered Sicily.—ED.]

Ivashtri. Sanskrit: “the maker” or “creator,” the Dhatir of the Vedas.

Ixiōn. Iksiōn. Greek, from the root *Ik* or *Ag*, and the secondary *Aks*, meaning “burn” or “shine.” He was the son of Ares or of Phleguas, by Dia the daughter of Dionūsos. He threw his mother into a pit of fire. Zeus favoured him till he attempted to seduce Hērē, when a cloud was substituted for her, whence the Kentaur was born. Hermes (the wind) chained Ixiōn to a wheel which was sent rolling through space; and, in confession of his ingratitude, he was condemned to cry in Hades, “Benefactors should be honoured.” We have here the usual mythical figures of sun, dawn, wind, earth, and cloud. At Rhodes, Ixiōn was identified with Apollo, and his fiery wheel is a common sun emblem in Asia. The Hindus said that Dyāush snatched it from the grasp of night. It had usually four spokes, but the three-legged symbol of Sicily, and of the Isle of Man, is the same as the fylfot or “flying foot” (see Fylfot and Svastika). The torments of Ixiōn are the labours of Hēraklēs, and akin to that of Sisyphus, who rolls the great stone to the zenith, only to see it fall back to Hades by night.

J

The English J sound is the same as in Syrian Arabic and in Sanskrit, but the symbol was originally used for long I, as it still is in German. Hence Yʾaḳob in our Bible is written Jacob, and Yuseph is written Joseph. The J sound interchanges with G.

Ja. Sanskrit, “conquering”; from the Aryan root *gi* or *ga* to “bend” or “subdue.” Hence Jaya-nāt, “the conquering lord”—a title of Jaganāt.

Jacob. Hebrew: *Yʾaḳob*, “he followed.” The son of Isaac. The craft of Jacob, according to our modern ethiks, makes him a despicable character; but the author who records his history regarded him as specially favoured by God (see Heel).

Jacobites. The Syrian Christians are so called, as followers of Jacob Baradæus, a Syrian monk of the 6th century, who maintained the doctrines of Eutychēs (condemned at Chalcedon in 451 B.C.), attributing a single divine nature to Christ. He influenced not only the Syrian, but the Koptik, and Armenian churches, which, though distinct, agree in this Monophysite doctrine. Most of the Syrians, though accepting the decisions of previous councils (see Councils), rejected that of Chalcedon, and continued ever after to form a separate church. The minority were called Melchites, or those of the “royal” party, agreeing with the Greeks who taught the double nature of Christ, and with the Emperor. The Syrians are now few, having a patriarch of their own in Jerusalem (at the monastery of St Thomas), and ancient monasteries in the Lebanon where, and in 4 neighbouring villages, the old Syriak language—which was that of the Syrian church in the 4th century—is still spoken.

Jaga-nāt. Sanskrit: “lord of creation,” a title of Krishna, who is also Jaya-nāt, “the conquering lord.” His great shrine in Orissa has become world famous; and the region is called Utkala-desā, or the land that “effaces sin,” being sacred for 20 miles round the shrine. Brāhmans traverse all India to urge pilgrimage to this temple, where “the granter of all wishes,” bestows offspring, and heals every ailment. To bathe in the sacred waters of Puri, and to pray on its sandy shores, is to obtain remission of the most dire sins. Fervent piety, human and divine love, have here been manifested by myriads of pilgrims. The Rev. T. Maurice tells us that Capt. Hamilton found the symbol of this shrine to be “a pyramidal black

stone." The two chief festivals at the site are the Snāna-yatra, or "bathing" of the god, in the end of May, and the Ratha-yatra or "car" festival in June, when the deity, accompanied by his brother Bāla-rāma and his sister Su-bhadra, is dragged in a huge car by hundreds of devotees, from his temple to one adjoining it, and back again. The Snāna fête is a baptismal ceremony for the god and his worshipers, in preparation for the later ceremony. The legend says that Krishna died in a distant land, slain by Jāra ("cold"); and his body lay uncared for, and wasted away ere pious persons gathered the bones in an ark. Vishnu directed the good king Indra-dyumna to make an image of Jaga-nāt, and to place the bones in it. Visva-Karma (or Hēphaistos) undertook to make the image if left undisturbed, but after 15 days the king visited him before he had finished the hands and feet: he therefore left the image in this unfinished state, and Jaga-nāt is now so represented; but Brahma consented to make it famous, and himself to act as priest at its consecration, when he bestowed on it eyes and a soul.

The shrine is very ancient, and caste distinctions are there ignored. All are equal in the eyes of the creator, and though Hindus there attempt to preserve caste at the fêtes, all are supposed to eat from the same dish, and the sexes mingle only too freely during the hot nights when pilgrims lie in the open, on the sands, or in the low jungle scrub round the shrines. The "World Mother," Jaga-māta, is Devi (or Himavat), wife of Siva, whose second name points to the home of Krishna in the north. In May and June 200,000 to 400,000 pilgrims assemble on the Puri river, and 3000 or 4000 priestly families minister to them, while probably as many missionaries are sent out all over India, in the spring months, urging the sick, the sorrowful, and the barren, to perform this pilgrimage. The area of 650 square feet occupied by the shrine is specially sacred. A tower 184 feet high (28 feet square) covers the shrine where the three images stand. The shrines are all pyramidal, and older than 1200 A.C. They are covered with elaborate carving, the figures being very indecent: at the entrance rises a basalt block 35 feet high, with 16 faces, highly ornamented and set on a pedestal—this being the libgam of the site, in front of the ark or shrine; as the pillar of Zeus stood before the symbolic cave of Delphi. Various statues surround this pillar, in the quadrangle which includes the shrines. These represent heroes of the Mahā-bhārata and Ramāyana epics. The rite of dragging the car over prostrate devotees has now been suppressed. Similar car rites belong to all temples of Jaganāt in every part of India.

Jaga-isvar. Sanskrit : “spirit of the universe.” This is one of Siva’s most beautiful shrines in Banaras, where rich and poor, ignorant and literary, alike worship, beating their heads on the threshold, and prostrating themselves on the temple floor, or wearily perambulating holy objects. In the central porch sits the sacred bull (Nānda), and within the shrine is a lingam of polished black stone, 6 feet high, and 12 feet in circumference ; water trickles on it perpetually from the roof, as at Tilubhand-isvar, where the bull kneels before a lingam $4\frac{1}{2}$ feet high, and 15 feet in circumference.

Jahveh. The German spelling for Yahveh, which they suppose to be the correct sound of the name (see Jehovah).

Jains. See Yati, and *Short Studies*, i and ii. [The name Jain comes from Jina "being," as they are believers in 24 Jinas (called also Tirthankars) or successive ancient saints. The Jains are followers of Mahā-vira (or Vardha-māna) the contemporary of Gotama Buddha, whose predecessor they recognise in Pārswa, probably about 700 B.C. They include (1) Digāmbaras, “sky-clad,” or naked ascetics, called Niganthas in Buddhist Pitākas, and in the edicts of Āsōka ; and (2) Svetāmbaras or “white-robed” ones, who date from our 6th century. The Jinas are always naked when represented by statues, and Nigantha means “free from bonds.” But, among modern Jains, only the Yati ascetics are naked, and the laity (Srāvakas or “disciples”) are clothed. The Jain scriptures include 45 Agamas in Jain dialect, namely, 11 Angas, 12 Upangas, 10 Pakinnakas, 6 Chedas, 4 Mula-sūtras, and 2 other books. The Jains aim at Nirvāna, but now worship spirits and have caste distinctions : their charity extends to the creation of hospitals even for animals. Mahā-vira, however, was a metaphysician rather than a practical philanthropist such as Gotama became in the second stage of his career, and Jains have not gone beyond what he also taught in his first stage (see *Encyclop. Brit.*).—ED.]

Jambu. Sanskrit. The name of a tree of life and knowledge, which grows in the centre of Jambu-dvipa, the Hindu paradise (see Meru). The Jambu fruits were elephants, which fell on the mountains. Goddesses became productive through eating these apples. The elephant (see Indra) here represents the cloud which fertilises the earth.

Jamdiya. The Persian fire-stick, or candle of Agni.

James. A corruption of the Greek Iakōbos, and Hebrew Y’acob.

James, Epistle of. Since our 4th century this tractate has

been supposed to have been written by James the brother of Christ, of whom however the author only calls himself a servant. The author of the 4th Gospel (John vii, 5) says that the brethren of Jesus (that is James, Joses, Judah, and Simon) did not believe in him. Jesus is twice mentioned in the Epistle of James (i, 1 ; ii, 1) as the Messiah, and the Messiah of glory : and it is addressed to the 12 scattered tribes, or Jews out of Palestine. The unknown author writes an epistle such as Hillel might, in other respects, have penned. He was a pious Jew, who believed (v, 17) that Elias or Elijah had been able to restrain the rains by his prayers. James the brother of John, and son of Zebedee, was slain by a Herod probably about 44 A.C. (Acts xii, 1) ; and James the son of Alphæus (Matt. x, 2) was an apostle. The name was naturally very common among Jews. But the Churches believed in the 4th century that James, the brother of Jesus, who was alive about 39 A.C. or later (Gal. i, 19), became bishop of Jerusalem. Eusebius, quoting Hegesippus, relates doubtful traditions about his being thrown from a pinnacle of the temple ; and a passage in Josephus (perhaps a later interpolation) would make this happen about 64 A.C. Hebrew Christians seem to have looked on James as little inferior to his brother. Hegesippus is said to have recorded that “ he has been surnamed the Just by all, from the days of our Lord till now. . . . He was consecrated from his mother’s womb . . . he drank neither wine nor strong drink, and abstained from animal food. No razor ever came on his head. He was never anointed with oil, nor used a bath. He was in the habit of entering the sanctuary alone, and was often found on his knees, interceding for the people. . . . In consequence of his exceeding great righteousness he was called the Righteous, and the protector of the people ” (Euseb., *Hist. Eccles.*, ii, 23). He appears to have been a Nazarite ; and many passages in the Epistle of James suggest an Essene or Ebionite writer. He inculcates peace (i, 19), and speaks of the piety of the poor (ii, 5-8) : the wisdom from above is gentle he says (iii, 17, 18), and he forbids evil speaking (iv, 11). The rich will suffer hereafter (v, 1-3), and the Christians must not swear, but confess sins mutually, while elders are to anoint the sick with oil (v, 12-16). Some early writers place this Epistle in the reign of Domitian (81-96 A.C.), yet tradition makes James older than Jesus, and (if he be the author) it may be earlier than 70 A.C., supposing that the son of a Hebrew carpenter is likely to have been able to write Greek which, according to Bishop Alford, is “ too pure, and too free from Hebrew, and Aramaic, words to have been written by any Palestinian ” : or our present version may be a translation. Origen,

according to Dr Mayor, is “the first who cites the Epistle as scripture, and as written by James”; but critics say (*Athenæum*, 27th May 1893) that: “There is really no information of a trustworthy nature, regarding the Epistle, which can be assigned to the first three centuries.” Eusebius in the 4th century says that it was then used “in a few churches, but was held by many to be spurious” (*Hist. Eccles.*, ii, 23; iii, 25), probably because it was too Ebionite in tendency to be accepted by the Nicene, or High Ohurch, party.

The Epistle nevertheless was evidently written by a good and sensible man, intent on urging his brethren to rely on good works rather than on faith alone—an ethical teaching superior to most of that found in the Hebrew or Christian scriptures, and equally advocated in the same age by Buddhists and Stoiks, as it had been in Jewish books such as Ecclesiasticus and Wisdom. The Church of the 4th century was not in sympathy with this purely ethical tone (see i, 27), or with the secondary position assigned to faith—“the devils also believe” (ii, 19). But the spirit of Christ’s address to the poor, as recorded in the Gospels, is found in this Epistle of James.

Jan. Jin. Common words for “being” (see Ga, Gan), as in the Chinese *Nan-jān*, and *Nu-jān* for male and female life, and the Arabic *Jin* (plural *Jān*) for a spirit (see Jin).

Janaka. The patriarch of Mithila (Tirhut in India), and a common name for its princes, meaning the one “unborn,” or “without a father.” The legend says that Janaka was produced from the body of his predecessor by rubbing, and by the prayers of sages, twenty generations before Sita, the wife of Rāma, whose father was Janaka; and she was called Janaki. Janaka was also the ploughshare which scratches the soil, and so connected with Sita the “seed” in the furrow. The plains of India were bestowed on Janaka, and by him on Rāma as the strobgest (see Dowson’s *Hindu Mythol.*, p. 133).

Jangams. The name given to priests who wear the lingam, as well as to shrines of Siva. Such priests may be seen driving the Nandas, or sacred bulls, which are covered with bells and shells, the tinkling sounds serving to attract the gods, and to drive away the demons.

Jani-vara, or Janvi. The sacred cord of Brahmins, which symbolises “new birth,” given to the young Hindu at the rite of Upa-nyana. It consists of a certain number of cotton threads twisted together (like the Persian Kosti), the cotton being plucked and woven only by high caste Brāhmins. It passes over the left shoulder and

rests on the right thigh. It is put on on the 12th birthday of a Brāhman boy, when a wafer of cummin seed and sugar is stuck to the forehead, and the boy (like Siva) then becomes, mentally and physically, the *Upa-nyanam*, or “extra-eyed.” Until this is done he is classed only as of Sudra caste (*Indian Antiq.*, June 1892). (See *Upa-nyana*.)

Janus. The Etruskan god of gates, adopted by Romans, the name probably coming from the Turanian *gan* or *gin* “to be.” Ovid (*Fasti*) says :

“Why is’t that though I other gods adore
I first must Janus’ deity implore ?
Because he holds the door by which access
Is had to any god you would address.”

The Etruskans called Janus the father of the twelve great gods, whose 12 altars belonged to 12 months. He was the sun, and Jana his consort, was the moon. Macrobius (400 A.C.) calls him the “god of gods.” He was bisexual like other creators, and represented as two-headed. The Latins compared Janus and Jana to Dianus and Diana (sun and moon): he was also Patulcius and Clusius—the “opener” and the “shutter”—and bore in one hand the rod or lituus (crozier), and in the other the key. For he was the master of the door of life (see *Door*), which he could shut or open at will. The doors of his temple were closed in peace time, and opened in war time. He is thus called Deus Clavigerus, and “Cælestis janitor aulæ,” or “doorkeeper of the celestial hall,” or of Paradise. All doors, caves, and passages, were sacred to him, and symbolised Jana. She was the “queen of secrets,” and (like Hekatē) of witches, or Janaras. Siva in India, in like manner, is Dvārka-nāth, “the Lord of the door.” The first month of the year was called January after Janus, for he—like Siva—is Kāla or “time,” and is denoted by the 365 days. The cock was sacred to Janus as a bird of dawn. Many of his legends were transferred to Peter by the Roman Christians, and Peter’s symbols include the cock and the key. The Janiculum hill W. of the Tiber (the Etruskan side) was named from Janus. The doors of the temple were closed only for the third time, by Augustus, in 29 B.C. Ovid says : “Thou alone, O two-headed Janus—origin of the year—canst see thine own back.” But two-headed figures are found also in Lydia, and in Egypt, and the Indian Brāhmā has four heads.

Japan. The Japanese empire extends over 162,655 square miles, including the four large islands, and a total of 4223 islands in all. The Kurile group was annexed as late as 1875. The popula-

tion, according to the latest census, includes 44,260,606 persons : in 1872 it was only 33,110,825 persons, and it is apparently doubling itself within a century. It is generally held that the aboriginal races of China and Japan were quite distinct, and that the languages of the two countries show great philological differences, though both belong to the Turanian family (see Ainos). However this may be it is clear that the great Asiatic continent must, very early, have been the source of the race, language, and legends of Japan, just as the European continent is the source of population, language, faith, and superstition, whence Kelts, Angles, Jutes, Saxons, Latins, and Normans, came to the British Isles. Many indications point to the Japanese proper being descendants of the Samoyed Mongols of N. W. Asia, and ultimately connected with the small Lapp race and the Finns. The Samoyeds (as the Russians call them) of N. W. Siberia are an honest and peaceful people, who possess much of the artizan ability of the Japanese. They are now separated by the Turkish Yakūts from the branch that was driven east to Korea. The Koreans still preserve the Samoyed custom of not giving names to women (*Journal of Anthropol. Instit.*, Feby. 1895, p. 234). Travellers have often remarked the resemblance between the small Japanese (averaging 5 feet 4 inches in height) and the Lapps of Norway, as contrasted with the Chinese type (see *Proc. Viking Socy.*, Feby. 1895 : *Academy*, 16th Feby. 1895). Dr Winckler (*Daily Chronicle*, 31st Jany. 1 896) says : “The Japs are shown to be closely allied to the Ural-Altaic stock, which includes Samoyeds, Finns, Magyars, and in a less degree the Tunguse.”

The Japanese account of the Creation appears to be derived from that of the Mongols, as found in China. In China the original chaos included the male and female elements (*Yan-Yin* : see China) as yet undistinguished ; and so in Japan these elements, *O* and *Me*, were conjoined with water, earth, and air, but were separable to the eye of wisdom, as the yolk is distinguished from the white of an egg. In time the earth sank down, and the water surrounded it, while air floated in immeasurable space. In China we hear that Pwan-Koo, the first man, then appeared, whom the Japanese call Pan-ko-si. The name Pan (as in Greece, or in Italy where we find Faunus and the Penates) appears to come—like the Mongol *bani*—from an ancient word meaning a “spirit” or “being.” The Japanese legend describes the world as having been “a fine soft mud, like oil, floating on the water” ; and out of this, in due time, sprang up “a rush called Asi,” from which came forth the “earth-former”—a god—and after him a goddess, who together kneaded mud and sand into a paste. These two

were called Iza-na-gi and Iza-na-mi—from *gi* “male” and *mi* “female.” The divine pair, resting on a bridge or a ship, caused the dry land to appear as continents and islands, and then descended on a lovely region, where they gave themselves up to love (a passion of which Japanese poetry is full) : they met at the “Imperial Column” (a strange term, unexplained but suggestive) ; and a child was born to them which had to be hidden away, because (says the legend of the *Ko-zi-ki* or *Ko-ji-ki*) the goddess was the first to speak. It was “set adrift in an ark of reeds” (like Sargina of Agadhē, or Moses in Egypt, or any other of the heroes), and was regarded as “of evil presage” (see Mr Tatui Baba—a Japanese writer on the *Ko-zi-ki*—as followed by Dr Tylor, *Journal Anthropol. Instit.*, 28th March 1876).

The Japanese, like Arabs, Teutons, and others, make the sun a female ; and the moon according to them was her sister. They had a very troublesome brother, Soosana-ono-mikoto “the god of winds,” who is generally mild and gentle, with tears in his eyes, but who if thwarted becomes furiously destructive of all the beauties of earth. His breath moisture and fire ruin the work of the two sisters, Ama-terasu-no-kami the sun, and Tsuki-no-kami the moon. The original parent deities had condemned the storm god to Hades, after he had blasted the fruits and flowers of earth. As he departed he trampled on, and blew about, the new seed that the kind sister sun (called also Ten-shu-dai-sin “the heaven-enlightening great spirit”) had planted. Like his Egyptian prototype Set, the Japanese storm god returned from Hades, and his sun sister was forced to take refuge in “a cavern in the sky,” where she closed the opening with a great stone, leaving the world in darkness. “Distressed at this” (says Dr Tylor, still quoting the *Ko-zi-ki*) “the 800,000 gods devise means to bring her out : they light a fire outside.” Various joyous proceedings, such as all early peoples observed to usher in the spring, then followed, including dances, singing, processions, with jewelled banners and emblems such as “the sacred mirror, and peculiarly cut pieces of paper,” with torches and colored lights. The sun goddess was induced to listen at the door of her cave, wondering why men and birds were so mirthful, and could sing and dance in a world which she had left dark. Her curiosity led her slowly to “push the great stone a little on one side, and to peep out.” The god on guard then opened the door, by completely removing the stone. All then joined in persuasive complaints, regretting the tyranny of the storm god, who was sent back to Hades. The sun goddess issued forth, and the joyous worshippers “stretched a cord across the cave’s mouth” to prevent her

again escaping from their sight. The whole legend is very clearly a myth of summer and winter. The wind god is however not always evil, for we read that he “descends to earth, and slays the eight headed and eight tailed serpent (Oroti) who is about to destroy the lady of the young rice”; by which we may understand the February winds drying up the floods. The heavenly mother goddess, Iza-na-mi (already noticed), “falls from her high estate,” and descends to Hades, where she tastes food (like Proserpine) and is unable, or unwilling, to return; she is followed by her lord Iza-na-gi who seeks to bring her back, but to him she says “Thou art too late, for I have eaten of the food of this world”—an idea held also by New Zealanders (Tylor, *Journal Anthropol. Instit.*, VI, i, 57-59). In Babylonian myths also the sun is said to eat poison in Hades, which delays his reappearance, whereas Istar in Hades drinks water of life and is restored. The cut paper above mentioned (Go-hei), and the mirror (Kamii), will be noticed again. They serve to connect Chinese and Japanese symbolism; and the mirror is regarded as a defence against demons in China. The Go-hei papers are diamond shaped, and are often built up in a pyramidal form at praying places.

The Japanese took their written characters also from China; but simplified the system of innumerable emblems into two syllabaries, apparently about our 9th or 10th century. The *Kata-kana* syllabary is cursive, and is derived from the Chinese *Kyai-shu*, or “model character.” The *Hira-kana* syllabary is derived from the *Tsau-shu* or “grass character” of China (see Dr Isaac Taylor, *Alphabet*, i, p. 14). The sacred Japanese writings include the *Kojiki* (or *Ko-zi-ki*), completed in 711 A.C.; and the *Nihon-ki*, completed in 720 A.C. They will never rank with older Bibles, though not more full of mythical matter. They are both almost unreadable, the phonetic characters used being said to have been introduced into Japan in the reign of Ojin about 270 to 310 A.C. The first of these books seems to have been preserved orally for some time, through “a woman of extraordinary memory who repeated all the old traditions” (Reed’s *Japan*, i, p. 22). In the *Nihon-ki* we find patriarchs living 140, and in one case 350, years. The *Kojiki* mentions “three gods of the gate”; but “the three are one”; whereas now, at the Mikado’s Court, two separate gods of the gate are venerated. These ancient annals are known from Mr Chamberlain’s translation, and from essays by Sir E. Satow (see Shin-to).

Religious toleration prevails in Japan; and, in addition to the national Shin-to (“way of the gods” or “divine rites”), the race has been influenced by Buddhism, Confucianism, Taoism, and (in a lesser

degree) by Christianity. The religion of the peasant and that of the educated differ as much in Japan as elsewhere, and Shin-to beliefs permeate Buddhist ritual. The most distinctive features of Japanese religion belong to the original Animistic beliefs, to which the name Shin-to is given. Mr Brownell (*Heart of Japan*, 1903) separates the deities usually adored into two classes, (1) the *Kami* or Shin-to gods, worshiped in a Miya temple; and (2) the *Hotake* or Buddhist deities, in a Tera or monastery. These temples are approached through avenues, with huge symbolic gateways, recalling the gate which is used in China (see Door) for "passing through" to cure sickness. According to the Japanese Buddhists of Ise the creator produced Ama-terasu (the sun) from his left eye, and Susa-noo (the wind) from his right eye, after his return from pursuing his wife to Hades.

Among other gods (according to Mr Brownell) are to be mentioned: (1) *Marishiten*, an eight-armed goddess, thought to be of Indian origin, who guides the sun and moon from her throne in the constellation of the Great Bear: (2) *Kishi-Bojin*, a sweet-faced lady, the protectress of children, whose lap is full of dolls, bibs, and caps, offered by women whose children she has called away. She has become a Buddhist deity; for, according to her legend, she had determined to destroy Buddha, but was turned into a dragon or serpent, and then produced 500 children, whom it was decreed by heaven she should eat—one every day: but Buddha had mercy on her, and restored her to womanhood, whereupon she became a nun, and now sits in monasteries with a pomegranate in her hand: (3) *Sam-biki-Zaru* is a triune monkey god, who presides over *Kojin*—the hearth or kitchen deity; for the three monkeys are *Iwa-Zaru* who is dumb with hand to mouth, *Kita-Zaru* who is deaf holding his ears, and *Mi-Zaru* who is blind with hands over his eyes; these three refuse to speak, hear, or see, any evil: (4) *Kompira* (or *Kotohira*) is a god of sailors, worshiped by Buddhists for 12 centuries till recently, in a temple at the foot of Zozu-san-shi-koku; his form is that of a huge crocodile 1000 feet long, with 1000 limbs and 1000 heads; his fête was on the 11th October; but when the Shin-to worshipers obtained power, some 30 years ago, his Tera was pulled down, and a Miya shrine built over him instead, the sectaries saying that "he had been their god from of old": (5) *Fudo* (Budha) is the god of wisdom, with a fierce ugly countenance, usually seated on a fiery throne, holding a sword in his right hand, and a noose in his left; he binds the wicked and ignorant, handing them over to (6) *Emma-o* or "awful wisdom," the regent of the hells, who judges them; his scribe records their deeds,

and punishment is decreed accordingly ; but Emma-o was once a great Chinese general, and a lover of truth wiser than heaven, to whom also Chinamen sacrifice a cock when taking vows. Finally there are, besides these gods, seven pleasant looking deities of good luck, called *Shichi-Fuku-jin*.

The late Mrs Bishop (Miss Bird), in her interesting account of the wilder parts of Japan, describes the Aino worship (see Aino), and the Gohei paper emblems, which are attached to a white rod, forming a kind of Thyrsus (like that of Bakkhos) very similar to the Tarāo emblem of Polynesia (see *Rivers of Life*, ii, p. 231, fig. 244). The Ainos offer libations of *Saki* to this emblem, and drink it also in honor of the god, who is often thus too much worshiped. The cult of sun and moon seems gradually to have replaced an older worship of beasts, birds, and snakes—especially of the bear. Even the Ainos have now rude temples, and Miss Bird was taken to a wooden shrine, and told on no account to tell the Japanese anything about it. It was a dismal cell containing—as she understood—the image of a revered Japanese leader, Yoshit-suni, who had been kind to the Ainos. It was built on an almost inaccessible hill, and contained also some Gohei rods, brass candlesticks, and a Chinese picture of a junk. When asked about a future life these Ainos replied : “ How can we know ? No one ever came back to tell us ” ; and when told that one God made us all they refused to believe it, saying : “ How is it then that you are so different—you so rich and we so poor ” ? These are words we all might well take to heart. The Japanese, according to this author, have sacred fox-images of Inari : they say these beasts pursue men, and, taking the form of beautiful women, steal their senses ; while badgers in the form of “ loveable men ” also seduce the affections of women (Miss Bird’s *Japan*, i, pp. 71, 381 ; ii, p. 95). The fox is also a great figure in early Chinese mythology.

Other details of belief and custom may be found in the account by Mr Hearn (*Glimpses of Unfamiliar Japan*), though the ethiks which he attributes to the Shin-to faith appear more properly to be derived from Buddhism, and the teaching of Confucius. He notices *Uchi-no-Kami* as a god of the house or home, whose shrine (or *Kami-dana*) is a “ god-shelf ” facing S. or E. or SE. and never N. or W. which is the direction for female deities (i, p. 400). The dead are buried facing N., and all that is connected with death is impure. Fire also is subject to impurity, and must be renewed with flint and steel, or from the sun’s rays, in order to purify houses. A sacred lamp must always burn beside the *Kami-dana*, or if poverty forbids this, must at least be lighted on the 1st, 15th, and 28th of each month, specially

sacred to the gods. The lesser gods, or spirits of the dead, are worshiped in a separate chamber called the *Mitamaya*, or “spirit chamber,” or—by Buddhists—the *Butsu-dan* or family shrine (p. 404). The Buddhists and Shin-toists often worship together ; and even the Shin-shu sect, which adores Amida-Buddha, respects the family Lares and Penates. The first duty at dawn is to place a cup of tea before the Butsu-ma, or Butsu-dan ; and on the 7th of March, at the “all-souls” festival (Bonku), special offerings must be made. Ancestor-worship is foreign to true Buddhism, but both in China and Japan Buddhists pray that their ancestors may help them (pp. 412-415). Phallic worship appears to have belonged to the Shin-to system, and was put down after the revolution, some 20 or 30 years ago, by the Imperial orders. Mr Beam (ii, p. 348) found everywhere sacred stones, believed to be haunted and to possess miraculous powers, or variously called the woman’s stone, nodding stone, death stone, wealth stone, etc. The Shin-to worshiping masses still cling to their very ancient rites and symbols. Mr Beam (i, p. 392) quotes Sir E. Satow (on the *Revival of Pure Shin-to*) as saying : “all moral ideas are (believed to be) implanted by the gods, and are of the same nature as the instinct to eat or drink.”

Japanese customs depend on such beliefs. Marriages are celebrated in a tent on a mound, where is the bride’s idol, with eight lamps. She ascends the hill from one side, and the bridegroom with his relations from the other. The pair hold torches, lighted from altar fires, in their hands. A Bonzi blesses and unites them, amid joyful shoutings ; and grain is thrown over them. The bride’s playthings are then burned, and a spinning wheel with flax is presented to her. She is led home ; and two oxen with some sheep are sacrificed in honour of a god with a dog’s head. The Japanese burn the dead (i, p. 390), setting up the corpse in the attitude of prayer, clothed in white, with a paper pasted on giving the name of the deity worshiped by the deceased. The pit in which the body is placed is filled with wood, and covered with a cloth. Tables, with meats dressed in blood, and with perfumes, are set round : the friends touch the corpse, and invoke its god : the Bonzi waves a lighted torch, and throws it away : the nearest relatives seize it, and stand east and west of the body, finally lighting the pyre which is drenched with oils and perfumed essences. Letters are often burned, and answers are expected from the other world. On the following day the ashes are collected, and placed in the family chamber. Mourning continues for seven days, and the remains are then buried in a cemetery outside the town, and over them a monument is erected.

The gods in Japan are often represented by beautiful images, such as that of Sikuani, who is covered with stars, and seated on a lotus, holding a scimitar, a rosary, a child, and a crescent; or the god J ene, with 4 arms, and 4 heads under a seven-rayed glory. The Japanese say that sun-worship came to them from China and Siam (M. Aymonier, *Royal Asiatic Society Journal*, October 1894); and at the great temple in Sakai is a dedication to "all the deities of Arakan, Pegu, Kambodia, Java, Cochin-China, Siam, Borneo, the Philippine Islands, Korea, and China."

Among very ancient customs is that of devoting girls (Geishas) to the service of Venus (like the Kodeshoth of Hebrews, Phœnicians, and Babylonians, or the Deva-dasis of India), and at such temples phallic emblems are found (Capt. De Fonblanque, *Nippon*, p. 141, published in 1862). The great centre of pilgrimage is the "shrine of the gods" on Fuji-yama, the sacred mountain (12,370 feet above the sea), with a crater 1800 feet deep. But the last festival here was celebrated in 1861. The Japanese god of wealth (Dai-ko-ku) has a hammer as his chief weapon, which lies on his lap, with balls of rice and seven precious things. This again has probably a phallic connection, like the symbolic gateways (see Torii). The Japanese emblem of the Tortoise (as in China and India) signifies "longevity and happiness" (Mrs Solwey, *Asiatic Quarterly*, October 1894), and is called Kame (see Turtle). The butterfly is also an important emblem (see Butterfly) called *Cho*, and representing the soul: it is connected with the fan (*Ogi*) which symbolises air; and also with a crystal ball or disk—the jewel *Hojin-no-tama*, which typifies the soul, and is suspended over the dead. A group of these stones "denotes eternity" (see *Rivers of Life*, i, p. 167). The mirror is as important as it was in v.l. Asia and Egypt, and is the emblem of woman—the *Kagami*—while the "accusing mirror" occurs in the Hell of Japanese Buddhists, as a record of sins. The Lotus also is as much revered as in India, or in ancient Egypt. The *Kasu-no-Hara*, as this flower is called, is (according to Mrs Solwey) "creative power, and world growth . . . eternity, and a trinity . . . symbol of Spirit and Form"; for its calyx is a triangle, whose base is a circle (see *Rivers of Life*, i, p. 47). The Chinese Van and Yin (male and female) appear, according to this account, to answer to Yoi and Ye, "represented as two colossal red and green figures at temple entrances. . . . They typify the two elements of life, male and female, and are also emblems of perfect strength."

The three emblems of national importance in Japan—forming the Palladium of the empire—are the Mirror: the Sword of Miya: and the stone Maga-Tama, of which we have no description, but which

is otherwise a "ball," perhaps typifying the mundane egg, or the soul (Hojin-no-tama) as already noticed. The Maga-Tama was the most revered object in Japan for more than 2500 years, down to the Revolution of 1868, and was always in the keeping of the Mikado. The three objects so described were in the royal palace till the time of the great Mikado Sugin in 97 B.C.; after which the Mirror and the Sword were placed in special temples. In 3 B.C. the Mirror was finally placed at Ise, in the Aji temple of the sun god, which has repeatedly been rebuilt every ten years in scrupulous imitation of the original shrine. The Sword is placed in the famous Atsuta shrine of the city Nōgoya, and can be seen; but the original Mirror is never shown to anyone: for in Shin-to temples (says Sir E. Reed) "there are no visible objects of worship": though at Naiku "the representation of the deity is in the hidden sacred mirror." The spirit of deity is, in general, enshrined in some concealed object known as the "august spirit," or "God's seed" (Reed's *Japan*, ii, pp. 248-256). Even the chief priest himself "does not for years together even see the case containing the sacred Mirror, and no other priests are admitted into the building without good cause." The sacred Sword is called Kusanagi-no-metazuru—"the grass mowing sword": three veils before this emblem are looped up to allow worshipers to see it, whereas the veils in front of the casket of the sacred Mirror are never raised. The Sword (says Sir E. Reed) is "the object of veneration to millions, who have come day and night to bow before it" (ii, p. 267): it was produced from the tail of the serpent defeated by the wind god, as already described: it accompanied the monarch to war, and to quell a conflagration—perhaps meaning a revolution. It was so withdrawn from its first shrine in the 2nd century A.C.; and, after victory, was replaced and has never since been moved.

The Chinese goddess Kwan-yin (see Avalokit-Isvara) is worshiped as Kwan-on in Japan, and described by Miss Bird as "a rude block of rock shaped like a junk." Sir E. Reed states that she is bisexual (as elsewhere), and has 1000 arms, being honored alike in Shin-to and Buddhist temples. She is especially "Our Lady of the sea and of seafarers" (like the Roman Virgin, Stella-maris), and on one occasion she warned a prince of a coming flood, whereby he escaped while all others perished. A fine bronze statue of this deity was erected on the spot, and is still to be seen on a high conical granite hill under which runs the high road round Fujiyama. Buddhists and Shin-to worshippers alike adore Kwan-on.

Shin-to is called *Kami-no-michi* or "the way of the superior ones" (*Kami*), and is described by Mr Bates (Assistant Secretary of

the Royal Geographical Society—see *Journal*, vol. v) as “a sort of politico-moral faith, combined with the worship of ancestors.” The chief deity is the great ancestress of the emperor, the goddess Ama-terasu (or the sun) : the most important of Shin-to festivals (or *Matsuri*) takes place in the 6th month, when young and old, rich and poor, attend. It is on this occasion that the offerings to the dead are sent out in boats to be burned at sea (see Bridges). The Shin-to priests are believed to hold communion with the deity, but images are not commonly used, while the ethical teaching inculcates purity of thought, word, and deed, and honesty in dealing with others. The persistence with which nations adhere to their ancient ideas is illustrated by the national coinage of the “third year of peace and enlightenment” (1870). In the centre of the reverse is the mirror, above which is the “wheel” with six divisions, and below the *Kiri* tree, while the sun appears on a standard to the right, and the moon on one to the left : the whole is surrounded by wreaths of chrysanthemums and *Kiri* leaves : the obverse bears a dragon, and the legend “Great Nipon”—that is “east” or “rising sun.”

About 250 B.C. Buddhism began to spread beyond India, and was established in China by 60 A.C. (see China ; and Reed's *Japan*, i, p. 75) : but it was not preached in Japan till about 550 A.C., or a thousand years after the death of the founder Gautama the Sakya (see Buddha), who is called Shaka by the Japanese. They date him (like the Chinese) as early as 949 B.C., whereas 543 B.C. is the generally accepted date of his death. The semi-barbarous Koreans received a corrupt form of Buddhism, and sent to the Japanese monarch Kimei some statues, banners, and altars. The new faith took root, but at first every epidemic was attributed to it. By 605 A.C., royal edicts appear to have been issued under Buddhist influence ; and a little later a Japanese empress gave up hunting, as being contrary to the Buddhist scruples as to taking animal life. Within a generation or two, beautiful shrines began to be erected all over the islands ; and in our 8th century every province was ordered to maintain a Buddhist temple, while endowments were increased, and monasteries and nunneries established. The master stroke of the creed came in the 9th century, when Kobo—a learned Japanese priest—declared that, as a result of foreign travel, he found the old gods of Japan to be manifestations of Buddha. Patriotism and piety were thus united, and the old Shin-to beliefs paled before the rising sun of Buddhism, which had its “golden age” in our 13th century. Intoxicated by power Buddhists then forgot their ancient humility and unworldliness : the priests defiled their hands with gold ; and, as in India, the faith

decayed. Its rites and temples, in Japan, can now hardly be distinguished from those of Shin-to worship, and in its highest form it becomes only a kind of emotional Confucianism. The extremely logical character of the teaching of Confucius has impressed the educated classes, especially as taught by the Chinese philosopher Chu-he. Thus Miss Bird found Buddhist temples deserted, and falling into ruins (though this is not always the case, even in 1900 A.C.). Once freed from dogma, and belief in the supernatural, the course of thought becomes rapid, especially when the results of science have been studied ; and Japanese students now prefer the teaching of Mill, Huxley, and Herbert Spencer, to Buddhism or Confucianism. Since the great Reformation of 1868, and the calm consideration of Christianity, the Japanese Government has decided on a neutral attitude, tolerating all creeds, and nominally accepting the ancient Shin-to system which suits the social and political traditions of the reigning family. Confucianism pursues its ancient path (see Confucius), as a rational system, glad to accept all who are true to reason and good conduct, standing apart from the wayward, or the excessively religious. Miss Bird (*Japan*, i, p. 8) thought that the educated upper class accepted the Buddhist ideals as distinguished from the religious development which has become corrupt, and she regarded them as materialistic and skeptikal, while the masses were still influenced by Shin-to beliefs tinged with Buddhist (Mahā-yana) doctrines. The more advanced, “though tired of the old religions, did not want a new one” (p. 378): “the throne of the gods,” they said, “was in the heart (or brain) of the righteous man.” When Miss Bird asked the directors of the Educational Department at Kubota, in W. Japan, if they taught religion they replied: “We have no religion, and all your learned men know that religion is false” (p. 306), meaning thereby the legends to which the name religion is given. [The religion of the *Bushi* in Japan, in 1904, is an ethical system in some respects not unlike the ideal of chivalry, or of our own upper class.—ED.]

Buddhism, however, even when corrupt, as in Japan, instils teaching which precludes the acceptance of the Christian dogma that “without shedding of blood there can be no remission of sin” (Miss Bird’s *Japan*, i, pp. 208-211). The people refuse to believe in “original sin”; and not only do they not fear to die (as we have seen in 1904), but they even exclaim “if you hate a man let him live”: [as the Guanchos of the Canary Islands also said “let him live and feel the evils of fate”—ED.]. They have ever before them the teaching of the great Master, and the practical ethiks of China: and Miss

Bird gives us an extract from a sermon preached on Buddha's words :

“ That which is evil, be it small, do not.
The good, be it but small, fail not to do.”

In this sermon a very practical lesson is taught, as to the necessity that our Yea be yea and our Nay nay ; the preacher concluding with the words, “ Peace in a household is like joyous music.” Miss Bird complains that Japanese children pose Christian missionaries by such questions as : “ What was the name of God's wife ? ” : “ When Christ was God on earth, to whom did men pray ? ” : “ If Jesus did not understand prophecy why was the meaning not sought ; what could be the use of it if hidden so long from so many godly persons ? ”

Buddhism has its High, its Broad, and its Evangelical schools, like Christianity : its extreme Protestants ; and its Ranters. Sir E. Reed describes the Nichiren sect as numerous, powerful, violent, and noisy in their rites ; intolerant and dogmatic in all things ; much given to pilgrimage, revivals, proselytism, and frantic excesses. Their founder was Nichiren (“ the Sun-Lotus ”) who was miraculously conceived by the sun goddess. He was dissatisfied with Chinese and Japanese Buddhism ; and, after much study of Chinese and of Sanskrit, he discarded the prayer (or “ aspiration after ” the eternal Buddha) in favour of a mere exclamation: “ Hail to the salvation-bringing Book of the Law.” He is said to have attacked bitterly all other sects, and to have been condemned to death : the sun however interfered, blinding the eyes, and shivering the sword, of the executioner. So that Nichiren died finally in peace, protesting that only through his teaching, and by his book, could salvation be secured. The followers of Nichiren devote themselves to the making of converts ; and they revile and proscribe other sects : yet Sir E. Reed attributes their success to their exclusive teaching, and directness of speech. Though persecuted at first this sect has “ produced a great number of brilliant intellects ; uncompromising zealots ; and unquailing martyrs ; as well as of relentless persecutors.” In the Nichiren sect (our author adds) we find a spirit “ not by any means alien to some bodies of Christians, and, in common with them ; they appear to esteem a Book, or a Bible, before and above everything.” The census returns of 1872 showed 128,123 Shin-to temples, and 89,914 Buddhist shrines, in Japan, giving some idea of the proportionate numbers of the two creeds—the total of 218,037 places of worship being served by 225,000 priests, generally ignorant and confident. When allowing Christian missions in the west of the country the officials said that

they would “find the land sunk in Buddhism”; and they might have added “and Buddhism sunk in Shin-to” (see Miss Bird’s *Japan*, i, p. 199).

In his report on the shell mounds of Japan, in 1879, Prof. E. S. Morse states that the early inhabitants were cannibals. Human bones were found in the Omori mound, with those of deer, boars, wolves, monkeys, and dogs, all equally scratched, cut, split, and fractured, in order to obtain the marrow. These remains show the presence of man long before Japanese history begins about 25 centuries ago. The Japanese themselves speak of the aborigines as having been a wild hairy people (like the Ainos), speaking a jargon which no one else could understand. Modern Japanese is a tongue distinctively Turanian, being agglutinative. [It is distinguished from Chinese by possessing the letter *r*, but not *l*: whereas the latter has the *l*, but no *r* sound—ED.]. The Japanese era dates from the 11th February 660 B.C.: the first Emperor Jimmu-Tennu—fifth in descent from the sun goddess—then came from heaven on to Mount Kiri-Shima (in the S. Island of Kiushiu), being in his 50th year of age. He conquered the country, and fixed his capital near Kioto. The present Mikado (born on 3rd November 1852, and acceding on 13th February 1867) is the 125th successor of Jimmu; but really authentic history is supposed not to go back further than about 400 B.C.

After Jimmu, the first famous emperor was Ojin (270 to 310 A.C.)—the “Mars of the Morning Land.” His mother, the warrior empress, Jingu, is said to have delayed his birth a long time till she had finished the war with Korea, begun by her husband Chuai in 192 A.C. The legend adds that she brought back books and writings to Japan, and promoted learning. Ojin introduced Chinese literature; but a script had already been brought from Korea by Okara in 157 B.C., during the reign of Tenu Kaikua: on his death, in 97 B.C., writing was further encouraged through the visit of a Korean prince to Japan, and continued to be studied ever after. Jimmu, and Ojin, are now deified in temples, and their history obscured by myths—Ojin being regarded as an incarnation of Buddha. His tutor Ajiki (or Anaki), according to some was an envoy from the Korean king, and brought over with him weavers, sempstresses, and brewers, with weapons, horses, and mirrors, so introducing civilisation. He also brought the “Confucian Analects and Thousand Characters,” so that the foundation of Japanese philosophy was laid about 300 A.C. Japan was first made known to Europe by Marco Polo in the 13th century. He calls it Zipango, which, to the Chinese and Portuguese was

Jih-pon or “sun-source” (the East) : the Portuguese reached it after establishing themselves in India, first appearing in 1543 ; and they were followed by Xavier as missionary in 1550. The Christians were expelled again in 1638. The Dutch in turn established a factory, and two centuries of Japanese ill-fortune—during which time Europeans are said to have extracted 100 millions in gold from the country—culminated in 1853, when an American fleet appeared in the harbour of Yedo and extorted a treaty.

Europe then became aware that the Mikado was a sacred and secluded monarch, deified and worshiped after death, according to the Shin-to creed. The rise of the Tai-kūn (or “great chief”) to the position of actual ruler appears to have been originally due to a Mikado in 85 B.C., who appointed one of his sons Shiogun, or commander in chief. In our 12th century the Mikado Koniei attempted to curb the increasing power of the Daimios or nobles, whom the common people called “lords of our heads.” The Taikūn however thus attained to the temporal headship, and the Mikado was secluded until the great reform of 1868. The “Era of Meiji” then commenced, the youthful Mikado recovering liberty of action, as leader of the Samurai, or gentle class, which had long groaned under the tyranny of the Taikūn, and of the feudal nobles, who were now obliged to relinquish their privileges. The Mikado had been always regarded as the source of honour, and had a nominal veto over the Taikūn or Shiogun, whom he used to honour by an annual visit : for the two rulers lived 300 miles apart. The rapid increase in prosperity which followed this reformation is represented by the statistics of 1903, when Japan had £5,000,000 of imports, and £26,000,000 of exports, a small surplus of revenue over expenditure, and (in spite of war) a debt of only £55,000,000. In the same year Mr Okakura’s book, *Ideals of the East*, became known in England (see *Athenæum*, 21st March 1903) ; and this Japanese scholar gives reasons for the advance made by his country in the last 30 years. The reviewer says that “this work of the President of the Bijutsu In (*Academy of Fine Arts*) is in many ways a remarkable and significant book.” The author traces the reforms to the influence of the Confucianism of the early Tokugawa period, and to that of Motoōri, who revived Shin-to, and to whom Confucianism was an abomination. He feared the Western encroachments witnessed in India and China ; while the clans of the south and west had long hated the Eastern Tokugawa (Taikūn) power. Loyalty to the Mikado became the keynote of the new system, and a protection against Western invasion. The writer is no lover of democracy or of foreigners. “It must be from Asia itself,” he says,

“ along the ancient road ways of the race, that the great voice shall be heard, Victory from within or a mighty death without.” [The results of this loyal patriotism we are now witnessing ; and Europe, ignorant of the native culture due to Confucian ethics, which teach obedience and patriotism, sees with astonishment the daring of a race who believe themselves to be ruled by one whose “ merits,” in this and in former lives, give victory and prosperity to his country—a race that fears not death, since the result of duty done will be a future life happier than the present. Japan, while adopting the science and inventions studied for many years in Europe, is attracted, not by our creeds but only by our philosophy. She is indifferent to Christianity, but appreciates Darwin and Herbert Spencer. She is not to be schooled by those whom she regards as less advanced in thought than herself ; but she is ready to absorb all new ideas that commend themselves as useful to her statesmen and soldiers.—ED.]

When Francis Xavier reached Japan in 1550 A.C. (see Venn's *Life of Xavier*) he was plied with such questions as this : “ If we have souls, have they power of utterance : will they return to this world and tell us all things—what they saw, and what we should do ?” But out of nine religious sects Xavier found only one that denied the immortality of the soul. All alike had deeply meditated about the future, but they had learned from Buddha, and from Confucius, to regard such speculations as “ vain and unprofitable.” The Rev. Father Venn says : “ It is strange to find Xavier rejoicing over his prospects in Japan because all told him he would find the Japanese willing to accept and obey Reason ” (p. 168). It was Faith not Reason that he required. “ A convert told him that, if he trusted to Reason, the people from king to commoner would cling to the new prophet (Christ) : for all follow Reason.” But he could only offer them rites, symbols, pictures of saints, crosses, virgins and babes, which some accepted as charms. Theological discussions and sermons fell on deaf ears. The Bonzes however were alarmed, and appealed to the Government. Xavier and his friends were ordered to leave Japan, and bloodshed followed (see Dr Krempfer's *Japan*, published in 1797). Krempfer wrote about 1700 A.C., after a two years' residence in the country, half a century after all Christians had been exterminated. He says : “ This new religion, and the great number of persons of all ranks who were converts, occasioned .considerable altercations in the churches, prejudicial in the highest degree to the heathen clergy.” Mosheim (*Church History*) says that : “ An incredible .number of Christians were found in Japan towards the beginning of the 17th century, and the Government feared a repetition of the misery and bloodshed and

rebellion that Xavier and others had previously caused. It was remembered that after proclamations were issued in 1586 persecutions began, which for a time caused an increase of Christians. After thousands had been put to death, and the churches had been closed or destroyed in 1592, say the Jesuits, the converts had risen to 12,000 in number." In 1616 the young emperor Fide Jou was put to death by his tutor Ijejas, who usurped the throne, and was suspected of being a Christian; and Japanese writers own that his court and soldiers professed Christianity (Venn, p. 297). Much cruelty was inflicted on these converts during the ensuing struggles. In 1635 the Dutch captured letters from a Captain Moro, leader of the Portuguese in Japan—a native who was a zealous Christian: these being traitorous were sent to the emperor, and "in 1637 an imperial proclamation was issued by which Japan was shut to foreigners. Five hundred pounds were offered for a priest, and for every Christian in proportion: 'All persons who propagate the doctrines of the Christians, or bear this scandalous name, shall be imprisoned in the common jail of the town: the whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be exiled to Macao.'" Some 40,000 Christians held a fortress near Simahara, but were bombarded by the Dutch as allies of the Japanese emperor: for they were Romanists, and hateful to the Protestant Hollanders. The place was taken by assault, and the defenders barbarously put to death. "The name of Christ became an object of shame and terror throughout Japan . . . its very mention would bate the breath, blanch the cheek, and smite with fear as with an earthquake shock. It was the synonym of sorcery and sedition, and all that was hostile to the purity of home, and the peace of society." The "Jashiu-Mon" signified "corruption," and the "Kirishitan" faith was "an awful scar on the national memory." The only results of a century of Christianity and of foreign intercourse were, according to Mr Griffis (*The Mikado's Empire*)—the introduction of gunpowder, tobacco, sponge cakes, and a few foreign words and new diseases, with "one scourge that must be nameless" (see Reed's *Japan*, i, p. 229).

Recent missionary labours, according to Mr Hearn (*Out of the East*, 1894), include those of 800 Protestants, 92 Roman Catholics, and 3 Greeks, expending £200,000 a year. The result is a population of 50,000 Protestants, and 50,000 Romanists, or less than 3 per cent. of the population. The Japanese Government ordered, not long ago, an inquiry by a Oommission charged to report on the value of Christianity, and its influence as a check on crime at home or abroad.

But the report was entirely unfavourable. The Commission decided against all faiths of the West, as unsuited to the East, and as ethikally inferior to the Japanese standard. The early Romanist missionaries had succeeded, it is said, in converting 600,000 persons—mainly by approximating their language to that of Buddhism (according to Mr Griffis) ; but Christianity has now no better prospect in Japan than in China or India.

The Marquis Ito, Prime Minister of Japan, said in 1896 : “ The educated Japanese prefer to live by reason, science, and the evidence of their senses : I have secured absolute toleration for all religions, and to a certain extent I would encourage a spirit of religion ; but I regard religion itself as quite unnecessary for a nation’s life. . . . Science is far above superstition, and what is any religion but superstition, and . . . therefore a source of weakness to a nation ? . . . I do not regret the tendency to free thought and Atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community : so long as they are educated they will be moral ; and Shintoism, which for centuries has been the religion of the upper classes, has always taught that right living will secure the protection of the gods without prayer to them.”

“ For modes of faith let senseless bigots fight,
His can’t be wrong whose life is in the right.”

(See Shin-shu and Shin-to.)

Jarā-Sandha. “ The ancient joiner,” or first king of Māgadha, who welded the Magh people with the Kusika or tortoise Aryan tribe. Brihad-nitha, father of Jarā-Sandha, had according to the legend two queens, who each bore half a boy, through the influence of Chandra-Kusika of the Gotama clan of the “ cow.” Brihad-ratha, aided by an old Rākshasī or female demon, joined the pieces ; and the boy became strong, and was aided by Siva to conquer many kings. He attacked Krishna 18 times, and made him fly from Mathura to Dvārka, the “ door of India.” Krishna came back with Bhima and Arjuna, and Jarā-Sandha, fighting Bhima, was slain.

Jasher. Hebrew : Yasher “ upright.” The Book Ha-Yasher is sometimes supposed to mean Ha-Shir (“ of the song”), and to be the “ book of the ode ” noticed in the Greek Septuagint (1 Kings viii, 53). It was an ancient collection of songs, apparently not older than the time of David or of Solomon, and quoted as authority in Hebrew books of the Bible (Joshua x, 13 : 2 Sam. i, 18). Rabbi Levi ben Gershon asserted that it was lost during the captivity. The word Yasher has

also been compared with Yeshuron (Jeshuron "the upright") a title applied to Israel.

Two books called *Yasher* were written by Rabbis in 1394 and 1544 A.C., and a third (supposed. to have been written by a Spanish Jew about 1250) appeared in 1625 A.C. But the best known work of the name *Jasher* was that of Flaccus Albinus Alcuinus, British abbot of Canterbury: it was supposed to come from Gaza, or from Ghazna (in Persia), apparently Ghazni. It was printed in 1751; and it mentions the name of "Wycliffe"—perhaps the reformer of about 1380—in a note. He "approves it as a piece of great antiquity and curiosity, but cannot assert that it should be made part of the canon of Scripture." Alcuin died in 804 A.C. He was induced by Charlemagne to go to France, and is regarded as the founder of the University of Paris. His *Jasher* is noticed in an edition of his works printed in Paris in 1600. He had been three years in Persia, we are told, with Thomas of Malmesbury and John of Huntingdon, and first heard of this *Jasher* at Kabin, near Bāghdād. It appears to be a Jewish paraphrase of Old Testament history, *Jasher* receiving information "from Caleb his father, Hezron his grandfather, and Azubah his mother." It begins with the creation, and, goes down to his own time. Before death *Jasher* commanded all the records of Israel to be placed in an Ark. This work is however now pronounced to have been forged by the printer. (See *Notes and Queries*, 19th Jan. 1889.)

Jason. Greek *Iasōn* (from the old root *as*, *is*, *us*, or *vas*, "to shine" or "burn"), a sun hero who—like others—underwent persecution. Pelias, king of Iolkhos, was warned against a "one-sandaled" man; and Jason so appearing at his city he sent him to Kolchis (at the E. end of the Black Sea), to fetch the "golden fleece" of the ram of Hermes (see *Hellē*). Jason is fabled to have set out from Pegasai in the ship *Argo*, with many other heroes as Argonauts. The ram is also said to have been the offspring of Poseidōn and Theophanē—the ocean and the east. The ship, or ark, was guided by a dove through straits with moving rocks (icebergs); and in Kolchis (Colchis) King Aietēs exposed Jason to all the terrors of dragon men and fierce bulls, which guarded the fleece (see *Gilgames*); but he was aided by the king's daughter, the witch princess Medēa. The accounts of the return journey are confused and various (see Faber's *Cabiri*, ii, 70, 122-124, 140), some saying that the *Argo* was wrecked on the African coast, others that it was carried by river, and dragged by land, to the Northern Ocean. The heroes were repelled from Krete by Talos the brazen man, but finally reached Pegasai once more. Strabo speaks of

Jasonia, as shrines of Jason in Armenia, on the Caspian, in India, and on all shores of the Mediterranean. Medēa, having murdered Pelias, and her own children by faithless Jason, is also said to have fled to Media, which was named after her. But her name may come from a root *Mad* for “mad.” Jason is called a grandson of Poseidon, or of King Kretheos, and deserted Medēa for Glaukē (“the blue”), daughter of Kreōn, king of Korinth. He was worshiped as a deity, and (like other sun gods) had as a child been placed in an ark, and reared by Kheirōn, the kentaur, in a cave.

Jāta. A name of Siva as the “hairy” one.

Jāti. Caste or “birth.” From the root *Ga* “to be born.”

Jātakās. Sanskrit : “birth” stories. Fables connected with the theory of transmigration of the soul, and its successive incarnations (see Esop). It is a Buddhist collection of 550 stories, in the Khudak-Nikaya, a part of the Sutta-Pitāka. By this series of parables Gotama appears to have attempted to enforce good morals, piety, and self-sacrifice for others. Hindus believed that the tales represented actual facts, and belonged to a former Kalpa, or world age. The Dhamma-pada commentaries, of about our 4th century, include 423 Jātaka stories ; others are found earlier in the Chinese version of the Lalita Vistara, or legend of Buddha. These tales spread all over Asia and Europe. Prof. Fausböll of Copenhagen spent twenty years (1877-1897) in translating them, and produced 7 volumes. The Ceylon Buddhists claim that some go back to the remote age of the Kassapa, or even to the Dipam-kara period, yet the morals are applicable still.

The Jātaka-thavan-nama, as we now have it, belongs to our 5th century. Some incidents however are represented in the early sculptures of Bhārahut, and Sanchi, in the 3rd century B.C. They represent conditions preceding the foundation of the Māgadha empire. They were included in the Buddhist canon settled by the Council of Vaisāli in 377 B.C., and were written in Pāli. Some attribute them to Parsva, the Jāin saint of about 700 B.C. Mahinda, son of Āsōka, appears to have brought them to Ceylon ; and they reappear in the work of Buddha-ghosha later. His text, given by Dr Fausböll, is the oldest we have ; but a selection of 34 such stories in Sanskrit (Prof. Speyer, Cambridge Univ. Press) goes back to our 1st century. I-tsing, the Chinese pilgrim of our 7th century, saw some of them dramatised on the stage in Java. They include one fable known to Plato (“the ass in the lion's skin”), and one known to Esop—“the two birds.” The

leading idea of the collection is the *Karma-Mārga* or “path of deeds”: but rites and sacrifices are noticed, pointing to Jain beliefs. The Jātakas describe the customs, follies, and festivals, of early India, the Surā libations, the worship of demons, and trees: they describe kings’ palaces as built only of wood; but they refer also to private and official correspondence, legal and forged letters, tablets of metal and wood, bonds to be paid on the banks of the Ganges, and other civilised ideas. They exhort men not to commit suicide as Yōgis and Sanyāsis used to do: and Buddha also forbade this (in the 6th century B.C.) according to the Pārājika section of the Tripitāka, while Jains did so perhaps yet earlier.

Jāts. A large non-Aryan population of N. India. One of the 5 divisions of the Yadus (see Gipsies). They were nomads without caste, fond of animals, especially horses, goats, and snakes. They now devote themselves to the work of farriers, to the mending of iron pots, and the making of baskets, like gipsies; and also like them to fortune telling, cheiromancy, dancing, drinking, and stealing. They are strong and clever, and light colored for Indians, with long black hair. They are unchaste, and care nothing about what they eat, whether carrion or not. They are good tanners, and flay and carry carpses like the Doms, Kanjars, and Nāts; and thus become indispensable in towns. They are the Yati-dhanas of the Rig Veda, classed with “the godless Dasyus, and Rākshasas . . . prayerless, fierce, inhuman, eaters of horse flesh, with superhuman powers.”

Java. See Boro Budur.

Jehovah. See Bible, Christianity, Hebrews. [As regards the pronunciation of the name now reading *Yehovah* in Hebrew, scholars usually prefer *Yahveh*, and consider that the “points,” or short vowels, of the name Adanai (which is always read by Jews instead of the written *Yehovah*) have been given to the original. But we do not know that ancient Hebrew had a V sound at all, any more than modern Arabic has, and *Yehuah* would perhaps be better. We know for certain (Taylor cylinder) that the Assyrians pronounced the name *Yahu*, which is nearer to the “lao” of Gnostik gems. The root means “to breathe,” as in the Arabic *hawa* “breeze” (Babylonian *au* “wind”); and Jehovah means “he is,” or the “spirit.” Moses is instructed to pronounce the name *Ahiah* (“I am”) to the people (Exod iii, 14), which apparently (vi, 3) was the older form. In cuneiform the signs used can sometimes be read either *Āhu* or *Yahu*. —ED.]. This Semitic name has no connection with the Akkadian *Aa*

or *Ai* “moon,” or with *Ea* (see these headings). Jehovah is represented as a god of wrath in many passages (1 Sam. xv, 3 : Isaiah lxiii, 3 ; xlvii, 3 : Jer. xiii, 14 : Ezek. viii, 18), but is also said to show mercy to thousands of generations.

Jemshid. An Iranian hero of the Shah-nameh, written about 1000 A.C. (see Yima).

Jerahmeel. Hebrew *Yerahmeel*, or “God has pity.” The brother of Ram, and son of Hezron of the tribe of Judah (1 Chron. ii, 9). The Jerahmeelites lived in the “south” (*Negeb* or “dry land”) near the Kenites (1 Sam. xxvii, 10). Dr Cheyne would make them a pre-Israelite N. Arab people, but they are not otherwise noticed.

Jeremiah. Hebrew *Yeremiah* “Jehovah raises up.” This prophet of the 6th century B.C. is sometimes regarded as the 4th author of the Pentateuch, and the writer of parts of Deuteronomy. He is supposed to have lived from about 630 to 587 B.C., being the son of Hilkiah the High Priest, and a native of Anathoth (now 'Anāta) near Jerusalem on the N.E. He is also supposed to have compiled the Books of Kings. The text of his prophecies in the Greek Septuagint Version differs greatly, in arrangement of the chapters, from the Hebrew, and nearly a third of the Hebrew work is missing in the Greek. He declared to his people that Jehovah had commanded them not so much to offer sacrifices, as to obey his voice, when he brought them out of Egypt (Jer. xi, 4) : and though a priest he seems to have either known nothing of the Levitical laws, or to have cared little for them. We know nothing of him except what is found in his writings. He appears to have been a visionary from childhood (i, 6). He was regarded as a traitor, because he exhorted the people of Jerusalem not to oppose the Babylonian conqueror, and predicted their failure. His fame as a prophet was established long after his death, when he was believed to have accurately predicted captivity for “seventy years”—from 607 to 538 B.C. (see Jer. xxv, 11 : Dan. ix, 2). He went about with a yoke on his neck (Jer. xxvii, 2 ; xxxiii, 10-12) like many a modern Faḡīr, or Yogi, some of whom wear a halter and ask men to pull it tight. Jeremiah says that self-made prophets are mad (xxix, 26). He went in danger of his life in 599 B.C. (xxxvii, 13) yet four years later he withstood Hananiah, who predicted Babylonian defeat within two years (xxviii, 1-17). He was set free by the Babylonians, whose friend he was, and endeavoured to persuade the remnant of Judah to stay quietly in their land ; but after

the murder of the Babylonian governor they were afraid to do so, and seem to have carried Jeremiah with them to Egypt (xliii, 7-9 ; xliv, 1). Some traditions say he was stoned at Tahpanhes in Egypt, but Josephus is silent, and other Jewish accounts would make him live, with his friend Baruch, to a good age in Babylon. These stories however are probably guesses founded on the Bible statements. One legend (2 Macc. ii, 4-7) says that he carried the ark, tabernacle, sacred fire, and incense altar, to the mountain where Moses “talked with God”—either Sinai or Nebo—and hid them in a cave, the way to which could never after be found, though the cave mouth was “stopped up by the altar of incense.” His prophecies were concerned with the events of his time. Some Jews, in later ages, expected his return as a forerunner of the Messiah ; and Christ was believed to be his reincarnation (Matt. xvi, 14), among other views of his personality.

Jerome. Eusebius Hieronymus, now known as St Jerome, was a monk of Dalmatia, who was born about 346 or 350 A.C., and died at Bethlehem on 30th Septr. 420 A.C. His parents lived at Stridon, in easy circumstances—that is probably at Aquileia at the head of the Adriatic ; and as a boy he. went to Rome, and studied Latin, Greek, and classic philosophy as a pupil of Donatus : he was there baptised, the parents also being Christians, and he afterwards travelled in Gaul. He remained at Treves some time to copy commentaries on the Psalms by Hilarius. In 370 he wrote his first theological essay at Aquileia, and in 373 he went to Antioch, where he saw visions, and felt his “call.” He put aside secular studies, and, in 374, became a hermit at Calchis (Kinnesrīn), east of Antioch. For four years he diligently studied Hebrew, and annotated the Scriptures : he also took part in the fierce theological disputes of the age, and in 379 he returned to Antioch to advocate the views of the Western Church. For three years after this he was in Constantinople, and he perfected himself in Greek, enjoying the society of Gregory of Nazianzen. He translated the chronicles and other works of Eusebius, and was selected as secretary of the Papal Council at Rome, where he endeavoured to quiet the disputes as to Paulinus, and became a friend of Pope Damasus, who set him the grand task of revising the Latin version of the Bible. He became popular, and was very jealously regarded by other ecclesiastics. In 384 A.C. Pope Damasus died, and his successor Siricius was less favourable to Jerome, who in his own works draws a terrible picture of the pride and luxury of the Roman Church. Writing afterwards at Bethlehem (*Epit. Paulæ*) he does not scruple to apply to that Church the title of the “Scarlet

Woman." He was assailed with calumnies in public, and in disgust he left for Antioch, where he was joined later by Paula, a rich and pious widow, and by her daughter Eustochium. With these and others he travelled all over Palestine, and in 386 A.C. they settled at Bethlehem, where Paula built three nunneries. Paula died in 404, but Jerome continued to live in Bethlehem (in a cave it is said), and to labour at his translation of the Bible till death. His later years were distracted by Pelagian heresy, and by the violence of the Greeks and Latins (see Epiphanius) : his controversial tone is violent, and he quarrelled with his old friend Augustine about Peter and Paul. His monastery was attacked in 416 A.C., and he had to flee to a mountain cave or other hiding place for two years (see Prof. Ramsay, *Smith's Dicty. of Christian Biogr.*). Jerome's great work was the Latin Vulgate (see Bible), which was only accepted by the Church after 1000 A.C. He appealed to the Jewish authorities as to the correctness of his Old Testament version, and received instruction from Rabbis of Judea, and of Tiberias. This version is specially interesting, because it is earlier than the time when the Masorah was finally settled. Many of his renderings are valuable, and he had a minute knowledge of Palestine, while he was one of the best Latin writers and linguistic scholars of his day.

Jerusalem. The name as spelt in the Amarna tablets of the 15th century B.C. is *Urusalim*, "the city of safety." It was also called *Yebūs* (Jebus) by its early inhabitants. [Perhaps the Akkadian *Eb-us* "house of safety."—ED.] Its population consisted of Amorites and Hittites (Ezek. xvi, 3, and 45). The Jebusites held their own till the time of David ; for armies with chariots avoided the mountains. Yet an Egyptian force of bowmen appears to have been stationed at Jerusalem in the time of Amenophis III. The inhabitants derided the Hebrew chief, setting the lame and the blind on the walls. Even after taking the upper city by assault David appears to have left Jebusites undisturbed, and purchased the site for his altar on the eastern hill from their king Araunah or Ornan. From the Tell Amarna correspondence we learn that the Egyptian hold on Palestine was loosened in the reigns of Amenophis III and Amenophis IV, and Joshua then probably led the 'Abiri or Ḥabīri, as Col. Conder supposes (Letters 139, 141, Berlin collection) from the 'Abarīm of mountains of Moab, into southern Palestine. But he was unable to take so strong a city as Jerusalem. The name of the Amorite king in Urusalim is variously rendered Arad-Khiba and 'Abd-ṣadaḳ, and he appeals to Egypt for help, the garrison having

been withdrawn, and describes the general havoc wrought by the 'Abiri in the surrounding country. There seem to have been then no Egyptian stations in the Hebron and Jerusalem mountains, nor do the letters mention any towns of Central Palestine, except Zabuba and Megiddo in the plains of lower Galilee.

The building of a temple by Solomon, on the ridge E. of the city, was carried out by aid of Phœnician masons: this altered the whole character of the city, necessitating the extension of its walls to the east so as to enclose this sanctuary. It became the political capital of Palestine and of S. Syria; and Solomon allied himself by marriage with the Pharaoh. But on his death Shishak plundered the city of the wealth accumulated during Solomon's reign; and Sennacherib in 702 B.C. also exacted a heavy toll (see Hebrews) from Hezekiah—facts which are established by monumental evidence. The sacred centre of the city was that "Eben-hash-Shatīyeh," or "stone of foundation," on which the temple was built. It was known about 330 A.C. as the "Lapis Pertūsus" or "holed stone," and is now called the Sakhrāh or "Rock," under the Dome of the Rock. This rock has in it a cave, and is "pierced" by a kind of chimney in the roof of the cave, while below the marble floor there is said to be a well called *Bīr el ilrwāḥ* ("well of spirits") leading to Hades. Jewish legends as to the rock have been adopted by Moslems, who believe it to float without foundation over the abyss, and to be an original "Rock of Paradise" (see *Rivers of Life*, i, p. 181, fig. 64). Arab writers say that, in the future, "Paradise is to be brought to this holy place." The Ka'aba, with its black stone, will come as a bride to the Sakhrāh. Dr Adler says that the latter is "believed to be suspended in air, but touching a palm tree, below which is the Well of Souls, where all souls rest till the Resurrection." Mediæval tradition wrongly connected the site with the stone of Jacob at Bethel. Muḥammad is fabled to have prayed in the cave, and to have ascended through the shaft in its roof to heaven. His footstep is shown on it (but in the 12th century Christians called this a footstep of Christ); with the finger marks of Gabriel, who held down the Sakhrāh when it would have followed the prophet to the skies. To its north is a flagstone with nails driven into it, and when all these have dropped through the stone, into the abyss, the world will come to an end. Many other sacred sites are found here—the praying places of Abraham- and David in the cave, and the "Dome of the Chain" to the E., where a magic chain from heaven once decided cases of dispute. Further south, in the enclosure of the Ḥaram or Sanctuary, is the Jami'a el Aḳsa or "distant mosk," traditionally

supposed to be noticed in the Korān. But the whole legend of Muḥmmmad's "night journey" is unnoticed in any of his writings. Here we find the "footstep of Christ," the tomb of the sons of Aaron (an old Templar's monument), the shield of Ḥamzah (a beautiful Persian shield once shown in the Dome of the Rock), the pillars between which men must squeeze if they would go to Paradise, the black slab in the porch, to touch which with closed eyes gives the same bliss, and the "Well of the Leaf," down which a Moslem is said to have descended, finding himself in the Garden of Paradise. On the east wall of the Ḥaram enclosure we find the "Cradle of Christ"—an old Roman niche for a statue in the vault at the S.E. corner—the pillar whence the "Bridge" will stretch to Olivet (see Bridges); and the "Throne of Solomon" further north, where his dead body was seated, so that the demons thought him still alive, till the staff supporting it decayed. In another shrine is preserved the "fragment of the Sakhrāh" which is like the original (Herr K. Schick, *Quarterly Stat. Pal. Expl. Fund.*, April 1897). The holy rock itself has a pillar projecting southwards, called its "tongue," wherewith to speak in the future.

Solomon's temple was a comparatively small shrine, standing on this sacred site. It was only about 80 or 90 feet long, 30 feet wide, and 40 or 50 feet high. Its ornamentation with metal, and its cedar roof, resembled the description of Babylonian temples, in texts of Nebuchadnezzar and of yet earlier times. Nothing is known about its outer courts; for Herod removed the ancient foundations, and doubled the area of the surrounding enclosure (Josephus, *Wars*, I, xxi, 1; V, v); and the masonry at the base of the present ramparts is his. The style is that of Greek masonry, and a few letters (as mason's marks) occur on the foundation stones, being in the character of his time. The stones are of great size, but they are only half the dimensions of the largest stones hewn by Romans in the 3rd century A.C. at Ba'albek. The style generally resembles that of the Palace of Hyrcanus ('Arāḳ el Emīr) in Gilead, built about 176 B.C. The enclosure now includes 35 acres, but the N.E. part seems to be later than Herod's time. In 1871 M. Clermont Ganneau discovered a Greek text forbidding Gentiles to enter the inner courts (see *Ant.*, XV, xi, 5; *Wars*, V, v, 2). Herod's temple had no ark in it; but the table of shewbread, and the altar of incense, became the spoil of the Romans in 70 A.C., and are represented, with the trumpets of Jubilee, on the arch of Titus. The Jews (not accepting the legend noticed under "Jeremiah"), believe the Ark to be hidden somewhere in the sacred enclosure. Dr Adler (Lecture, Jews' College, Jan.

1886) quotes the Mishnah (Yōma, see also 2 Chron. xxxv, 3) as to the hollows which were made under the ark, and other sacred spots, to secure purity from any contamination by a “tomb of the depth,” or hidden grave ; whereas the altar must stand on bare rock according to the Law. He relates also the Talmudic legend of a priest who looked into a cavity under a loose flagstone, and fell dead before he could reveal the secret of what he saw ; but others concluded that here the ark lay buried.

The sacred water for the temple (see Heifer) came from the Pool of Siloam to the south, where in 1880 was discovered (in the rock aqueduct leading to the pool from the spring of Gihon to the north) the only ancient Hebrew text as yet known, dating probably about 703 B.C.

The temple site remained in ruins after 70 A.C., and no building was erected over the Rock itself till 692 A.C. (72 A.H.), when the Damascus Khalif 'Abd el Melek built the present “Dome of the Rock,” to which chapel additions were made later ; and in the 12th century it became the Templar chapel till recovered and purified by Saladin in 1187. Justinian however, about 530 A.C. restored the outer enclosure, built the Akṣa Mosk as a Church of the Virgin (which was enlarged by the Templars whose Hospice adjoined it), and erected a small chapel of St Sophia still existing in the Barracks on the site of Antonia, which bounds the Ḥaram on N. W. The “golden gate” on the E. wall belongs to this period. Other ancient gates on the S. and W. date back to Herod.

The question of the exact site of the “City of David” has been much discussed. Some scholars would place it on the small ridge of Ophel (some 20 acres only in extent) S. of the Temple, but Josephus very clearly states that the S.W. hill of the Upper City was that enclosed by David and Solomon (*Wars*, V, iv, 1), and describes Akra—or the lower city—as lying to the north. These represented the original town. Solomon's palace (see 1 Kings iii, 1 ; ix, 24) including that of his queen, was not in the City of David but apparently (Neh. iii, 25) on Ophel, and from its dimensions must have covered the greater part of that spur. The “Tombs of the Kings” (Neh. iii, 16), or some of them, were in the valley close to Siloam beneath this palace. The city at its largest occupied about 300 acres, and the present walled town 200 acres. The detailed account of the temple from the Mishnah, and from later Jewish sources, such as the “Beth-ha-bekhereh,” or “chosen house,” of Maimonides has been carefully worked out by Dr T. Chaplin (*Quarterly Stat. Pal. Expl. Fund*, 1885). The question of the “Holy Sepulchre” remains one

of controversy, some accepting Constantine's site covered by the present cathedral—though there is no evidence of any tradition having existed to be found in writings earlier than 326 A.C., while others accept the site for Calvary N. of the city, at the Jewish traditional site of the Beth-has-Saḳīlah, or "place of stoning," a remarkable knoll in which is the cave now called the "Grotto of Jeremiah." Recent excavations on the S. side of the city have added only a few coins and engraved signet rings to our materials for history. The old walls seem here to have been destroyed, and only those of the 5th century A.C., and of the Crusaders, remain; but the rock scarps indicate the ancient lines of defence. In the time of Hadrian (135 A.C.) Jerusalem was rebuilt as a Roman colony, and a temple to Venus is said to have then covered the site now occupied by the "Church of the Resurrection." The temple rock was then adorned with a statue of Jove and one of the Emperor, which Jerome appears to have seen. The inscription of this statue (in Latin) is built upside down in the S. wall of the Ḥaram, and the head of Hadrian's statue was picked up by a peasant in 1874 on the stony road N. of Jerusalem.

Jesus. Greek *Iēsous*, corrupted from the Hebrew *Yehoshu'a* "Jehovah has saved," a common Jewish name. Jesus was the eldest son of Joseph the carpenter of Nazareth, and of Mary his wife, and had four brothers (Matt. xii, 46; xiii, 55) who did not believe in him (John vii, 3-5). Jesus (according to the Gospels) said that he did nothing of himself: that the end for which he was born was to bear witness to the Truth: that no one was good but God, who was a Spirit whom no man had seen. He also upbraided the Jews for seeking to kill him—"a man who hath told you the truth which I have heard of God" (John viii, 40). His message to the world was that we should believe in God, and love one another. [An unfinished article (see Christ and Gospels).—ED.]

Jezreel. Hebrew: *yezr'e-el*, "God sowed." An ancient town on the N.W. slope of Mt. Gilbo'a, in lower Galilee, one of the royal residences of Ahab and his successors, and a centre of Ba'al worship under the influence of Jezebel (Aizabel) the Tyrian daughter of Ethba'al, and wife of Ahab. Some scholars have proposed to read Jezreel instead of Israel in the famous text of Mineptah (see Egypt and Hebrews), which refers however to a "people." [The Egyptian spelling does not favour this.—ED.]

Jews. See Hebrews. The Greek *Ioudaios* represents the

Hebrew yehūdāh (“praise 2) and the word properly applies (as in the 4th Gospel) only to the tribe of Judah ; but the Romans used the name Judea more loosely.

Jin. Arabic : *jinni*, plural *jān*, feminine *jinnīyeh*, pl. *jinniyāt*, a word perhaps borrowed from non-Semitic speech (see Gan and Jan). Jins are spirits male and female, with airy bodies, half human in nature, half spiritual, and able to change their shapes, and to become diminutive or gigantic. Some are pious Moslems, and good spirits, some are evil. Some have married mortals, like the Beni Elohim (Gen. vi, 2). They live in the air or underground, frequent ovens, and lie under thresholds : they eat food and have children. They often rush into houses after morning prayer, but will not go near salt, and are afraid of iron (see Lane’s *Mod. Egtns.*). They include *’Efrits* or evil ghosts, *Ghouls* (Turkish “fiend”) who live in caves and eat corpses, and *Ḳerād*, “monkeys” or “goblins.” A man possessed by a Jin is said to be *Majnūn* in Arabic, which is usually rendered “mad.” Moslems have many tales (taken from the Talmud) about the Jins who obeyed Solomon.

Jingo. Basque : *jincoa* “god” (see Gan and Jan).

Jisti. Sanskrit. The father of the androgynous being first created (see Arda-nār-isvara).

Jiv. Sanskrit : “life” (see Ga). Siva is called Jiva-dar “the life giver.”

Jiya. Sanskrit : “conquering.” See Ja.

Job. Hebrew : *Ayob* “afflicted.” The beautiful legend of Job is perhaps very ancient. His name was known about 600 B.C. (Ezekiel xiv, 14): but there is much controversy as to the date and the integrity of the “Book of Job.” Renan says “the 7th century B.C.,” and Dr Cheyne (in 1886) supposes it to be written by a Hebrew about 550 B.C. Job and his friends (except Elihu of the family of Ram—a clan of Judah) are represented as Edomites. The book refers to no law, or temple, or Hebrew ritual. It mentions the Kasdīm or Babylonians, as raiders in a time of great trouble. [This perhaps points to a period about 607 to 588 B.C. as that intended.—ED.] Modern critics suppose the prose story to be distinct from the poetic chapters, especially as using the name Yahveh not used in the poem : [this however does not apply to the Greek version—ED.], and regard the speeches of Elihu also as later additions. [Some of the latest critical writers however accept the integrity of the

book. It is the most admired in the Old Testament, and perhaps the worst translated. The Greek translators were often unable to understand it. The idiom is very terse; and the language, though comparing with the Hebrew of Amos, is full of Aramaik words—recalling the dialect of the “Moabite stone”—with others which Jerome called Arabic, probably Nabathean. The problem of the book is that of the righteous man in affliction, and the argument is simple. God determines (after the report of the Satan or accusing angel) to try Job’s sincerity, and all his children and wealth are destroyed, while he is smitten with disease. His friends are convinced that he has sinned; but Job knows his own innocence, and refuses to be a hypocrite. Elihu suggests that he is being tried. Yahveh finally speaks to him from the cloud, neither revealing the cause of his affliction nor even alluding to it, but pointing to Providence in nature as reason for trust in God’s wisdom and goodness. Job is humbled and convinced, saying “I uttered that I understood not : things too wonderful for me which I knew not” (xlii, 3), and on his interceding for his friends his trial is ended. The poem is both beautiful and thoughtful, and its descriptions apply with exactness to the scenery of Edom ; but some details are much obscured by bad translation.—ED.]

The book attempts to solve the insoluble problem of misery, and expresses the revolt from trite dogmas of the age. Job’s friends are shocked by what they consider to be his blasphemous irreverence, and even Elihu reproves him. But the famous exclamations “though he slay me yet will I trust him,” and “I know that my redeemer liveth,” are questioned by the modern critical scholar. [The word *goel* in Hebrew means both a “redeemer” and an “avenger,” and the passage (xix, 25-27) appears to read, “I know my *goel* is living, and one hereafter will rise over the dust ; and, after these things have destroyed my body, from my flesh I shall see God—and not a foe.”—ED.] Job has no hope of any future resurrection on earth. The tree, he says, may sprout again when it is pruned, but man lies down to rise no more (xiv, 12). He attributes to God the destruction of good and bad alike, and denies that evil is punished in this world, or that the wicked will care if the punishment falls on his children (xxi). He is confident that with a fair trial his innocence could be proved, but he can see God nowhere (xxiii, 8, 9) and does not know who has accused him or why (xxxi, 35). God is able, and he thinks determined, to make him appear guilty, and he wonders if his name will in future be a bye-word. He cannot understand why God is bringing general misery on the nation, and allows robbers and wicked persons to go unpunished. Elihu says it is because the time for

punishment has not yet come. Job questions the whole moral government of the world ; and while admitting that God is powerful, he doubts if he is just. Christian legends placed Job's country in Bashan, where an old monument of Rameses II is still shown as "Job's stone" ; but scholars generally agree that the scene is laid in Edom.

John. Hebrew *Yohanan*, "He has caused mercy" : Arabic *Yuḥanna* : Greek *Ioannēs*. The festival of St John (23rd June) represents the survival of ancient fire fêtes of pre-Christian ages. In Bretagne youths still adorn themselves with green wheat, and maidens with flax blossoms, dancing with songs and jests round menhirs and dol mens, and seeking to divine their married lot. Within 30 miles of Paris (see *Academy*, 5th July 1884) they celebrate the "Saint Jean" on the borders of Normandy, gathering at early dawn the blue corn flowers from the wheat, with poppies, to adorn "St John's Tree," "a slim young poplar," uprooted and replanted in the "place" of the village. In the evening faggots were piled round it, and the village elders "with bared heads formed a circle, and the head man stepped forward and applied a lighted torch ; and when the fire burned up they paced slowly round and round, in solemn silence, and the women joined in widening circles." This is the Pradakshina of the Hindu, and the cyclic dance of the Greeks. "As the flames darted and leapt up the Normandy mothers made a feint of swinging their babes through the smoke . . . to ward off disease, or misfortune." Youths took flying leaps through the fire, and as it subsided "snatched glowing brands which each strove to carry off, in order to relight the fires" in the village dwellings : "every piece of charred wood was carefully treasured" till the next eve of St John. Near Rome, and Naples, similar rites accompany the "blessing of the pink flowers" in the sacristy of San Giovanni of the Lateran (*Queen* newspaper, 1881). "The pinks dried, and arranged in small packets, are ranged on a table on each side of a white cushion, before a crucifix under a miniature *baldacchino*. A curious paper carpet laid down has, in the centre, a picture of the Madonna and Child, on a white Maltese cross on a blue ground, surrounded by heraldic devices, with a border of variegated flowers gummed on different shades of color. Round this carpet the priests range themselves, while the officiating cardinal (Cardinal Chigi), supported by two bishops, chants the benediction, previous to sprinkling with holy water, and incensing, the flowers."

On the 29th June also girls called "Amantole" march in procession through this church of St. John, "loosely clothed, and

with hooded robes, corded at the waist but enveloping the whole person, and stuck all over with pins." Pure white veils cover them, and they are blessed as they pass the altar. The Host is elevated, and they receive a gift in a white silk purse, with a candle. In the evening they gather in the square, which glows with colored lanterns and torches, to indulge in revelry till daybreak. The crowd camps in booths, or sleeps on the church steps, and feasts on figs, and snails seasoned with garlic, decked with carnations and lavender. They dance and sing, and make music with pipes, and trumpets, and drums, to drive away evil spirits, and witches, who are feared at this season when the summer has passed. Many carry lights on their heads, and scatter rice and salt, for witches must pick up and count the grains. Mothers whisper prayers into the ears of infants, and black cats are hunted. It is the old festival of Concordia, and the 25th of June was that of Ceres—the "Ambarvalia" or perambulation of the fields, when the sacrifice of a bull, sheep, or cow was known as the "ambarvalis hostia," offered to the twelve brothers Arvales, descended from Acca-Larentia the Etruskan nurse of Romulus.

The holy fire (see Beltein) should at this season be lighted, as in Charlemagne's days, and peasant dwellings still show the holes in door posts, into which a stick was thrust and whirled by a rope till tow was lighted by this fire drill of the house, barn, or stable. Bon-fires, torches, and trusses of hay, were thence lighted, and fire was carried round the houses and the cattle in the fields, or floated down rivers to drive away evil beings (*Notes and Queries*, 26th January 1895). An English visitor to Rome in 1899 describes again the feast of San Giovanni on the 23rd June, as one of general jollity, when bells were worn, and the stems of seeding garlic carried, with which men touched women and girls, without rebuke. With various wines they washed down the viands—fish, and pork or the "sacred pig of midsummer" (see Boar). The whole fete partook of the character of the ancient licentious Bacchinalia.

The 29th June is also St Peter's day, when, as Brand says, "boats each with a mast gaily garnished, and prows painted, are carried about the fields, and sprinkled with good liquor." French youths at this season sing:

" Que de feux brulans dans les aers,
Qu'ils font une douce harmonie.
Redou blons cette melodie,
Par nos dances, par nos concerts."

St Antony of Padua has also been connected with St John's day as

the “Protector of Fires,” and domestic animals are blessed at this season (*Academy*, 26th July, 16th August 1884). In some countries maidens stripped and ran naked in the woods like Bacchinalis to seek love tokens in plants and flowers, such as the arum (the French “vis de chien”), and the “dog (or goat) stones” called “couillon de prêtre.” Fern seed, and maiden-hair, were equally lucky (see *Ancient Worship*, 1865). In Venice such festivals were held after 1577 on the 3rd Sunday in July, called the “Festa del Bacchinal del Redentore”; the “Redeemer” being so connected with the “Bacchinalia.” The Venetians then feasted in arbours decked with lamps throughout the night, and at sunrise rushed naked into the sea with shouts of joy—a rite also found at Naples (see Baptism).

John, Gospel of. See Gospels. Dr Martineau was of opinion, like German critics, that it is not older than about 140 A.C. The Rev. C. Hargrove thought it had three sources, (1) a theological work similar to the 1st Epistle of John, (2) certain discourses of Jesus, and (3) a traditional narrative of Christ’s life and miracles. Dr Samuel Davidson (*Introd. to New Test.*) says: “It is remarkable that a legendary account of the gospel’s origin should have come into existence soon after the production itself, suggesting to us the idea of the slow acceptance which the gospel met with . . . any attempt to bring out of it even a nucleus of real history must be conjectural.” Dr Martineau thus discusses it: “That a constant companion of the ministry of Jesus should shift it almost wholly to a new theatre; should never come across a demoniac, and never tell a parable; should remember nothing about the ‘Kingdom of Heaven’ and the ‘Coming of the Son of Man’; should have forgotten the last Passover of the ‘little flock,’ with its institution of the Communion, and have occupied those festival hours with the crucifixion instead; should have lost the Master’s terse maxims and sweet images of life, thrown out in homely dialogue, and have fancied in their place elaborate monologues, darkened with harsh and mystic paradox, is so utterly against nature as to forfeit the rank of an admissible hypothesis.” [Yet, if this be the work of the author of John’s epistles, we must not forget that the writer especially dwells on the love of one another which was the Master’s great doctrine.—ED.]

The existence of this gospel shows us that, in the 2nd century, there existed a mass of mystical, and legendary material unrepresented by the Judean synoptics. The writer speaks of a witness, and of “we” who can attest his authority, with an “I” who adds the last word—unless this be the note of a later scribe (see xix, 35; xxi, 24,

25). The text of the oldest MSS. does not contain all that we now have (v, 4 ; viii, 2-11) and in some versions the latter episode is found in Luke instead. Mr Hargrove thinks that the absence of the common particle *oun* in chapters xiv to xvii serves to distinguish these later discourses from other parts of the work, and to connect them with the 1st Epistle of John (*Socy. Hist. Theol.*, 17th Nov. 1892). According to this gospel Christ calls Andrew and Peter at Bethabara, not by the sea of Galilee, and travels by Cana and Capernaum to Jerusalem, teaching before, not after, John the Baptist was thrown into prison. The synoptics appear to represent Jesus as never entering Jerusalem before the last fatal visit. John and the synoptics are at variance as to the day of the crucifixion—whether after the Passover or before it. In John's gospel Jesus is still in the judgment hall in the sixth hour (xix, 14), whereas Mark says he was crucified in the third hour (xv, 25). John's account of the Resurrection is also quite different (see Christ and Gospels), and the raising of Lazarus, like the spearing of Christ on the cross, is not mentioned in the synoptic gospels.

Jonah. Hebrew : *Yonah* “dove.” The son of Amittai a native of Gath—Hepher (now *El Mesh-ked*) in Galilee, is said to have lived in the reign of Joash King of Judah (2 Kings xiv, 25) about 800 B.C.: but the Book of Jonah is probably a late work of Ezra's age. Christ is said to have believed in the legend of Jonah and the fish (Matt. xii, 40 ; Luke xi, 29) which reminds us of that of Herakles swallowed by a whale, or of Areiōn saved by a dolphin. Vishnu in India is represented issuing from the fish's mouth, and Kāma also was swallowed by a fish : the Red Indian Hiawātha again, is swallowed by a sturgeon whose heart he stabs : it floats to shore, and birds picking the bones release the hero. Jonah composed a psalm in the fish's belly, and was vomited out. The remaining miracles are equally incredible. The expression “God of heaven” (i, 9) is one that appears never to have been used before the captivity.

Joseph. Hebrew : *Yoseph* “he increases” (Gen. xxx, 24), otherwise *Yehuseph* (Psalm lxxxi, 5) or “Yahveh increases.” The son of Jacob, a dreamer as a boy, is a diviner by a magic cup when a man. His story is a beautiful and pathetic one—a legend with a moral ; and the writer is thought to show acquaintance with Egypt by certain words, as well as by the personal names which he gives. The story of Joseph and Potiphar's wife reminds us of that of Peleus, of Bellerophon, or of Hippolūtos and the wife of Theseus. The same incident occurs in the *Tale of the Two Brothers* in Egypt (see Egypt), but the remainder

of that story is a fantastic myth, having no relation to the Hebrew story of Joseph.

Joseph. The father of Jesus Christ, son of Heli (or otherwise of a Jacob) of the tribe of Judah. The descent of Christ from David is, in both Matthew and Luke, traced through Joseph. He is thought to have died before the Crucifixion. Legends about him are numerous, especially in the *Gospel of the Nativity of Mary*, a work of about our 5th century (see Jesus).

Josephus. It has been said that without the aid of this learned Jewish historian we should have no history of New Testament times. Great importance has also been attached to short allusions, now found in his text, to Jesus, James, and John the Baptist (see Christ). But these are now generally regarded as corrupt interpolations. Dr Edersheim (Smith's *Bib. Dicty.*) reminds us that our text is traceable only to our middle ages, and has been "extensively corrupted, corrected, and interpolated."

Josephus was born about 37 to 39 A.C., and died about 100 A.C. He called himself Flavius, after the Flavian emperors who befriended him, but was the son of Matthias the priest, of the High Priests' family, and so connected with the Sadducees. Matthias was the grandson of Annas, High Priest in 6 to 15 A.C.; and by his mother's side Josephus was descended from the royal Hasmonean house. He learned Greek, and also studied the tenets of the Essenes and of the Pharisees. He joined a hermit in the desert at the age of 16 years, and three years later returned to Jerusalem. In 63 or 64 A.C. he visited Rome, to plead for priestly friends sent prisoners there by the Procurator Felix; he was wrecked on the way, and so made acquaintance with a friend of the Empress Poppæa wife of Nero, procuring through her the release of the captives, and receiving from her valuable presents. On the outbreak of the Jewish revolt, in 66 A.C., he was placed in command in Galilee; and in his *Life* he gives a detailed account of his attempts to withstand the Romans, noticing many towns and villages easily traced, but not noticed by other writers. He put down risings in Tiberias, and elsewhere, of those who desired to make peace, but was taken prisoner when Jotapata—a strong hill fortress of Galilee which he defended—was taken by Vespasian; and he says that he prophesied to the latter his approaching election as emperor. He then gave up the cause of the Jews as hopeless, and when taken by Titus to Jerusalem tried to persuade the fanatical defenders of the city to save it by yielding to Rome. His wife and parents were made prisoners by the zealots. He took as a

second wife a Jewish captive in the camp, but she left him, when he took a third whom he divorced, and then a fourth—a rich Jewess of Krete by whom he had two sons. When Jerusalem fell to Titus, in August 70 A.C., Josephus was granted the lives of some 50 friends, and also the Temple copy of the Scriptures which he sent as a present to Vespasian, who had become emperor in July 69 A.C. He was granted lands in Palestine, and made a Roman citizen, prospering under Titus and Domitian. He is last heard of in the 3rd year of Trajan, 100 A.C.

His history of the *Wars* was written in Aramaik, and translated into Greek. It is said to have been corrected by Vespasian, Titus, and Agrippa, and is of high value. His later work the *Antiquities* was written probably in Rome about 93 A.C., and dedicated to a courtier named Epaphroditos. In this work he adopts the standpoint of a Jewish philosopher, and explains away some of the Hebrew legends—like Philo—as being allegorical. He says that “Moses speaks philosophically” about the serpent in Eden. But like Jesus, and all other Jews, he believed in demoniacal possession and other superstitions (see *Wars*, VII, vi, 3). His latest works included the interesting tractates *Against Apion*, and his own *Life*, in which he vindicates his conduct.

Whiston’s translation is defective, and taken from corrupt MSS. of the 16th century. In all such matters as numbers, dates, distances, weights: and measures, the chief passages have been garbled so that they are now discordant. Yet there is only one short allusion to Christ, which Dean Farrar reluctantly discards as an interpolation. It is first noticed by Eusebius about 330 A.C.; but Chrysostom (347-407 A.C.) though often quoting Josephus does not mention it, nor does Photius, Patriarch of Constantinople (9th century), though thrice noticing Josephus. Indeed in speaking of “Justus of Tiberias” this author says that the Jewish historian “has not taken the least notice of Christ.” Justin Martyr, Clement of Alexandria, and Origen, never appeal to this testimony. Origen says that Josephus mentioned John the Baptist, but did not acknowledge Christ (*Agst. Celsus*, I, xxxv). The other two allusions, to John the Baptist (*Ant.*, XVIII, v. 2), and to James “the Lord’s brother” (*Ant.*, XX, ix, 1) were unfortunately in that part of the Palatine Codex (9th or 10th century) which is missing: but Dr Edersheim remarks that the sentences are Christian and not Jewish in tone, besides interrupting the context.

In relating Bible history Josephus appears to follow the Septuagint Greek version, or at all events one more like it than our present Hebrew text. He adds some curious passages, such as his account of

the campaign of Moses as an Egyptian general in Nubia. He speaks highly of Philo, and of his useful mission to Caligula in 40 B.C. He imitates him also in allegorising the Pentateuch, calling the Tabernacle the symbol of the world, and connecting the shewbread with the 12 months and the golden candlestick with the 7 planets. The God in whom he (like Paul) believed was a pure Essence, permeating the whole world—much as Plato and the Stoiks taught ; and he does not object to the Platonic Logos, which Philo also accepted. Yet he says that 22 books of his Bible contain “the full and accurate account of all past time, and are justly to be believed divine . . . since written by prophets who learned what was original and most ancient by inspiration of God, and chronicled what happened in their own time.” The five books of the Pentateuch were, he says, “written by Moses even to his death, and embrace a period of 3000 years (that is 4500 to 1500 B.C.) . . . the Prophets wrote what was done in their days in 13 books . . . and the remaining 4 books contain hymns to God and rules of life for man. . . . from Artaxerxes to our own time the same authority does not attach to the books” (*Agst. Apion.*, i, 8). He speaks of the writers as “being seized by the divine, so that they could not be silent.” Prophecy ceased, he thought, some two centuries before he was born, yet some Essenes, he says, prophesied much later, and he even claims to have prophesied himself.

Joshua. Hebrew: *Yehoshu'a*, “Yabveh has saved.” The son of Nun (Assyrian *Nunu* “prince”), of the tribe of Ephraim. He was a great raider, and a worshiper at stone circles (see Gilgal), according to the account of his wars written not earlier than the time of Solomon (see Jasher) or of Rehoboam—that is some 500 years after this Hebrew hero lived. The conquest of the hills might take place when Egyptian power was weakened (see Amarna, Egypt, Hebrews, Jerusalem), but this does not substantiate the drying-up of the Jordan, or the standing still of the sun and moon, at Joshua’s command.

Josaphat. See Barlaam ; apparently a corruption for Bodasaph (Bodhisattva), the Būdha-sap of the *Chronicle of Ancient Nations*, by El Birūni, noticed by Sir H. Yule. Thus Buddha became a Christian saint, as the Portuguese historian D. de Couto recognised three centuries ago, when he was told that the Salsette caves were cut by the father of St Jehosaphat, who was a great Indian king. “It may well be,” he says, “that he was the very Budāo of whom they relate such marvels” (see *Academy*, 1st Sept. 1883 ; *Indian Antiq.*, Octr. 1883). We have much to learn of the influence of Buddhism on Christianity (see the author’s articles, *Open Court*, August and Sept. 1887).

Jude. The short Epistle of Jude claims to be by the brother of James (see James), and shows apparent acquaintance (verse 14) with the Book of Enoch (see Enoch) : it denounces the scandals due to the “feasts of charity” (verse 12). See Agapæ.

Judges. A fragmentary continuation of the Book of Joshua (see Joshua), which includes the solar legends of Samson (see Samson), as well as the story of Jephthah’s daughter, which shows human sacrifice among Hebrews, and reminds us of the Greek legend of Iphigeneia (see Hebrews).

Jupiter. Latin : The Sanskrit Dyaus-pitar, and Greek Diopater, or Zeu-Patēr, the “father of light” (see Dyaus, and Zeus).

Justification. This word means properly “showing to be right” ; and the Egyptians spoke of those who passed the ordeal of the balance (see Amenti) as “justified,” according to Mariette and Naville, as early as the time of the 6th dynasty (see Bonwick’s *Egtn. Belief*, p. 408).

Justin Martyr. The existence of this father, and the authenticity of his writings, have been questioned by Judge Strange and other writers. He is said to have been the son of Priscus, son of Bacchius, born near Shechem in Palestine (*Apol.*, I, i), and converted by witnessing Christian constancy under persecution (*Apol.*, II, xii), and by the influence of a stranger (Trypho, ii). He had been a Stoik, a Peripatetik, a Pythagorean, and a Platonist. His dispute with Trypho (thought to be Rabbi Tarphon) is traditionally supposed to have occurred at Ephesus; and his quarrel with Crescens the Cynic at Rome led (as Eusebius asserts or guesses) to his martyrdom. He makes Christ to be the Son of God and the Logos, and gives an interesting account of the simple rites of Christians in Palestine, which then involved neither a priesthood nor a ritual. His conversion is supposed to have occurred in 132 A.C., and his martyrdom under Antoninus Pius in 167 A.C. Yet he is supposed to have addressed his 2nd *Apology* to Marcus Aurelius, saying that “now the pious are persecuted as they never were before,” which perhaps disposes of earlier persecutions (see Donaldson’s *Histy. of Christian Literature*, iii, p. 230). Dr Sanday says that “not one half of the writings attributed to him are genuine.” He is said to have converted Tatian (see Tatian), and be believed that Christ was born in a cave (see Bethlehem). He received a good education in Greek and Latin, and is said to make 100 citations from the New Testament ; yet, as now known, only seven of these agree with our text, and only two are identical according

to Bishop Wescott. Justin notices the *Memoirs of the Apostles* (see Didachē), and speaks of Jesus as descended from David through Mary (see Joseph): he was acquainted apparently with other non-canonical Christian books, and speaks of the Jordan as catching fire at Christ's baptism. The evidence of such works as the *Apology*, as affecting the age and text of the Bible, is now admitted to be of very doubtful value (see Bible).

K.

In Semitic speech two K sounds are distinguished. The soft K (Hebrew, *Caph*) interchanges with the soft Ch (as in "church"); and the guttural *Ḳ* (Hebrew, *Ḳoph*) with hard G: it is the Latin Q, and the Greek *Koppa*, which soon dropped out of Greek alphabets. In Turkish the nasal K has the sound *ng*. The KH is a guttural (the German *ch*, and the Greek *khi*) which interchanges with the guttural *gh*, and the hard H.

Ka. [An ancient root meaning "to call": Akkadian *ka* "mouth," "word": Egyptian *ka* "cry": Aryan *agh* "speak," *gu* "bellow": Hebrew *g'ah* "bellow": Mongol *ge* "say": Finnic *kai* "cry," *ki* "speech": Chinese *kiu* "call."—ED.]

Ka. "Being." See *Ga*. From this root comes the relative pronoun [Akkadian *ka*, Egyptian *akh*, Aryan *ka*, *ki*, "who": Turkish *ki* "that which": Hebrew *ki* "as"—ED.]. In Egypt the Ka is the genius or spirit which resides in the statue placed in the outer chamber of the tomb. The sign represents two arms raised to heaven (see Ka "to cry"); but the "determinative," or pictorial key to the meaning, placed beneath these when the Ka spirit is intended, is a phallus—showing the meaning to be "life" (see M. Revillout, *Trans. Bib. Arch. Socy.*, VIII, I: Brugsch's *Dict.*, 1435). Miss A. B. Edwards (*Academy*, 5th May 1888) says that "she fails to fathom the full meaning of the Ka," "usually in close association with the Ankh," or symbol of life (see Ankh); "it answers to the vital principle, and like the Ankh stands for life." The bull in Egyptian is also called Ka [see *ka* "call," *gu* "bellow," whence the Aryan *kau* "cow"—ED.]. "The Egyptian," says Renouf, "gave to man's personality a purely material form which exactly corresponded to the man." "In countless representations, subsequent to 1800 B.C., we see the king in presence of the gods, while behind him stands his Ra, as a little man with the ruler's own features," "About 1500 (B.C.) they had com-

pletely separated the personality from the person, and we see the king appear before his own personality which carries the ruler's staff and emblem of life." The king prays to his Ka or genius, and has sometimes 7 Kas. The word Ka also, in Egyptian, is an affix of personality as in other languages (see *Proc. Bib. Arch. Socy.*, March 1884). "There are numerous representations of the king propitiating his own Ka, and it was customary to swear by the Ka of the king, or by the *Kau* of kings, as Romans swore by the genius of the Emperor" (see Gan). The Hebrews also swore by the *Yerek* or phallus (Gen. xxiv, 2). "Even the Egyptian gods themselves, and local societies, had their favourite Kas. From the time of Rameses II victory, wealth, and other divine gifts, were personified and worshiped under the name of the 14 Kas." Dr Birch says that these facts explain "the abstract idea, and mystical meaning, of the Ka in the Ritual of the Dead" (*Trans. Bib. Arch. Socy.*, VI, ii). In the Ritual the Ka is "the ever living," yet an object to which offerings are made. The phallic emblem of the Ka is called "the embodied soul" (see Ba).

In a Georgian dialect we find Ka, Ke, or Khe, for God as an invocation heading letters and documents, like the Arab Alef (see A).

Kab. Kheb. Khéf. Egyptian words for round and hollow objects. See Gab.

K'ab. Ka'aba. Arabic: "square." The cubical cell of the Haram, or "sanctuary," at Makka in Arabia. It was already ancient when it was rebuilt, and the "black stone" replaced in its wall, in the youth of Muḥammad. The shrine was surrounded by 365 men-hirs, and the statue of the god of fate stood near it (see Hab'al). The well Zemzem ("murmuring") was hard by. Tradition said that here Ishmael thirsted, and here he was prepared as a sacrifice by Abraham whose footstep was shown near the "black stone" (see Ḥajr el Aswad), the surface of which was worn by the kisses of devotees, like St Peter's toe at Rome. The *Mustajāb* ("wonder working") was another upright red stone, in the S. W. angle of the Ka'aba, and was also much revered. The building was already covered by a Kisweh ("veil"), which appears to have been red, in the time of Muḥammad—this being the Moslem female color, and belonging to Allāt the Venus of Makka—and the Kisweh, now renewed annually, is known as the "holy carpet."

Kabbala. Cabbala. Hebrew: "reception" or "tradition," a mystic philosophy of the later Jews (see Dr Ginsburg's *Kabbala*, 1865). It is distinguished as including the Figurative, Speculative, Practical.

and Dogmatical Ḳabbalas ; and the word is used to mean divining by numbers and magic squares. The Figurative Ḳabbala attaches mystic values to the 22 letters of the alphabet, and to their numerical meanings : they are classed under three “mother letters,” seven double letters, and twelve single. From words, numerical values (and also anagrams) are thus derived. The Practical Ḳabbala teaches the art of preparing talismans-magic figures with letters. The Dogmatic Ḳabbala is concerned with the story of creation, with good and evil spirits, and with the magical power of the “ineffable name” of Yahveh. It also teaches the 32 ways of Wisdom, and the 50 gates of Prudence. The oldest Ḳabbalists appear to have taught (as in the Talmud) the doctrine of metempsychosis, or transmigration of the soul, which Muḥammad also adopted from the Rabbis. The title “God of the spirits of all flesh” was believed to “intimate that metempsychosis takes place in all flesh, in beasts, fowls, and reptiles.” Dr Gaster (Lecture, Jew’s College, London, March 1886) says that the Ḳabbala claims to be “a philosophy and a science, which has systematised and solved the eternal question of life, and penetrated into the inner mystery of that mechanism by which all things material are bound together, as well as shown their relation to a higher world.” But the world in general does not believe such a Ḳabbala to have been handed down from Adam by patriarchs. It seems to have arisen in the time of Maimonides (13th century A.C.), when the Midrash was almost as sacred as the Scriptures, and when the marvels of the latter were explained allegorically by rationalists. The Ḳabbalists held that God was the *Ain-Suph* (“without limit”), from whom the universe emanated, these emanations, or modes, being the Sephiroth (“orders” or “numbers”), which were his qualities.

This philosophy is contained in two works, *Yeṣirah* (“creation”) and *Zohar* (“light”), of the Middle Ages, which were claimed as representing the teaching of Rabai Simeon bar Yochai (70 to 110 A.C.), whose tomb at Meirūn in upper Galilee is visited annually in spring by Jews who burn shawls and other objects of value as offerings. The Ḳabbala seems to have been systematised in the south of France. The book *Zohar* is the more important; and, as it contains references to events occurring in 570, 1099, 1187, 1264, and 1306 A.C., its late date is very evident. We here learn that the *Ain-Suph*, or “Infinite,” produced a prototype of creation, a bisexual being (as in India or China) having 10 Sephiroth or qualities : (1) The Crown; (2) the head : Wisdom ; (3) Intelligence ; (4 and 5) the two hands, Love to the left being female, and Justice to the right male, proceeding from 2 and 3 : (6) Beauty, the breast, from 4 and 5 ; (7 and

8) Firmness and Splendour, the legs, from 6 ; (9) Foundation, the navel, from 6 ; and (10) the Kingdom, which is the earth on which the being stands. This being (the Ain-suph incorporate), called also the “king and queen,” produced the Adam Qadmon or “old Adam,” and the throne of the Metatron (or angel of the throne), whence came the 10 Sephiroth of Yeşirah (“creation”), constituting the world of spirits and angels. Thence came the material world, also with 10 degrees of badness or grosser Sephiroth, 1 of Chaos, 2 of Darkness, and 7 of the seven Hells. These were ruled by Samael and his consort, who together are the Beast. From the Adam Qadmon man was produced, having a *Neshemah* (spirit), *Ruakh* (soul), and *Nephesh* (self), which tripartite principle of life, in each case, is both male and female, but born into the world in two halves, so that throughout life the male soul seeks its female complement. The book Zohar also sees in the words “Yahveh our Elohim is one Yahveh” (Deut. vi, 4) a Trinity in unity, of Yahveh, Elohim, and Akhad.

Such mysticism is found also in the Gnostik systems of the Aiōns (see Gnostiks) in our 2nd century, and recalls the Ideas of Plato, while similar language occurs in Indian allegories (see Brāhma).

Kabeiroi. Kabiri. Greek *Kabeiroi*. The Babylonian *Kabīri* or “great ones” is a term applied in texts to the principal gods. In Greco-Phœnician mythology (Sanchoniathon ; see Cory’s *Frag.*) there were 7 Kabeiroi, with Eshmun as the 8th ; or otherwise 12 of these chief deities. Hēphaistos (fire) was the father of all Kabeiroi according to some Greeks, his son Kadmos (*Qedem* “old” or “eastern”) being the first, and a guardian of flocks, herds, and sailors. In Krete the Kabeiroi, or Daktuloi, were symbolised by an iron-colored (red) stone “like a man’s thumb” (Littleton, *Lat. Dict.*). Varro and others say that Dardanos transported these gods from Samothrace to Troy ; and Æneas carried off these Penates for Lavinium, including the statues of Neptune, Apollo, and Jupiter, Vesta, and other gods and goddesses (see Bryant, *Mythol.*, ii, pp. 342, 451).

There are other accounts according to which the “great gods” were two only—the Twins of Day and Night, Kastor and Pollux (see Asvins) who are incarnate in the “St Elmo’s Fire,” seen on the masts of ships, and were adored in Lemnos, Imbros, Samothrace, and Troy, during the ages of the Persian wars and of the Romans. The parents of Alexander the Great, and later Greeks and Romans, were initiated into the mysteries of Samothrace. Arsinoe (276-247 B.C.) founded there an asylum for fugitives, and the site was explored by the Austrian expedition of 1874. Such rites at Lemnos lasted 9 days

(Strabo, x, 437). Camillus, or Casmillus, a son of Hēphaistos, is also father of Kabeiroi, connected with the Kouretes, Korubantes, and Daktuloi. The names of the Kabeiroi are again given as Axieros, Axiokersa, Axiokersos, and Kadmilos or Kasmilos. They are sometimes three—Dardanos (or Poseidōn or Ouranos), Jasion (or Apollo, or Gē “the earth”), and Harmonia their sister who married Kadmōs. These appear to be of Phœnician origin. The Etruskans recognised the pair of brothers with a sister (the Kourētes or “children” of the Greeks) answering to Kastor, Pollux, and their sister Helen, born of the egg of Leda (see Helenē). They were usually gods who wielded thunder, and connected with fire.

Kabīr. A pious weaver of Banāras, a Moslem whose mother was a Brāhmani woman. He was the most famous of the disciples of Rāmānand, who taught in 1380-1420 A.C. (see Rāmānand), and aimed at reconciling Islām with Vishnūva belief. His headquarters were at the well-known Kabīr-Chaura at Banaras, and he travelled all over the mid-Ganges region to preach. He became the teacher of Nānak (see Sikhs), whom he met while yet only a Faḳīr or Sanyasi. Kabīr taught that the god of Moslems and Hindus was the same, “The Inner,” whether invoked as ‘Ali or as Rāma (‘Ali being deified by Persian Moslems); and in the “Vijak,” by one of Kabīr’s disciples named Bhagodās (see *Imp. Gazetteer, India*), we read that “to ‘Ali and Rāma we owe our life . . . that tenderness should be shown to all that lives . . . it avails not to count beads or bathe in holy streams . . . bow at temples, mutter prayers, and go pilgrimages, while in the heart remains any deceit or evil. . . . The Hindu fasts every eleventh day, and the Moslem in Ramaḍān; but why so? Who made the other months and days? If the Creator dwells in tabernacles, whose dwelling is the universe? Who has ever seen Rāma among images or pilgrim shrines? Every person that has ever been born is of the same nature as yourself; and He is One, my guide and my priest.” Religious differences are only Maya or “illusion,” and emancipation is gained by meditating on the Supreme, and on the holy names of “Hari, Rām, Govind.”

The best known of Kabir's writings are the Sukh-nidhān and the Sabda-bali, or “Thousand Sayings,” showing the emancipation from caste and from superstition attained in India about 1400 A.C.; with the revival of Vedānta doctrines, and of Jain or Buddhist philanthropy; and with the Vishnūva monotheism first preached by Kamārila and Rāmānuja, in the 6th and 7th centuries A.C.

Kabyles. Arabic: *Qabīlah* a “clan.” A mingled race in N.W.

Africa, so called by Arabs ; fair haired and blue eyed—a cross between Berbers (akin to Kopts), Phœnicians, Greeks, Romans, Vandals, and Arabs, congregated E. of Algiers and S. of Cherchel. Their language is much mixed, but of Berber origin akin to ancient Egyptian (see Prof. Francis Newman's *Grammar*, 1836, and the later researches of French scholars).

Kachcha-pa. Sanskrit : “the feeder on the seashore” (see Turtle). The Mahā-Kachcha is the ocean shore, or Varuna, “expanse.”

Kachins. Kakins. Kakhyens. “The male beings” (see Ka and Gan). A wild race E. and N.E. of the British Barmah frontier, called Sings, or Sinphos, in Assām—a loose tribal confederacy in mountain regions, between Bhāmo on the Irāvadi river and the N.E. Assam frontier. They dislodged the Shāns in our 11th century, forcing them from Magaung in their Pong states to the Salween, Menam, and Mekong, thus creating new states of Laos and Siamese. As Chins, or Shus, the Kachins spread down the broad valley of the Chin-duen (or Kyen-dwen) to its junction with the Irāvadi near Ava, and along the Yoma range of Arakān, beyond Prome, where the author became well acquainted with them as road-makers. Though feared by the Barmese we found them steady, honest workmen, if left to their own devices. They are very independent, and fierce fighters when roused, having hardly passed beyond the raiding stage. They burn the forests in the hot season, and sow maize, and hardy cereals. After the crops are reaped and hidden, they proceed to plunder the Barmese and the rich Shān traders. The many dialects of their language have not yet been reduced to writing. Each independent tribe has its tutelary deity. They say that they sprang from 101 eggs, laid by Hlī the supreme deity : the last egg produced a man and woman, but the man preferred a bitch, and Rli had to help the woman to drive her away, when she married her brother the man.

The dog is conspicuous in Kachin rites, and is sacrificed to Hlī, who listens to the complaints of his children through the angel Ngā-Thein, or Mounḡ-Sein, who reports to Hlī, and so obtains happiness or misery for all living creatures. The Kachins make agreements by killing a buffaloe, and dipping their arms in the blood mixed with spirits, vowing vengeance against any who go back from the oath then made. It is very difficult to deal with them, as the chiefs can only influence them by example, and each man expects to be dealt with separately in making oaths.

The Kakins, Kakhyens, or Ching-paws (Sinphos) near Bhamō,

between upper Assam and China, are of the Karen stock (Dr Anderson, *Mandalay to Momien*—a narrative of Sir E. Sladen's Expedition of 1868). They include the Mari, Lataung, Lepie, Karine, and Maran clans, with the N'kun who are perhaps the strongest tribe. They own communal lands, under chiefs called Tsaubwas, who are paid in kind; and they cultivate rice, maize, cotton, indigo, and opium, trading also in indiarubber, amber, and minerals. They wear little clothing except in the hills, or in winter, but are adorned with nose-rings, ear-rings, bracelets, and anklets. They bury the dead, excepting those killed by shot or steel, and women who die in child-birth. The latter are thrust away in the jungle. Those who die naturally are clad in their best, cleaned, and laid in coffins, which are hollowed out of tree stems, and consecrated by the blood of a cock, or a boar, or (for women) of a sow, or hen. Food, spirits, and a coin to pay the ferry-man at crossings of rivers, are laid by the body, which is buried 3 feet deep. A shed is raised over the grave, and a trench about 2 feet deep is dug round, with a diameter of 30 or 40 feet. The mourners dance round, and eat part of the sacrifice, drinking spirits to propitiate the Nāts or Munlas (spirits), and the Tuhsais (ghosts), which are the fear of their lives; while the needful Tumsas, or witch doctors, are a constant burden on the existence of Kakhyens.

Though they believe in spirits they have no idea of immortality, or of God, such as we hold; yet there is a "very big Nāt"—Shin-grawa—over the innumerable ghosts and spirits in which they have faith. He is thought to have created all things; "the good dead go to a place called Tsoja; and the bad, with those who die violent deaths, generally go to Marai, but of these places they know nothing." Sinla, the sky spirit, gives or withholds rain and corn, and the kindly Kring-wan watches over agriculture; but malignant Nāts—such as Masu, and Kajat—must be propitiated when sowing crops, or clearing forests, by sacrifices of buffaloes, pigs, and fowls. The sun (Chan or Sān) and the moon (Sada, or Shita) are worshiped as great male and female Nāts, especially at harvest and clearing seasons. The offerings include fowls (red cocks for Sān), fish, eggs, boiled rice, bread, liquor, and garments (of men to San, and of women to Sada). The earth Nāt (Ngka, or Bumi-nāt) is adored by the whole village, when ground is first tilled or annually sown. No work may then be done for 4 days, and the same rule applies to the rites of Sharuva, and Modai-pronga, the "king and queen of the gods," and to those of the Nun-shan Nāts, or village genii. The Kakhyens also worship Ngkhu-Nāt a god of the home, and of ancestors, invoked in sickness, and

before migration. Ndong-Nāt is a god of the outside, a protector against outside dangers, war, flood, and wild beasts. There are many other spirits of the air, mountains, fields, and gardens, forests, rice, etc. Mo-Nāt ("the heaven spirit") is called the "chief" (Tsaubwa), to be met after death.

Kadambas. An important dynasty of Hindu Brāhmans, or Jains, one of whom (Mayura-Sarman) seized Kanchi (Conjeveram) from its Palava rulers about 150 A.C. He was called a Sarman, and his son Kanga took the title of Varman. A poet named Kubja wrote, in high flown Kāvya, a text preserved on stone, dating about 420 A.C., in honour of Kākustha-Varman, who gave a tank to a temple of Siva at Sthāna-Kundara, which his son Sānti-Varman completed; and this gives the Kadamba history. They were Brāhmans of the Mānavya clan, and the poet says they were named from a sacred tree near their home—the Kadamba of Mt. Meru, which yields the drink of the gods. Various land grants point to Kadambas as Jains by creed, but others adored Siva who was always worshiped in Kanchi-pūr (see Dr Bühler, *Journal Rl. Asiatic Society*, October 1895).

Ḳadesh. Ḳedesh. Hebrew: "holy." The name of 4 cities in Palestine, two—Ḳadesh Barne'a ("of wanderings") and Ḳadesh further W.—in the south; Ḳedesh in the plain of Issachar; and Ḳedesh Naphtali; besides Ḳadesh on the Orontēs (*Ḳades*) occupied by Hittites at least as early as the 15th century B.C. (see Egypt). The Ḳodashim, and Ḳodeshoth, of Canaanites and Hebrews, were "consecrated" persons of either sex, the latter resembling the Deva-dāsīs, or temple women of India. They were devotees of the licentious 'Ashtoreth, who were found as late as our 4th century at Apheka in Lebanon (see Adonis), at Daphne near Antioch, and at Paphos in Cyprus. Herodotos mentions them at Babylon; and the "Sicca Veneria," or "booths of 'Ashtoreth" at Carthage, like the Succoth-Benoth ("booths of girls") in the Bible, were places where they congregated. They are found in China and Japan, and all over Asia (see *Asiatic Res.*, i, p. 166, and Inman's *Ancient Faiths*, ii, p. 168). In Deuteronomy (xxiii, 17, 18) such Ḳodeshoth, are denounced, and connected with Kalbīm rendered "dogs," but more properly "priests." They are noticed in the laws of 'Ammurabi, and were regarded as being consecrated, or brides of gods—as in India (see also Gen. xxxviii, 21). In Egypt a goddess called Ḳadash (a foreign importation) is represented naked, with an Egyptian ithyphallic god to her right, and the Semitic Reseph (the god of rain and thunder) to her left.

Kadmos. Cadmus. Hebrew : *Ḳedem* “the east”; a Phœnician mythical hero adopted by the Greeks, and said to have taught them writing, and other arts. He was the brother of Europa “the west” (see *Europē*).

Kadru. The daughter of Daksha, wife of Kāsyapa, and mother of serpents such as Sesha, and Vāsuki.

Kāfir. Arabic : “villager,” used with the same signification as the Latin *Pagānus*, “peasant” or “pagan.” The Caffres of S. Africa were so called by the Arabs, as *Kufār* or “pagans.” In the N.W. corner of India, from the Swāt valley westwards to the Hindu Kush, the tribes called Kāfirs, by Afghān Moslems, have retained ancient superstitions of an Indo-Aryan character. They have rude square temples with sacred stones and images ; their chief god, or Deo-gan, being called Imbra. They offer cows and goats to, him, to “keep them from fever, increase their stores, kill the Moslems, and take all Dards (as they call themselves) to Paradise.” They fear to enter temples except when robed in dark garments, whence they are called *Siāh-posh*. These temples are dark cells built of heavy timbers, little used save at funerals : for all coffins must be brought to them, and sacrifices then offered. These Dards are usually jovial robbers and murderers, who sing, drink, and dance, and requite the murderous cruelty of Moslems when they can. Some tribes however are Shi’ah (Persian Moslems). Their language is akin to Persian.

Kāhan. Arabic : “a wizard.” It is the Hebrew *Kohen* “priest,” but by the time of Muḥammad denoted a degraded class of magicians in Arabia, supposed to be possessed by spirits usually evil.

Kailāsa. The great primeval lingam of Indra, and the heaven of Siva, from which eleven other lingams proceeded. The Greeks called it *Koilos* ; and, like the Latin *Cœlus*, it may mean “the vault.” Kuvera god of riches dwelt there, and all prosperity came thence. The actual peak is in the Himālayas, near the sources of the Indus and Sutlej. The summit of the cone was said to be a table-altar like a lotus, marked with a triangle—typifying Parvati. It was said to radiate light all over India.

Ḳain. Cain. The eldest son of Adam. As a Semitic word it means “spear,” and the *Ḳenites* were probably “spear men.” But Eve said at Cain’s birth (Gen. iv, 1) “I have gotten a man from Yahveh,” so that it may be the Akkadian *Gin* “man” (see *Gan*), representing a non-Semitic race, as Abel (*Ablu* “son” in Assyrian)

denotes the Semitic race. Cain was a tiller of the soil, and Abel a shepherd. Cain is driven out to the land of Nod ("exile"), and founds a city Un-ug (see Enoch). The "mark" set on Cain, according to the Rabbis, was a horn (verse 15. See Bereshith, *Rabba*, 22), and he is supposed to have been slain by Lamech. His descendant Tubal-Kain is a smith, and the race appears to have originated civilisation, as did the Akkadians.

Kakos. Cacus. Son of Vulcan and Medusa, a three-headed monster living on men's bones and filth, in the cave of the Aventine at Rome (see Hēraklēs).

Kakud. Sanskrit. The hump of the sacred bull, which is adored and anointed, as symbolising Daksha (see Daksha); and it was the seat of Indra. The Kakud-stha is sacred to Siva, Vishnu, and Krishna; and any hilly place, or rounded object, is a Kakunda.

Kala. Kalu. Tamil: "a stone." See Gal.

Kāla. Sanskrit: "time," "fate," "death," "black," a name of Yama the "Restrainer," and "god of the dead with whom dwell the spirits of the departed." He is not a devil though much dreaded, for Yama (the Persian Yima) was the first man, and hence the first to die. He may have been first called Kāla as ruling in "darkness," or as lord of fate, or a man's "time": he is Antaka (Death), and the judge of the dead. He ruled all worlds till Brāhma drew them from chaos. Māha-Kāla, and his bride Kālī, are the destructive powers of nature (see Kālī); and Siva is Kāla, in his destructive mood, and "Lord of all": being also (by Satā-hradā) the father of the man-eating Rākshasa demon Virādha. Kāla was also one of the eleven Rudras, or primeval deities; and Vishnūvas call him "Time without end or beginning," uniting matter with life.

Kalah. Calah. Hebrew: "ancient"—an Assyrian city (Gen. x, 11-12) now *Nimrūd* near Nineveh on the S.S.E. It was rebuilt by Shalmaneser I about 1300 B.C.: and again by Assur-naṣir-pal about 885 B.C., and had temples of Assur and of Marduk, on a platform by the city wall. The famous "Black Obelisk" of Shalmaneser II (858-820 B.C.), comes from Kalah, recording victories in Syria and Palestine (including the tribute of Jehu), and tribute from the East, of the elephant, rhinoceros, and Baktrian hounds and camels, with monkeys, indicating trade with India.

Kaldea. Chaldea. The inhabitants of S. Babylonia, from the 9th century B.C., are mentioned in Assyrian texts as *Kaldi*. The

word Chaldeans in the English Bible represents the Hebrew Kasdīm, rendered *Khaldaioi* in the Greek version. Herodotos, and later classic writers, called the Babylonians generally *Khaldaioi*; but, on account of their reputation as magicians and astronomers, the term came to be applied to Babylonian priests and diviners. There were other *Khaldaioi* in Armenia (according to Lenormant, *Lettres Assyriologiques*), who may be named from the Vannic deity *Khaldis*. But this has no connection with the *Kaldi*, or with the *Kasdīm* (see Abraham, and *Kasdim*). Strabo calls the *Khaldaioi* “teachers of religion and astronomy” (xvii, 1). Herodotos makes them also warriors (viii, 63), and Diodorus Siculus compares them to Egyptian priests. Later Byzantine writers only follow these notices, and the Greek text of the Bible; but no monumental notice of the *Kasdīm* exists to show that they were *Kaldi*.

Kaledonia. Caledonia. Classic writers grouped the *Caledonii* (apparently a fair Keltik people with red or yellow hair) with *Belgæ*, *Parisii*, *Attrebates*, and *Cantii*—the latter in Kent, and the *Parisii* near *Petuaria* on the *Humber*: a township in Lincolnshire was known as *Paris* as late as our 13th century. The *Caledonians* are thought to have been “wood men,” or tree worshipers (Irish and Gaelic *Coil*, *Cuilleán*; Welsh and Cornish *Celyn*; Armoric *Kelen*; “wood”), *Coil-daoine* signifying “wood-people”; but the subject is difficult, and other explanations are proposed connecting *Caledonians* with *Gauls*, *Gaels*, *gillies*, and *gallants*, as “brave men.” Scotland north of the *Forth* and *Clyde* was *Albin* (“the Alpine land”) and *Kaledonia*; and the Greek *Kaludon* may have been also a “forest” region where the boar was hunted.

Kāli. Sanskrit: “black” (see *Kāla*). The “blue-black one,” a cruel and gross goddess, wife of *Siva*, represented (see *Divāli*) dancing on his white body, with a long tongue dripping blood, her hair of serpents; while like *Siva* she wears a necklace of skulls, and has four arms. She is also *Durga* or “fate” (see *Durga*), and is marked on the forehead with the *Yoni*, and the crescent. She presides over death and funeral pyres, and sometimes dances with a babe in her arms. She delights in bloody sacrifices which, among wild non-Aryan tribes, are still sometimes of human victims. *Calcutta* (*Kāli-ghāt*) is named after her, and she is known also as *Bhavāni* (“creatress”), though an infernal goddess to whom the *Thugs* dedicated their victims, representing *Kali* with claws, snake locks, and skull ornaments.

Kāli-dāsa. The famous Indian poet and dramatist, whom

Lassen places about 170 A.C., but Prof. Peterson in our 1st century (*Journal Rl. Asiatic Socy.*, April 1891). Dr Daji, and Mr V. Smith think he lived several centuries later. Mr Pathak, B.A. (*Bombay Rl. Asiatic Socy.*, April 1894), shows that the mention of the “White Huns” by Kali-dasa, as ruling in the Panjāb and Kashmīr, points to about 530 A.C.; and tradition in Ceylon makes him the contemporary of King Kumāra-dāsa about 515 A.C. He is not mentioned in Indian literature before about 600, and was famous in 634 A.C., as shown by the Aiholi inscription. He is said to have been one of the “nine gems that adorned the Court of Vikram-Aditya”; which however shows popular confusion according to Mr Pathak. Kāli-dāsa is immortalised by his Sakuntala (“The Lost Ring”), a maiden who became mother of Bhārata. Later writers often borrowed his name.

Kalil. Kallil. Tamil: see Kala “stone”—a natural lingam on a sacred hill six miles E. of Cochin in Travankōr. The shrine is like that of the Kaiktyo mountain in Barmah (see *Rivers of Life*, ii, p. 314, fig. 266). A conical shrine in both cases is built on a conical rock, the Barmese rock being marked by a Y oni emblem, and that at Kalil by a “figure of Brāhma” (Mr N. Sunkuni, *Indian Antiq.*, March 1892). Pilgrims to Kalil must be careful not to see Devī before Siva in the shrine, or they will die before the moon changes; they therefore often go blind-folded, and never in the evening when prayers and offerings are accepted at the house of the Pisharōtis (temple servants), at the foot of the hill. They must worship very early, and sleep therefore near the shrine, especially on the eve of the New Year, in April, when the good or evil fortune of the year is determined. The sacred rock, thought hardly to rest on earth (see Jerusalem, where this legend applies to the Sakhrah), has according to living elders been known to soar upwards when its walls were touched by intruders, beasts or birds.

Kalinda. Probably “Kāli’s River,” as an old name of the Jumna. Kalindī is a daughter of Kalkin, a form of Vishnu.

Kalinga. The land of the Trilingas (see Tellingas), a race ruled by a King Kalinga of warrior caste (see Dr Wilson, *Sanskrit Lit.*, p. 57). India, from the mouth of the Ganges to below the Kistna, was ruled by Kalinga people (Telagus), mingled with Bangas, Angas, Sun has, and Pundras. Ptolemy calls the mid region of the Indian E. coast “Regio Calingarum,” its capital being Kalinga-patnam. The Klings of Barmah, and throughout the E. archipelago,

with Talings or Talains, are of this stock, being enterprising colonists.

Kalisto. Callisto. Greek (probably “most fair”). A form of Artemis, and a huntress, symbolised by a bear : daughter of the Lukaian Zeus, and mother of Arkas, and Arkadians, her mother being Maya. [Perhaps *Arktos* “bear” was popularly confused with *Arg* “to shine.”—ED.] She was deified as *Arktos* “the bear,” and said to have been accidentally shot as such by Artemis. Pausanias says that Artemis, as Kallisto, had a tomb and temple by the fountain of Kruni, and that the tomb of Arkas, near Juno’s temple, was called “the altar of the sun” (II, viii, 9, 36). Kallisto also appeared at Delphi in a bear’s skin. Müller makes her the constellation of the “great bear.”

Kāliya. Sanskrit : “the killer.” A five-headed serpent, slain by Krishna, in a “deep pool of the Yamuna,” It “laid waste the country, vomiting fire and smoke,” and would have strangled Krishna in its folds but for his strong brother Bāla-Rāma. It is the usual legend of the solar dragon slayer.

Kali-yuga. The present age of the world, which began 3101-3102 B.C., and is to last 432,000 years from that date according to Hindus, or 1200 divine years—each being 360 human years, representing multiples of 60 (the Babylonian unit). The four Yugas, or ages, are of 1000, 2000, 3000, 4000 years respectively, each with a “twilight” of a tenth, added before and after, making our age 1200 divine years (see Kalpa). The Vishnūvas make the present Yuga to begin 400 years after Rāma’s conquest of Ceylon, or in 1370 B.C. (*Asiatic Res.*, x, p. 83). Righteousness will only survive for a quarter of the Kali-yuga, and Vedic rites will gradually be neglected as goodness decays. Dire calamities, disease, and famines, will then prevail, though many will still seek to acquire merits, and will reap the reward. This prediction seems to belong to an age when commerce was spreading, and the usual evils due to hasting to become rich accompanied it. Kali is personified, by Hindus, as the spirit of bad luck—the black ace in dicing, the cause of all mischief and quarrels. He possessed the body of Nala as the spirit of gambling till expelled, when he took refuge in the Vibhītaka berries, which none touch lest Kali should attack them—see the story of Nala and Damayantī in the Mahā-bhārata. After Nala’s death Kali remained so imprisoned during the age of Krishna, but ventured out in that of King Pari-kshit, a grandson of the Pandus who, however, nearly

destroyed him, mother earth having discovered his presence in the spread of injustice, cruelty, and vice. Kali was then assigned certain places of abode by this king, namely battle fields and other places of slaughter, harlot's houses, and abodes of drinkers and gamblers. He was also, at his own request, allowed to abide in gold : and all these abodes of Kali must be avoided by any who wish for peace and happiness. The Kali-yuga began on the death of Pari-kshit, bringing strife, poverty, famine, war, and vice, which must remain till Kalki (the 10th incarnation of Vishnu) appears. The "time of trouble" is also found in the eschatology (or "latter day" predictions), of Persians, Jews, and Christians.

Kallisto. See Kalisto.

Kalki. The future 10th Avatāra of Vishnu will descend in fire from heaven, riding a winged white horse, and bearing a flaming sword wherewith to destroy the sinners of the Kali-yuga (see above), establishing a kingdom of righteousness over which this Hindu Messiah will rule. He will purify and strengthen the good, and teach them all things past or to come. His name means the "Conqueror of Kali"—the Hindu devil.

Kalneh. This ancient city (Gen. x, 10) according to Rabbinical writers was Nipūr, where many ancient Akkadian texts of the first age of Babylonian civilisation, and later records of the Kassites, have been unearthed by American explorers (see Babylon and Nipūr).

Kalpa. Sanskrit : "a measure" or "rule," as in the Kalpa-Sūtra (one of the Vedāngas) which is a string of precepts or "ceremonial rubric." As a measure of time a Kalpa is a "day of Brāhma" which is 1000 years, or a divine year of 360 human years. There are 4 Kalpas, at the end of which the world is destroyed by water, wind, earthquake, and fire. [Peruvians had two such ages with destruction by famine and flood : the Mayas of Yukatan spoke of two destructions by plague, one by hurricane, and a fourth by flood. The Azteks knew of four such ages before the present one, when the world was destroyed by water, wind, fire, and famine (see Brinton's *Myths of the New World*, p. 229).—ED.] Each Kalpa is worse than the preceding one, and shorter in its duration. The Krita age was 4800 divine years ; the Treta was 3600 ; the Dvāpara 2400 ; and the present Kalpa, or Kali-yuga, is to be 1200 divine years to the coming of Kalki (see Kali-yuga, and Kalki). The total Hindu astronomical cycle consists of 4,320,000 human years, based on multiples of the Babylonian unit of 60, and on the

coincidence of lunar and solar years (see Sir R. Phillips, *Million of Facts*). The lunation is thus made to be 29 days, 12 hours, 44', 2", 47"', 36''''; and the solar year 365 days, 5 hours, 31', 31", 24'''. The four Kalpas, being in the proportion of 4, 3, 2, and 1, constitute this Mahā-yuga or "great age," each divine year being 360 human years : for $(4800 + 3600 + 2400 + 1200) \div 360 = 4,320,000$.

Kalpa-Vriksha, or **Mula-Vriksha.** The sky tree of paradise, of knowledge, and of life, sometimes represented with wings (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 168). At Siva's request Brāhma sent it to earth (see Jambu) as the tree of Ganesa (see Dvīpa, and Trees).

Kam. Kham. An ancient root for fire. [Egyptian *khemt* "fire," *kem, khem*, "black": Akkadian *gun* "bright": Hebrew *Hamm* "burning": Assyrian *kamu* "to burn": Turkish *kun, gun* "bright," "sun," "fire": Chinese *kan* "dawn."—ED.] In Gipsy language Kam is the sun, and Kern the moon (see Kemi in Japan).

Kāma. The Indian Cupid (see Gam) who has a bow strung with bees, and arrows pointed with flowers, and who rides on the love-bird or lory, a kind of parrot called the Kāmeri. He imparts the *Madan* which falls from heaven to earth, or which issues as a parrot from the lingam (*Indian Antiq.*, October 1882, p. 290), namely, the dew of life. Kāma is the son of Vishnu, and of Maya ("delusion"), or of Rukmini, a form of Lakshmī. Kama is also said to issue from a Brāhman's heart. The word signifies "love," "inclination," "kindness": but the lingam is called the "love-bird," and the Kumari ("youthful") fairies carry Kāma's banner—a fish on a red ground. His five arrows appear to be the five senses. Kāma disturbed Siva's meditations, and was reduced to ashes, but revived as a son of Krishna. The Italian Camillus was a god of love, whose name comes from the same root. The material significance of the original idea of Kāma as "desire," or "passion," or "fire," has been eclipsed, as poetry, the love of beauty, religion, and ethics have played round his figure. All that is lovely in nature, and in religion itself, has been vivified by the touch of love; till gods of fear became the saviours of men, and man was taught kindly sympathy: till men learned, from the scriptures of Buddha, Confucius, and Ohrist, that "Love is the fulfilling of the Law," and that "God is Love." This is a departure from the idea of love among the ancients; and the ancient Agapæ have become spiritualised. The ancient Greeks pictured their

deities in the most beautiful of human forms, and learned to love what was noble and fair in man and in woman. Love filled the home with melody, and the whole world with joy. It changed worthless things into delights, and first dreamed of immortality. Passion became devotion, duty, humble-heartedness, and patience—the perfume of the heart.

Kāma-dhenu. A common image of the earth-cow in Indian bazaars.

Kāma-latā. The “bindweed of love”—the phallus, according to Prof. Angelo de Gubernatis (*Mythol. des Plantes*, i, p. 132), one of many shrubs and flowers sacred to Kāma.

Kamāon. The Almora district, in the Himalayas in N.W. India, full of the rude-stone monuments and serpent shrines of Khasias and other non-Aryans.

Kamārila. A teacher of Vedas, a Bhatta Brāhman of Behār. Hiuen-Tsang in our 7th century called him a “dangerous Brāhman enemy of Buddhists.” Mr Justice Telang places him about 590 to 650 A.C.; and Mr Fleet makes his contemporary Sankār-acharya to live 635 to 655 B.C., but Mr Pathak places him later (see *Journal Bombay Rl. Asiatic Society*, 1892, xlix). He is said to have persecuted Jains, and Buddhists, from the Himālayas to Adām’s Bridge, or throughout India (see Subandha) : they revolted against the Mimānsa system, and the neo-Brāhmanism of the age, but the persecution was not an actual war of soldiers. Mr Pathak points out that Kamarila (in his Tantra Vartika) often quotes Bhartri-hari (author of the Vākyapadiya) who died in 650 A.C., and was famous as a grammarian a century later. The question of date is important in the history of the decline of Buddhism, and Mr Pathak thinks that both Kamārila, and Sankār-acharya lived about 700 to 750 A.C.; and Surisvara 750 to 838 A.C. Sir W. Hunter (*Imp. Gaz. India*, iv, 298) says that Kamārila journeyed in S. India “in the 8th century” A.C., and “commanded princes and people to worship one God.” This is the earliest notice of Theism, coming from the great source of Hindu learning—the uplands of Mathila or N. Behār. Tradition magnified into general persecution the attack on the Jains by Kamārila, in Siva’s town or Rudra-pūr, as seen in the 8th or 9th century in Sankara literature. In Hindu theology Kamarila “figures as a teacher of the later Mimānsa philosophy, which ascribes the universe to a divine act of creation, and assumes an all-powerful God as the cause of the existence, continuance, and dissolution of the world.”

The “one existent and universal soul” is *Advaita*, or “without a second”—as opposed to the bisexual system. Sankār-acharya was the disciple of Kamārila, who is said to have committed his own body to the flames in his presence. [The date suggests that such monotheism in India may have been due to Moslem influences. See Sikhs.—ED.]

Kāma-rupa. Kamrup. Now Gauhati with its surrounding province, at the foot of the Bhutan mountains: an Indo-Mongolian state full of non-Aryan and of Hindu shrines, the principal of these being Hājo, and Sāl-kusa (see Kusa-nagar). Tibetans, misled by the latter name, thought that here Buddha died. It is the seat of Tantra and Sakta worship (see those headings) between the Brahma-putra near Gauhati, and the Khasi country (see *Journal Bengal Rl. Asiatic Socy.*, 1892, i). On the summit of the cone of Hajo is a shrine of Siva called Kedār-nath, with a dark pool—“Siva’s pool”—where he brewed an aphrodisiac potion by aid of a snake. The great image is here called a Buddha by Tibetans, and the *Mādhav* by Brāhmans. There are other figures of the Tibetan Hung, and of Sambhava as the “holder of the Dorje,” or sacred mace of Tibet.

Kamatta. Sanskrit. See Vishnu and Turtle.

Kamban. The author of a Tamil epik “relating the immortal story of Kāma, and Sita, in language which none of our European poets have ever surpassed” (Rev. G. U. Pope, *Indian Mag.*, Sept. 1888). The poem translated by this scholar belongs to our 7th or 8th century.

Kamilla. Camilla. In Virgil’s *Æneid* this Amazon is the counterpart of Atalanta, in the wars of Æneas and Turnus. She was dedicated to Diana, by her father the prince of the Volscians. M. E. Maury regards her as a Gallic goddess. The name may come from the root *Kam* “fire” [or, as the Latin C was at first a G, from *Gam* “conquering,” *Gam* “to run,” or *Gam* “love”—ED.]. She is the feminine of Camillus or Camulus. The Camillæ were virgm priestesses of Diana (see next article).

Kamillus. Camillus. An Italian deity. He is called a son of Hephaistos or “fire” (see Kamilla). The Flamen-dialis in Rome was also called a Camillus, and Servius says that the Roman Camilli were “the priests of the great gods.”

Kamrup. See Kāma-rupa.

Kamsa. See Krishna.

Kana'an. Canaan. Hebrew: from *Kan'a* "to be low." The lowlands of Syria and Palestine, including the sea plains and the Jordan Valley. The Amarna tablets (15th century B.C.) call the inhabitants *Kan'ai*. In later times the word "Canaanite" came to mean "merchant," as the plains were the mercantile regions. The religion of Canaan is treated in articles on the gods, such as Ba'al, Ba'alath, Tammuz (Adonis), Istar ('Ashtoreth), Dagon, Hadad (Rimmon), Reseph, Eshmun, the Patœci (see under Bas), and Asherah. The population, from the 17th century B.C., is known to have been a mixed Turanian and Semitic race, of which the Hittites and Amorites are the chief tribes noticed on the monuments.

Kanaka-Muni. The second Buddha (see under Buddha). His body was "of pure gold." He is called Konāgamana in Pāli, and Konak-mune at Bharahut. As "men, in his day, lived 30,000 years . . . he converted many." He was "born in a town less than a *yojana* (8 miles) N. of Napei-keā, the birthplace of the first Buddha Krakuchandra (Beal's *Fa-hien*). In Ceylon he is generally placed 2000 or 1500 years before Gotama Buddha. Major Forbes says about 2099 B.C. The tradition is of Āsōka's age (Hardy, *Eastern Monachism*, p. 274), Krakuchandra being placed about 3100 B.C., and Kāsyapa the third Buddha about 1014 B.C. Kanaka-muni was one of the 24 Jinas, or saints of the Jains. The three Buddhas preceding Gotama appear in the sculptures at Bharahut, at the Bhilsa topes, and on the Sanchi Gates (see Rev. Spence Hardy, *Manual of Buddhism*, chap. iv: and Major Forbes, *Journal Rl. Asiatic Socy.*, June 1836, p. 89). Buddhists say that Kōnagā-mani, in a previous existence as "King of Parwata," said of Gotama in one of his previous lives: "this person will become a supreme Buddha" (*Manual of Buddhism*, p. 98). Kōnagā-mani's chief disciples were Sambahula and Uttara; his attendant was Sortthi-jana, and his female disciples Sāmuddā, and Uttara. His "water dipper" is a sacred relic buried under the Shwe-dagon pagoda at Rangūn (Hardy's *Eastern Monach.*, p. 219; *Asiatic Res.*, xvi, *Manual of Buddhism*, p. 199). Dr Führer, archæologist to the Indian Government, writes in 1896 that: "Kōnākamana's magnificent tomb is at the village of Nijliva in the sub-Himālayan borders of Napal. It is . . . surrounded with vast brick ruins of monasteries, half a mile in extent. . . in the centre of which stands an Āsōka pillar still erect with an inscription to commemorate the Buddha" (see Kapila-vastu).

Kanchin-janga. The third highest mountain in the world (28,176 feet) on the borders of Tibet—"The Virgin," or according

to Tibetans *Kang-chen-dzongn*, “the five treasure chests of snow.” In this chain Hindus adore Gauri-sankar as “Siva's Virgin”; but the dome of Choma-kankar, the “Lord of snows,” is the most holy to Tibetans—the Lep-echyi of Buddhists, and the Napālese Jomo-kangkar, or “Lady of the white glacier.” Dr Waddell says that this chain of holy mountains is known as Lap-chi-kang.

Kanchi-pūr. The old sacred capital of the Pālavas, now Conjeverām, about 35 miles S. W. of Madras. Its temples exhibit the finest examples of Drāvidian architecture, and it is famous for its beautiful temple girls, Devadāsīs, Kanchānīs, or Pallakīs. The Pālavas thence ruled S. India, from about the Christian era till the 11th century, but lost territory to the Chalukyas in our 5th century. Hiuen-Tsang, in July 639 A.C., found in Kanchi-pūr 300 Buddhist monks on pilgrimage from Ceylon; but neo-Brāhman stone temples were then arising (see *Journal Rl. Asiatic Socy.*, Jany. 1884).

Kandāra. Sanskrit: “a cave” or hollow. One who dwells in a cave is a Kandarpa (see Kund).

Kandāsa. Hindi. A lingam.

Kandi. Kandra. Chandra. Sanskrit: the moon as the “white” light. The Ceylon Bālis said that Kandu carried a cornucopia to be filled by her lord Brahas-pati; and Kandi-kumara (“young Kandi”) is a male light-god of this people, bearing a sword (see Chandra).

Kanē. Tanē. The chief light god of Hawaii in Polynesia. He ascended into heaven, leaving the rainbow as a token of his everlasting remembrance of mankind. “The east is his highway, and the west his great road of death”—the Hades into which he sinks to slumber. He dwells in sun and moon, and in all things, and is symbolised as a flying bird, and adored in stone circles, or Marāēs, as the sun god Lā or Rā (Fornander, *Polyn.*, i, pp. 42, 62). His brother Oro, Olo, or Koro, is the war god of the Society Islands. The Hawaii triad (see Hawaii) includes Kane, Ku, and Lono, who are equal but distinct. Ku-kau-akapi (“Ku who stands alone”) is conjoined with Kane-oi-e (“Kane the supreme”) in whose image man was created, of red earth and the spittle of Kane, the head of white clay being provided by Lono. The triad together breathed life into his nostrils, and woman was made of his bone. According to other legends Tumata-uenga (see Tu) was the progenitor of man.

Kanishka. The best known and probably the first pure Sakya

monarch (see India) and Buddhist emperor of N.W. India, succeeding his brothers Huvishka and Hushka, neither of whom seem to have shaken off the old worship of serpents and fire, though both of them are said to have built Vihāras or Buddhist monasteries. Huvishka reigned at Kābul in Afghanistān, but appears to have been forced by the Greeks, or by the Yue-chi Tartars, into Kashmīr, whence his conquests extended into India as far as Mathūra where he built a monastery. Alexander Polyhistor (about 60 or 80 A.C.) speaks of Samanaioi (Buddhist Shamans) in Baktria (Lassen, as quoted by Dr Rhys Davids, *Buddhism*, p. 238). Kanishka is believed to have begun to reign in 10 A.C., and to have been crowned as emperor about 70 or 75 A.C. (Beal, in *Indian Antiq.*, Dec. 1886). He ruled from Kābul to the Hindu Kush and Bolor mountains, in Yarkand, Khokand, Kashmīr, Ladak, the Panjāb, in N.W. India to Agra, and in Rājputāna, Sind, and Gujerāt. His Kashmir capital at Kanikpūr (now Kampur) was 10 miles S. of Srinagar. In our 7th century Hiuen-Tsang relates that Kanishka assembled a council of 500 learned Buddhist monks, under Vasubandhu, who drew up three Tripitaka commentaries, though they did not, it seems, settle the Buddhist canon of Scripture. Their work, engraved on copper plates and buried in a Dāgoba, has yet to be discovered, perhaps at the Manikyāla tope of which Kanishka is the reputed builder, and which cannot according to Dr Max Müller (*India*, pp. 293-297) be older than 43 B.C. at most. The order of the Sākya kings according to Max Müller is different, but Kanishka was undoubtedly followed by Oerki, and Bazadeo (or V asa-deva) who reigned in 178 A.C. The Buddhist propaganda seems to have ceased on Kanishka's death, but revived with Megha-Vāhana, king of Kashmir about 104 to 144 A.C. The latter conquered the Ganges valley, and as far as Orissa, where one of his inscriptions inculcates the ethiks of Buddha. His influence is said to have extended to Ceylon (Dr Rhys Davids, *Buddhism*, p. 241). Prof. Beal (in *Indian Antiq.*, Dec. 1886) says that Pārsva presided over Kanishka's council, and "was succeeded by Punya-yasas, Asvaghōsha, Kapila-mala, and then Nag-arjuna" (see Naga-sēna); but he shows that two Nāgas are confused. In Chinese accounts Kanishka of Gāndhāra is called Chandan-kanika, and is said to have had "three friends, Asvaghosha his spiritual adviser, Mochalo (Madra) his prime minister, and Chay-lo-kia (perhaps Jurka) his chief physician." Coins of Kanishka and Huvishka were found by Mr W. Simpson, in the Alim-posh tope, with coins of Domitian, Trajan, and Sabina (the wife of Hadrian) which may point to the tope dating as late as 130 or 140 A.C. Princep also found Indo-Skuthic coins of *Kanashki* and

Ooeshki with Shao, or *Shaonanoshao* ("king," or "king of kings") on the reverse, according to M. Stein (*Academy*, 10th Sept. 1887). These facts indicate the date, and the Persian connection of the Sakya dynasty, established in N. India about 24 B.C., and having its imperial era in 78 A.C.

Kanjars. A low-caste nomadic Indian race, like the Jāts, who work baskets of bamboo and grass.

Kanōj. An ancient Indian capital, called in the Purānas Kanyakubja ("crooked maid"), and by Ptolemy (140 A.C.) Kanojiza. Fa-hien (400 A.C.) calls it a "great city on the Ganges," and Hiuen-Tsang (634 A.C.) gives it a river frontage of $3\frac{1}{2}$ miles, its width being $\frac{3}{4}$ of a mile within the ditch and walls. It lay at the junction of the Kalindri and Ganges, but has now been swallowed up by the latter. From 606 to 648 A.C. it was the E. capital of the N. Indian empire, and it was "unequalled in strength" as late as 1016 according to Muḥammad of Ghazni.

Kanopos. The pilot of Menelaos as a Greek hero. The Canopic vases in Egypt were the four in which the viscerae, brain, etc., of the corpse were preserved. The star Canōpus was also observed in Egypt.

Kant. Immanuel Kant the celebrated philosopher (1724 to 1804) was the son of a saddler at Königsburg, where he spent his life. His grandfather was a Scotsman, the family name being originally Cant, and he was brought up among the evangelicals of the E. Prussian capital. He was at first a writer on science, and took to metaphysics about 1781, when he published his *Kritik of Pure Reason*; he had then risen high in public estimation, and was greatly valued in the best society for his knowledge and conversational powers. Students flocked to the class-room of this thin diminutive teacher, who used to ask others to suggest to him—even to his last hour—any good action left undone. He was persecuted in an age when Prussia dreaded the results of the French Revolution, and, in 1793, King Frederic William II was induced to forbid his writing or lecturing on any subject affecting religion. On the king's death Kant held himself to be freed from the undertaking, in 1797; but it was too late to resume academical teaching, from which he retired.

Kant held that practical study of science, and of the universe, could only be founded on the accumulation of facts. He regarded knowledge as furnished partly by the subject and partly by the intellect itself. He believed in a non-sensuous intuition, as distinguished from

actual phenomena ; but as regards a supreme reality (or God) he thought that we have no power to reach conclusions : “ so far as human knowledge is concerned such a god must remain a mere transcendental idea.” He was equally explicit as regards immortality, free-will, and the soul or spirit, as ideas “ perhaps useful in practical life but certainly not warranted.” He declared certain antinomies, or contradictions, as arising in the attempt to investigate facts beyond human experience—as for instance (*Thesis*, i) “ that the universe has a beginning in time, and is also enclosed within limits of space,” or “ that the universe has no beginning, and no limits in space : it is eternal in time and infinite in space.” [Kant’s weakness, as indicated by Fichte and others, lies in his tacit assumption of a personal unity, or Ego, independent of the body. He is said to confuse the description of the machinery by which thoughts are communicated to the mind, or brain, with proof of the existence of such an individuality, which he never regards as the result of the received and repeated impressions from the outside world. He in fact accepts Aristotle’s assumption of innate ideas.—ED.]

Kantaka. Sanskrit : “ a thorn,” a wicked person. Kantakita (“ bristling ”) is connected with the thorn god, and the sting of passion.

Kantha. Sanskrit : “ throat ”—as in Nila-Kantha “ the blue throated ” (see Siva).

Kanya. Sanskrit : “ virgin.” Kanyaka is the Ganges.

Kappadokia. The *Kat-pad-uka* of inscriptions [probably “ great north region ”—ED.], between Pontus and Kilikia, the Halys River and the Euphrates. It is remarkable for its ancient monuments of Kati and similar Hittite tribes, and for its kuneiform tablets in their language, and also others in that of Semitic Babylonian traders of about 2000 B.C. (see Col. Conder, *Times*, 10th October 1899, and under Kati). The Greek Septuagint supposes the Philistines to come from Kappadokia (see Kaptor).

Kapālin. Sanskrit. Siva as bearer of the Kapala (Greek *Kephalos*) or “ skull.”

Kapila. A celebrated Indian Rishi and philosopher, living about 700 to 600 B.C. after whom Kapila-vastū, the home of Buddha, was named. He is specially identified with the Sankhya philosophy (see Darsanas) as a writer of aphorisms, and of the Pra-vāchāna (“ preface ”) which defined “ the chief end of man ” : he recognised spirit and

matter in the Universe but no Supreme Spirit, as contrasted with Theistic opinions (see Patanjali). According to the Hari-vansa, Kapila was the son of a royal sage Vitatha, but he was regarded as an incarnation of Agni ("fire") or of Vishnu. In the legend of Sagara's Asva-medha ("horse sacrifice") King Sagara sends his youngest son to Kapila who gives him the missing horse. The elder brothers had found him irradiating Pātāla (hell) in deep meditation, and rushed on him as the thief, when they were at once reduced to ashes. In writings of Kapila there is no allusion to Buddhism, though the ideas recall those of Buddha's "Second Stage" of doctrine (see Max Müller, *Chips*, i, p. 328). Kapila's moral teaching is good, though, he sets aside the religion of his age in favour of "highly matured knowledge."

There is no reason to doubt that he was the author of the "Preface" above noticed, which was one of the earliest philosophic attempts to account for the order of the Universe, and to describe the misery and happiness, evils and virtues, of life. This feature of Kapila's teaching attracted the kindly Gotama as a young prince, but he declined finally to follow this master in speculation as to man's origin and destiny, being intent rather on practical alleviation of sorrow. India has produced no more powerful expositions than those of Kapila and his school; but, as in other cases, they are based on the assumption of the existence of souls, though the existence of a supreme spirit was not directly asserted. From Prakriti ("matter") spring 23 Tatvas (atoms or entities) according to the Sankhya system, as milk from the cow and cream from milk: "into these Tatvas Purusha (a soul) is instilled," of the production of which we have no cognisance. Buddha wisely declined to be led into such a maze, especially when the philosophers went on to say that "the soul and matter develop 3 *gunas* or qualities, 5 principles, 8 producers, and 16 products, from 11 organs."

Kapila was not an Atheist in the sense of denying the existence of a Supreme Being; he only discarded the popular deities—especially Isvara the lord of the Yogins or mystics, because they claimed actually to see God in trance. He said the Supreme was either absolute (*Mukta*) or conditioned (*Baddha*, "bound"), but if absolute then free from the conditions, and progressive desires, of a Creator. Even orthodox Vedantists admitted such argument, though believing in the Vedas as the "instruments of knowledge." But Buddha threw over all "Revelation" and speculation alike. Kapila said that "the universe must be an emanation from a Brāhma who was all, and in all" (as Paul also said later); and that "our ideas of phenomena betrayed ignorance, which we should perceive when the spirit became

free, since they are but passing impressions produced by nature on spirit." He urged that if we no longer believed in a soul, we had no right to speak of higher aims to man (*Chips*, i, p. 229). The Brāhmins so revered Kapila as to assert that the gods had named after him a hill in Meru (Paradise), a serpent king, a sacred river, and a sacred city.

Kapila-vastū. Kapila-nagar. See Kapila and Āsōka. Till 1896 this "city of Kapila," near which Buddha was born in the Lumbini garden, was placed on the borders of the Chandra-tal or "moon-lake" (see *Short Studies*, p. 11), but it is now found near Nijliva on the border of Napāl in the N.W. corner of Kasala or Oudh, beside the tomb of Kōnāga-mana, the 2nd Buddha. The previously accepted site was fixed by General Cunningham, from the itineraries of the Chinese pilgrims whose accounts of distance and direction prove to be inaccurate, according to the testimony of Āsōka's inscription at the true site. The author visited Chandra-tal in 1875, but this site (see Introduction to our *Short Studies*) must now be given up (p. xvii), though Hiuen-Tsang describes the ruins of the palace of Suddhōdana and his statue with that of his queen Mayā—Buddha's mother—as 800 *li* S.E. of Sarāsvati, instead of far away to the N.E. by east. Kapila-vastū was the capital of the Sākya dynasty, built by King Virudhha (or Vaidūriya). son of King Prasenjit, who was Buddha's friend (Beal's *Fa-hien*, pp. 63, 64). In 410 A.C. Fa-hien found it in ruins, with only two poor families on the spot. The name had been tortured to mean "city of beautiful virtue," as Buddha's birthplace, and the name of the Lumbini garden to mean "place of liberation," by the "Rohini stream," as connected with Buddha's words on crossing the stream when he fled from his palace: "Father, though I love thee a fear possesses me, I may not stay."

Buddha's mother visited the Lumbini garden or grove for quiet rest, or to visit her parents at the village of Kolī; and Fa-hien says: "She walked out of the garden tank (which still exists) on the north side about twenty paces, and grasping hold of the branch of a tree, having her face to the east, gave birth to the heir . . . he immediately walked seven paces, when celestial dragons took him, and washed his body with the holy and heavenly waters." Fa-hien noticed several "wells here, to which the pious came from far and near to be purified by their waters . . . but the country was a vast solitude infested with wild animals." He found many images of Buddha and of his mother Mahā-Maya, with stupas connected with episodes in Gotama's life, after this birth in the "hall of impregnation

of the immaculate virgin," from whom he was born as a white elephant (Beal, *Fa-hien*, pp. 64, 65; *Hiuen-Tsang*, p. 95). Maya had no other son. She was the daughter of Anu-Sākya, Rāja of Kolī, and of Yasodhāra the aunt of Suddhōdana her husband. The Āsōka pillar, fixing the site where she bore Gotama in the garden, was found in 1897 (Mr Vincent Smith, *Times*, 12th April 1898), as already stated (see Āsōka): "The pillar stands on the western edge of a mound of ruins about a hundred yards in diameter; and on the south side of this mound is the tank in which the child's mother bathed." Another discovery which was made in a stupa, or brick tumulus, close to the British frontier, is that of, relics of Buddha himself.

Kapt-or. Caphtor. The region whence the Philistines came originally (Gen. x, 14; Deut. ii, 23; 1 Chron. i, 12; Amos ix, 7). In Egyptian *keb* was the "north," and the Kaft or Keft were the Phœnicians, perhaps connected with the Gubt or Kopts, from whom Egypt was named. [The Greek Septuagint translators render it "Kappadokia"; and Kaft-ur may mean the "seaside Kaft." The Philistine god Dagon was worshiped in both Phœnicia and Babylonia, and the Philistines probably came from N. Syria.—ED.]

Kar. An ancient root "to do" or "make" (see Gar). In Barmah and Pegu *koro* is "man," like the Drāvid *kuri* in India.

Karabos. Greek: "crab." The sign Cancer (see Zodiak).

Karaïtes. Hebrew: from *ḵara* "to read." Readers of the Scriptures (see Dr Neubauer's Lecture, London Jews' College, Novr. 1886). Dr Neubauer says that Karaite authors deny the derivation of the sect from the Sadducees, and that we have no authentic account of its origin, which, however, is said to date back to the 1st century B.C., before the time of Hillel. The Karaïtes reached the Crimea, where their tombstones have been found, by our 2nd century. They are historically supposed however to date from the days of H. anan ben David (750 A.C.), according to their own account, confirmed by Rabbinical chronicles, and from Arabic sources. H. anan's favourite saying was, "search diligently in the Law," whence a better exegesis, based on study of grammar and words, was to be derived than that of Pharisaic schools. The Karaïtes are very strict in Sabbath observance, and the prohibition of fire, or artificial light, on that day makes their teaching unbearable in cold climates. They do not observe Rabbinic customs in the use of Tefillin, *Zizith*, or the *Mezuzah* (phylacteries, fringes, and the charms attached to doors),

none of which are distinctly inculcated in the Law. In the time of Christ phylacteries were evidently as yet uncommon. Karaites say that they remained in Babylonia, few going to Palestine (with Ezra), and had little intercourse with that country for some centuries. In 1874 there were some 6000 of them in S. Russia. They, in common with the Sadducees, entirely reject the traditions and non-Hebrew customs of the Pharisees, and are in fact a sect that relies on the words of the Law only.

Karas. Egyptian : “to anoint.” The Karast was the mummy, or embalmed body.

Kardama. Sanskrit: a hero or patriarch who was the son of Brāhmā, marrying Deyahuti daughter of Daksha.

Kar-dunias. A name for Babylonia among the Kassites : “the region (or city) of the god Dunias.”

Karens. Tribes of the Mongolic stock (see Siam) in and round Barmah, very distinct from other stocks in both appearance and character. They are divided into Red (Sagan) and White (Pyu) Karens. The latter have for ages been a down-trodden people, who have gladly accepted the rule and faith of Christians ; yet they were once a terror to their neighbours (see Prof. T. de la Coupèrie ; and Mr H. S. Hallet, *Proc. Royal Geog. Socy.*, November 1883). They are Nāt (“spirit”) worshipers, who used to occupy S. W. China, ruling in Youe-chang and part of Kambodia in our 4th century, but driven out by Mongols and Chinese. The Sagan Karens, and the Khyens, prey on the settled population, and on Shān traders still, but the White Karens are a quiet and timid race whom the Christian missionaries are educating. The Red Karens have sacred legends very like those of Christians and Jews, and may have been influenced by early Nestorian missionaries after 500 A.C. Their supreme god is Yuvah, to whom they sing hymns, but they are afraid (as were the Jews in relation to the sacred name Yahveh) to use this name, and they call him Kutra, or “creator,” and Pu or “father.” They say that “his countenance shines like the sun, and his glory lights the heavens.” He existed before the world, and is unchangeable, eternal, and all-knowing, ever ready to hear those who cry to him. He created sun, moon, and stars, and man out of earth, woman also from the rib of man. He breathed his life into them, and created all animal and vegetable life for their sustenance. He placed them in a garden with seven kinds of fruit, one of which—“the Yellow Fruit of Trial”—they were warned not to eat, lest they should grow old and die. The

evil one—a great dragon able to take human shape—persuaded Eu and Thanai to eat. They then at once ceased to believe in Yuvah, who turned his back on them. There was a “tree of life” and a “tree of death,” and Yuvah withdrew the former when Kuplan (“the deceiver”) or Yau-Kau, deceived this couple. Yau-Kau means “trodden on,” and Kuplan was a fallen angel. Thus, if these legends belong to the Sagan Karens, we must conclude that they were brought into S.W. China by the Jews, who reached Herāt in our 6th century, or by Nestorian Christians, or Manichæan heretics. If by Christians, however, we should have expected some story of Christ to appear among them.

Karkas. Sanskrit : “crab.” The sign Cancer (see Zodiak). The sun is called Karkata as moving sideways on the horizon, like a crab.

Karkemish. The Hittite capital at the fords of the Euphrates, where many of their monuments occur, called later Hierapolis whence the modern name *Jerāblus*. [The name is perhaps *Kar-gamis* “city of conquest,” or *Kar-kumis* “capital city,” in Turanian or Hittite speech. It is often connected with Kemosh the god of Moab, whose name is supposed to mean “subduer.”—ED.]

Karli. The celebrated Buddhist cave here looks down, from the high mountain. crest, on the plains of Bombay, near Poona. An inscription on the base of the fine “lion pillar,” in the porch, ascribes the excavation to Mahā-Bhuti, or Deva-Bhuti, who according to the Puranas reigned in 78 B.C. It is a hall of pillars with a Dāgoba or relic shrine. A prayer-wheel is thought to have been once placed over the four lions of the “lion pillar.”

Karma. Sanskrit : “doing,” “conduct,” “result.” A virtuous person is a *Karma-dharmi*, or one who recognises the “duty of deeds.” *Griha-karma* is “household work,” and *Grama-karma* is sensual conduct. In Pāli it becomes Kama (see Buddha, and Hindus). The idea is bound up with that of transmigration, though Gotama probably never taught this. All who are not yet fit to become Arahats must, according to later Buddhists, be born once more, in another state or world, in accordance with their Karma or conduct here on earth. The result of a good or bad action is inevitable, though it may be delayed. We can only escape from rebirth by escaping its cause, and by entering the “four paths.” Some Buddhists regard misfortune and suffering as gain, because the penalty of an evil Karma in the past has thus been paid. The idea of Karma includes heredity, and is thus

at variance with that of personal responsibility, as taught by Buddhism and Christianity. The Karma (or the Ā-karma) of ancestors makes us what we are, and ages are needed to efface the effect of such Karma on millions of descendants. Karma and Transmigration were derived by Jains, and Buddhists, from Vedanta philosophy, which taught that no act was indifferent, as leading to or preventing union with Brāhma—which was not Buddha's doctrine. One fancy created another, and Hindus went on to teach that "even those passing through animal forms remembered their former existences . . . that the flame of life did not expire, but merely passed on, as it were, to a new lamp. . . . Bodies are but torches which burn out, while the living flame passes throughout the organic series unextinguished." These are the wild ideas which modern Theosophists strive to revive (see *Evolution of Sex*, by Geddes and Thomson).

Hinduism is full of the doctrine of "merit and demerit" (Kusala and Ā-kusala), ever at work in all that lives, and tending on the whole to improvement, to man's greater happiness though the unfit must fail. All inherit the past, and aid to make the future of the race, for the blended Karmas of all forever move on. The son may resemble the father, but gradually the law of heredity works itself out, and the resemblance is fainter as generations pass. The tendency of nature unguided by mind is to weeds and degeneration—reversion, as we call it, to the wild state. So the East has long taught; and so the West now thinks, as we see in C. Meyer's *Chorus of the Dead*.

" We dead, yea we dead, greater armies we be
 Than you on the land, and than you on the sea.
 With our actions we dead have ploughed the earth's plain
 And all we completed and all we've begun
 Still feeds yonder fountains that flash in the sun.
 And lo! all our love, our hatred, and pain
 Still pulses and throbs in each live mortal vein
 And what we laid down erst, as valid and right
 Still binds mortal men with immutable might."

The ordinary Buddhist however cannot throw off his individuality, and the practical result was not contemplated by Buddha. The good Barmese mother tries to find out the history of her babe in the unknown past, believing the future to depend thereon. She attributes bad habits to former demerits, and therefore feels excused from correcting them, lest she should anger the Nāts (or spirits), and cross the decrees of Nature. Yet, they are light hearted as they repeat their Lord's words: "Perform good deeds if you would lay up merit, and weave a link in the chain of immortality. . . . Sow alike thoughts

and deeds that will not die." This nevertheless has the commercial tone of other religions, teaching the doing of good for selfish reasons, which idea Buddha abhorred. The object should be to spare sufferings to others here and hereafter. Not, to be good for our own sakes, but for the eventual happiness of all, is the true doctrine of Karma. It is one that almost destroys personality: we are the result of past deeds, and must suffer for the faults of the dead, and those following may suffer for ours. Goethe wrote : " Nothing may perish: though here for a day. . . . we stamp on the clay a part of ourselves that may never die." But there is much in these speculations of which Gotama Buddha would not have approved.

Karmel. Hebrew : " vineyard of God." The name of a town S. of Hebron, and of a mountain ridge projecting into the sea S. of Acre. Tacitus says that the name also applied to the god worshiped, as well as to the mountain itself. It was the scene of Elijah's slaughter of the priests of Ba'al ; and a monastery stands over his supposed cave on the promontory, the scene of his sacrifice being at the other end of the ridge, 15 miles S.E., at the cliff now called *El Maḥraḳa*, " the place of burning." The 20th July is the feast of Elijah, when pilgrims both Christian and Druze visit the cave, and the wooden statue of Elijah in the chapel. The rites begin at midnight, conducted by the Carmelite monks, who are Roman Catholics mostly from Italy. Dancing, and the firing of guns, continues till 9 A.M. Jamblichus regarded the mountain as sacred, and as the abode of Pythagoras. Monks settled here in the 4th century, and the present order in the 12th, all the Latin Carmelites being massacred by Moslems in 1238 A.C. To the S. of the monastery is the ruined convent of St Margaret, near which are shown " Elijah's melons," petrified, and called by geologists " geodes." The legend says Elijah turned them to stone to punish a churlish peasant, who refused to let him eat his melons. Elijah's " olives " are fossil spines of the echinus, and his " apples " are the shells of the *Cidaris Glandifera*. The Druzes (see Drūz) venerate Elijah's statue, and live in two villages on the mountain (see Laurence Oliphant, *Haifa*, p. 9). [This author has copied the account of Carmelite history from Col. Conder's *Tent Work in Palestine*.—ED.] According to Tacitus Vespasian visited Carmel to consult the oracle of its god.

Karn. Cairn. See Gar " circle." A round or pyramidal heap of stones, among Kelts and other Aryans, such as are common memorials all over the world.

Karna. Sanskrit : " ear." The leader of the Kurus though half-

brother of the Pandus. His mother Pritha bore him to Surya (the sun) before she married the Pandu (see Brāhma). She remained a virgin—through the power of the sage Durvasas—though bearing children to various gods, according to the Mahābhārata (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, p. 254). She was nevertheless ashamed of this child, and he was abandoned (like other solar heroes) : the charioteer of King Dhrita-rashtra found the babe on the banks of the Jamuna, and his wife Rādha (or Krishnī) nursed it. Karna was then called Rādheya, and also Vāsusena, and later on Anga-Rāja, having conquered part of Bangāl. Indra gave him vast strength, but he fell before the crescent-shaped shaft of Arjuna. He had given his coat of mail to Indra for Arjuna, and had received a javelin. The coat however had to be cut from his body (see Arjuna).

Karnak. The great temple site W. of the Nile, at Thebes in Upper Egypt, opposite the islet of Philæ—the tomb of Osiris. The Karnak of Brittany in France is famous for its rude-stone monuments, dolmens, circles, and alignments of menhirs or standing stones, mostly of the granite found on the coast. The dolmens here (as in the island of Guernsey) appear to be tombs : ashes, bones, vases, and stone axes, have been found in or near them. They may have been re-used for such purpose by a later race than that of the builders ; but all early peoples have buried or burned the dead near sacred sites.

Kartika. Kartikeya. The Hindu month (about 15th Oct. to 15th Nov.) named from the Indian Mars, who was “produced without a mother” by Rudra and the Ganges. Kartikeya was found in the reeds by the sacred river, and fostered by the Krittikas, daughters of King Kritika, who were the Pleiades. His reed cradle was called Sara-bhu ; he became a champion of those suffering from the Daitya tyrant named Tāraka. He is pictured as riding a peacock, and holding a bow and arrow. He is called the Sakti-dhara, and was twelve-handed ; he is also Kumara “the youthful,” Guha “the mysterious,” and Mahā-sena the “great leader” ; or Siddha-sena as “leader of the heavenly host.” He has sometimes only six hands, and he spends two months in turn with each of his nurses—the six Pleiades. He is a celibate god, and a favourite deity of the Devadāsīs, or temple women of India, as Su-brāhmanya. His day is Tuesday, as with the Teutonic and Latin Mars.

Karubars. See Kurumbas.

Kas. An ancient root meaning “to divide.” [Akkadian *Kas* “two” : Turkish *Kosh* “pair” : Aryan *Ghas* “cleave,” “wound.”—

ED.] Hence perhaps the Arabic and Hebrew *Kus* for the pudenda [usually supposed to mean “covered”—ED.].

Kassandra. Cassandra. See Helenos. She and her brother were both diviners. She was also called Alexandra, the fairest daughter of Priam and Hekabē. She resisted Apollo, whose priestess she was, and he cursed her with the gift of prophecy never credited by those who heard her. Even Priam shut her up as mad. She was seized by Ajax at the foot of Athēnē's statue when Troy fell, and carried by Agamemnon to Mukenai, where she was murdered by his queen Klutemnestra, together with himself.

Kasdīm. Hebrew. [See the Assyrian *Kasadu* “to conquer.”—ED.] This is rendered “Chaldeans” in our Bible, following the Greek (see Kaldea). The term applies in the Bible to the conquering Babylonians. In the Book of Daniel it has the same meaning (i, 4 ; v, 30 ; ix, 1) ; but the Aramaik form *Kasdai* is also used in that book to mean Babylonian diviners, much as the word Khaldaioi was used by Greek writers. The Kasdīm are not noticed on any monumental texts yet found.

Kasi. Kassi. The Kassites of Babylonia, whose language was Akkadian (see Babylon). Many of their texts occur at Nipūr, and they erected boundary stones in the 12th and 11th centuries B.C., which give valuable historic notices. The later Kassites used the Semitic Babylonian language. They are the Kissaioi of Greek historians. [The Kassite name lists (see *Proc. Bib. Arch. Socy.*, Jany. 1881) as well as the Nipūr texts determine the language, and give us the names of some of their gods, including Kit (the sun), Vurus (Ba'al), Khali (Gula), Iskhara (Istar), Sumu (apparently Rimmon), and others.—ED.]

Kāsyapa. Sanskrit. A name of the sun, and of the tortoise (see Turtle), a form of Brāhmā as the creator (see Prajā-pati), also a son or a grandson of Brāhmā by Marīdrī. In later Aryan mythology he becomes a Rākshasa, or demon, son of Tāraka, killed by Rāma. Kāsyapa, or Kassapa, also appears as “the father of gods and men,” and the patriarch of Kāsyapa-pūr in N. W. Gandhūra. He is said to have married the 13 daughters of Daksha (13 lunar months) or otherwise Āditi (“the boundless” heaven), who bore him the 12 Adityas, including Indra, Vivasvat, Manu, and the “dwarf” Vishnu. His descendants were the first smiths and potters. He also (as the nocturnal sun) produced demons, and loathsome creatures. He was the tortoise who stirred up the waters of chaos at creation (see Vishnu) ;

and a wise sage originating agriculture; his children being Kuchis in E. Bangāl, and Chasas near Orissa.

Kāsyapa. The third Buddha immediately preceding Gotama. traditionally about 1000 to 1020 B.C. He is possibly the 23rd Jain saint, Parsva (sometimes placed 700 B.C.). He seems to have belonged to the Mongolic province of Khandan (Khoten), of which the capital was Wu-then (or Lualden, or Noden, the Aryan Pancha-vati). He was buried beside the chorten of Gumasala, at Lyul, by the sacred lake of Kansa-desa, which dried up when Gotama visited it (Mr S. Chandra-das, *Journal Bengal Rl. Asiatic Socy.*, 1886: LV, i and iii). Fa-hien, and Indian Buddhists, say that Kāsyapa was born at Tu-wei, 50 *li* (400 miles) N.W. of Sahāra-mahat (Sarāsvati), which General Cunningham places at Tadwa, 9 miles W. of Sarāsvati ; but he is popularly supposed to have been born at Banāras, called Kāsi and thus connected with Kāsa-pa. His name is usually rendered “swallower of light”—one who fed on light or wisdom. He was buried under the great mountains N. of Sarāsvati, and Āsōka is said to have reared a tower “over his entire skeleton.” His father is said to have been a Brāhma-datta, and his mother a Dhamma-vati (in Pāli dialect) : his queen was Sunanda, and his son Wiji-ta-sena. His sacred tree—the banyan—is represented with him in the Bharahūt sculptures. His chief disciples were Tissa and Bharad-vāja, and his female disciples Uruveta and Urula (see Hardy, *Manual of Buddhism*, pp. 95 to 99 ; Beal, *Fa-hien*, p. 51 ; Rhys Davids, *Birth Stories*, p. 51). Stupas (or topes) were erected to mark the spots where Kāsyapa met his father, and where he attained to Pari-Nirvāna, as in the case of other Buddhas. The legend relates that, though cremated, the skeleton of Kāsyapa was untouched by the fire, which burned only the flesh, and the Jains who worshiped round the pyre. The Saint is believed still to be represented by this perfect skeleton (see Buddha).

Kati. A people of Kappadokia (Kat-pad-uka), invaded by Assyrian kings in 1130 and 850 B.C. They are mentioned in a tablet found by M. Chantre in Kappadokia (see Col. Conder, *Times*, 10th Octbr. 1899), which was addressed from the “Royal city Arinas” (probably *Irenes*, W. of Mazaka in Kappadokia) “against the Governor who bears sway—a stranger in this place, an Assyrian,” to various *Aims* (Turkish *Aim* “tribe”) apparently in N. Syria at 'Ezzāz, 'Ain Tāb, Ekbiz, and Tsakarlu, etc., “cities far off of the Kati,” by tribes of Tokat, Alatis, Amanus, Tennib, Zembus, and Tell Allīn : thus the letter seems to represent a Turanian league against Assyria, perhaps as late as 850 B.C. M. Chantre found in all 12 kuneiform texts in this

non-Semitic language as translated in the same communication to the *Times*. The name Kati seems to. come from *Kat* for “left hand” or North: other tribes of the same stock included the names Su (“south” or “right hand”), Kit-tu (“westerns”), Khattinai (“easterns”), Kui (“highlanders”), and Kiti (“lowlanders”), all apparently speaking a language like the Kassite and Akkadian. Dr Sayce (*Proc. Bib. Arch. Socy.*, June 1899) regards the Kati as akin to the Khatti or Hittites. [They might be the Kēteioi of Homer (*Odys. xi*, 516-521); but the latter had a chief with the apparently Aryan name Eurupulos, or “broad spear.”—ED.]

Kātis, and **Kāthi-awār**. The Kātis or Kāthis gave their name to Cutch; and Kathi-awār was the ancient Surashtra (see *Rivers of Life*, Map of India). The region is full of shrines, ruins, and sculptured caves, with inscribed rocks like that of Girnar (see India). The Indo-Skuths are believed to have conquered it about 190 to 144 B.C., and the Kathis, who had some of the same blood, overran it about 500 or 600 years ago, and settled down three centuries ago in villages, though still preferring nomadic life as rearers of cattle, goats, and horses. They worship the sun, but are not very religious, and do not pray. They have priests who conduct funeral rites and give omens. Marriage is still connected with sham fights for the bride, which often entail dangerous trials of strength. The widows remarry, and they have the custom of the Levirate (like Jews), the brother being obliged to marry the widow of a deceased elder brother.

Katso. In old English the phallus. Spanish *Cazzo*.

Kaukasias. Caucasus. [The Scythian name, according to Pliny (*Hist. Nat.*, vi, 17), was Graucasus, and meant “white with snow.”—ED.] Perhaps Koh-Kasia or “Mount of the Kasi.” We have still a great deal to learn regarding the remnants of races in this ancient cradle-land. The rites and beliefs of the modern inhabitants are often very ancient, and Iranian peoples (such as the Ossetes and Iron) are mingled with Turanians (such as the Lāz Tartars), while the mountains have been the refuge of Christians and Jews who fled from the Mazdeans, and Moslems. The Ossetes believe in ancient pagan gods (see *Athenæum*, 30th June 1883, on the work of the Russians) whom they confuse with Christian heroes. The thunder god Uat is connected with Elijah, and when he strikes anyone the body must be placed in a cart drawn by two young bullocks, and buried wherever they may stop, by day and not at night, for Barastyr—the god of the dead—shuts his door at sunset.

This god visits and releases souls tormented by devils. Fālvāra is the Ossete protector of sheep. Tutyr is the patron of wolves. Aminou—once a robber—is a hag who sits on the single plank by which the dead pass, and by a blow on the lips she hurls the wicked thence into hell (see Bridges). Kurdalagou is the Ossete Vulcan. Safa is invoked by fathers on the birth of a child, when they grasp the chain over the fireplace. Doubetyt rules over the waters. Alardy is the god of small-pox. Mady Mairām (Mother Mary) is the protectress of women, whose symbol is a large stone to which all brides are brought to offer sticks and stones with prayers for offspring. [The Iron tribes, or Iranians, offer the Soma or Haoma in the form of beer, and expose the dead (see Dead), afterwards preserving the bones in bags, which agrees with the Persian custom as described by Herodotos.—ED.]

Kaumari. Kumari. A fierce Sakti, or female energy, of Siva as Bhairava, from whom the Cape of India is named (see Kumāri).

Kausambi. Kusamba. An ancient city built by Kusa, a descendant of Rāma.

Kausikas. Kusikas. Descendants of Visva - Mitra. The Kausika-gotra is a royal Brāhman caste, and Kausikī is said to have been the mother of many ancient tribes, Kusīs or Kasis (see Kusa).

Ked. Ket. The Ceres of the Kelts, a mother goddess also called Annis, to whom caves were dedicated, and human victims offered, as to the Greek Dē-mētēr or “mother earth.” Ked lurked in woods, clefts of rocks, and caves, to catch children and suck their blood (see *English Country Folk-Lore*, 1895, i, p.7).

Kekt. Egyptian. A god of darkness, enemy of the gods of light. [In Akkadian also *Gig* means “evil” and “dark.”—ED.]

Kelde. Teutonic, and Anglo-Saxon : “a spring of water,” whence Hali-chelde, or “holy spring,” in Yorkshire. '

Kelts. Under this name are usually included the two divisions of the Goidel and Brython Gaelic races, the Gauls, Kaledonians, Belgæ, and Cymri; the Cymbri, and the Gaels, as well as the Erse or Irish. The Greeks and Romans spoke loosely of Keltai, or Celtæ, as Aryan hordes such as Gauls and Gaels. The meaning of the word is disputed. Prof. Rhys connects it with the Teutonic Held “hero,” but notices the Lithuanian *Kalti* “to hammer” or “strike,” whence perhaps the stone axe came to be called a celt. Another possible derivation is the Keltic word *Ceil* or *Coil* “a wood,” the Kelts being dwellers in

forests ; as the Goidels also may be named from the Welsh *Koed* “a wood.” In our islands (see Britain) these invaders from the east, and south, came under different names at different periods. The cradle-land, on the Volga, was the same for Ibērēs in Cornwall (according to Tacitus), and Cumri or “comrades” in Wales (see the Ibērēs and Kumri), or for Picts (*Pecht* “small”) N. of the Tay, whose chiefs bore Aryan names according to Bede. The Gaels—according to the Irish language—were “strangers” (see Gaels).

The monuments and legends of these Kelts still survive among us, as at Druid-gird, by the Clach-braith or “stone of judgment.” Mr Mackay describes some of the ancient customs in the parish of Urquhart and Glen-moriston, in Scotland, where charms and incantations, the Bible, or an iron bar, protect the young mother and babe from elves ; and the rowan or ash tree is still a protection. Oblations of milk were, till quite recently, poured out at “fairy knowes,” and half a century ago a cock was buried alive at Lewistown as a peace-offering to the spirit of epilepsy. Lambs used to be buried at the thresholds of houses and cow-huts, as a protection against demons ; and corn was guarded from evil by carrying blazing torches through it on the eve of St John the Baptist (see John). The holy wells of the Temple, and of St Colnmba, cured pilgrims and protected them against the devil. The hand-bell was rung, seventy years ago, before the coffin at funerals to frighten demons, which was regarded as a relic of Popery, but was older than the Pope, or than Christianity itself. [Legends common to Wales and Ireland might be added, such as that of the fairy cow disappearing into a lake with all its calves, when ill-treated—still told near Berehaven in Kerry, and near Aberdovey in Wales. The old Ogham character, used by Kelts in Roman times, is also common to Cornwall, Wales, and Ireland.—ED.]

Pliny, Dionysius of Helicarnassus, Florus, and other classic writers, call the Sabines and Umbri Celtæ (see Italy). Celt-Iberia was Hispania Citerior, between the Ebro and the Tagus, where coins in a very ancient character occur (see Krete). The Keltai were also a Danubian people. The Cimri were said to have founded the oracle of Cumæ in Italy (*Ælian. Var. Hist.*, iii, 1) ; and the Gauls who plundered Delphi are called Cimbri by Appian, while Zonaras calls them Gomari or Cimmerians. Aiskhulos (450 B.C.) makes the Cimri or Cimmerians live along the S. shores of Russia. Rome was terrified in 111 B.C. by 300,000 Cimri and Gauls, whose chief told her “that what she had won by the sword she must hold by the sword.” These tribes passed through Upper Thrakia, and into Gaul, probably about 2000 B.C., and must have reached Britain by about 1500 B.C. In

503 A.C. the Irish Scots invaded Argyleshire under Fergus who settled at Kintyre, and his brother Angus who settled in Islay and Lorne. The region was soon known as Dal-riada which (see Prof. Mac-Kinnon, *Lect.*, Oct. 1897) dates back to Cairbre-Pighfada the "tall king" of the 2nd century A.C., before the Picts were driven from the firths of Clyde and Moray, and Kenneth became first king of Scotland. Dr Skene recognises Brythonic Kelts from Wales on the Clyde (see Arthur, and Columba) besides the Goidel Gaels, and Irish Scots. There was no distinction in custom or belief between these two great branches of the Keltic race. They adored sun, moon, and fire, sacred trees and stones. In Anglesea, and in parts of Derbyshire, there is a stone shrine to every 8 or 9 square miles. The number known in Wales and Ireland is probably yet greater in any given area. The Keltic languages however are divided (see Britain) into the Goidel or K dialects (using *kink* for "five"), and the Brython or P dialects (in which *pemp* is "five"), much as the Latins (who said *quinque* for five) are distinguished from the Greeks (among whom *pente* is "five"), the rule running through many other original words of each dialect, as *ken-ail* "the head" in Gaelic for *pen-guail* as the same Roman wall was called (according to Bede in 700 A.C.) by the Picts, who preceded the Scots—Scath or Scoth "warriors" (O'Davoren, *Glossary*).

The Greeks first heard of the Kassiteridæ, or "tin islands," from the Carthaginians, and from Herodotos, about 450 B.C. Aristotle in 345 B.C. mentions "Albion and Ierne lying beyond the Keltai," by which he means Gaul. Polybius (about 160 B.C.) is familiar with the subject. Pytheas of Marseilles had reached the Baltic by the time of Alexander (about 330 B.C.), and apparently describes these islanders as "good agriculturists, with plenty of wheat, and good beer." Dioclorus, writing at the time of Cæsar's invasion of Britain (1st century B.C.) calls the Druids Saronidæ, and mentions in Britain war-chariots, good ships, arms of bronze and stone, axes, spears, hammers, spades, shields, swords, arrows, and trumpets, fortified earthworks, and burial mounds with sacred stone circles. The Belgæ, from N.E. Gaul, had then settled in S.E. Britain; and Cæsar, arriving in 55 B.C., speaks well of this people (see Druids), and of their philosophy. The Druids taught the immortality of the soul and its migration through several bodies, and the destruction of the world by fire and water (see Kalpa and Karma). The Britons had an extensive trade with Gaul, and a metallic currency. They wore all kinds of jewelry, but were only clad in skins, tatooing the body, or painting it with woad. The Karnutes or French Kelts, at Chartres, held a feast of the "Virgo Parituræ"; and the winter solstice was the Frankish *noel* feast, the

Irish *nolagh*, the Armorikan *nadelek*, the Cornish *nadelig*, and the Gaelic *nollig*. The former and the latter festivals survived as Christmas in later ages, though connected originally with sun worship.

Kemōsh. Chemosh. The Hebrew Kemōsh: the name of the god of Moab. On the Moabite stone, about 900 B.C., we find "Astar-Kemōsh" as the national deity—perhaps a divine pair. Gesenius connects Kemōsh with *Kebesh*, "trampling" or "conquering," as a Semitic word. [As however Astar is Istar—an Akkadian word—Kemōsh may stand for the Akkadian *Gam-us* "Lord of Victory."—ED.] Karkemish is sometimes connected, as meaning "the city of Chemosh" (see Karkemish).

Ken. Egyptian. The naked Venus called also Kadash, who stands on a lion and holds serpents and the budding lotus (see *Rivers of Life*, i, p. 521) a foreign goddess (see *Ḳadesh*). The name may be from the root *Gan*.

Kentaur. A very ancient word, probably Turanian, from *Gan* "man" and *Tor* "beast," as in Finnic and in Akkadian speech, according to Colonel Conder. The Kentaur was akin to the Gandharva (see that heading) and was the offspring of Ixion (the sun) and the cloud. They were armed with bows, having a horse's body (if a Hippo-Kentaur) or that of an ass (if an Ono-Kentaur), with the head, arms, and trunk, of a man in front. The most famous Kentaur was Kheiron. Nessus a Kentaur was slain by the sun (see *Hēraklēs*), and in mythology they seem clearly to represent clouds.

Kephalos. Greek: "the head." A sun hero who was the son of Hermes ("the wind"), and of *Hersē* ("the dew"), loved and pursued by *Eōs* ("the dawn"): after slaying Prokris "the dewy" (see *Eōs*) he leapt into the sea, in sorrow, from Cape Leukos ("light"). See Prokris.

Kerala. The ancient name of a great part of S. India, inhabited by the Cherus (see Chera).

Keresāsp. Karasāsp. The Iranian *Hēraklēs* as to whose entry into heaven there are many legends (see *Sacred Books of the East*, xviii: and Mills, *Imp. Asiatic Quarterly*, April 1897). Ahūra-Mazdā thrice rejected his soul saying "Stand off: thou shouldest be hideous in my sight, because the fire, my son, was put out by thee, and no care taken of it." "Nay," pleaded Keresāsp's soul, "forgive, and grant me Garōdman (the highest heaven), for I slew

the serpent Srobar . . . else had all thy creatures been annihilated. I slew Gandarep, who devoured thy twelve provinces, killed my horses, seized my wife, father, and nurse. . . yet I brought back all from the sea : and, had I not, Ahriman would surely have got the upper hand of thee." Still Ahūra refused, and the Fire (Agni) cried "I will not let him enter heaven." But at length Ahūra relented, and told Zoroaster, "that but for Keresasp none of you all, whom I created, would have remained."

Kerberos. Cerberus. Pluto's dog guarding the gate of Akheron ("the west," or "the hereafter"), that is of Hades. He was usually three-headed, though Hesiod gives him 50 heads. He had a mane of snakes, and a serpent for a tail. He is a son of Typhon (*Şephon* "the dark" or north) and of Ekhidna ("the seizer"). He answers to Indra's or Yama's dog (see Dog), but Yama has two (Savala the "speckled" and Syama "the dark") commonly called "Day and Night." Both sun and moon are called "heavenly dogs" (*Divyah-sva*), but Kerberos is infernal. [The name apparently is from an Aryan root, and means "gripper" or "grabber."—ED.]

Ker-neter. Egyptian : "the land of the gods," including Hades and the Egyptian Paradise.

Kerüb. Cherub. This word is explained by the Assyrian *Kirubu*, applying to the great man-headed and winged bulls of Nineveh. It means "a guardian," and applies to other figures that guard the Assyrian Ashērah, or tree of life. Some are bearded angels, some eagle-headed men (*Nisr-uku*), others are gryphons. Yahveh rides on the Kerüb, as an Assyrian god (*Rimmon*) stands on the winged bull, while Persians said that Ahūra-Mazdā "rode on the winged bull" (*Trans. Bib. Arch. Socy.* VI, ii, p. 586, and *Proc.*, May 1884). In Egypt also the ark is flanked by winged guardians (*Rivers of Life*, ii, p. 587, fig. 338). The "anointed Kerüb that protects" (*Ezek.* xxviii, 13, 14) and that walks in Eden the garden of God (as also in *Gen.* iii, 24), is called the "King of Tyre"; and such Kerübs are common on Phœnician seals flanking the tree of life. They are connected with those seen by Ezekiel (i, x) four of which stood under the "firmament," or wheeled platform of Yahveh's throne, each having four heads, and wings. They, like the wheels, were "full of eyes" [or of "colors" according to a common meaning of *'Ain* in Hebrew : that is of prismatic colors.—ED.] All temples appear to have had such guardians before or in the shrine, whether in Egypt, Palestine, Babylonia, India, or Japan ; terrible demons being sometimes represented.

Kestos. Cestus. Greek : “girdle.” Hēraklēs is said to have taken off the magic Kestos of Hippolūtē queen of the Amazons, and the Kestos of Aphroditē enchanted the gods. It may be connected with the Persian Kosti, or sacred girdle, and so with the Brāhman’s thread (see Jani-vara), which betokens his being “born again.” The Latin *Casta* was applied to one whose virgin girdle had not been loosed by a husband, and she became in-cincta or “ungirt.” The Kestos in fact is an euphemism for the Yoni.

Ket-ket. Egyptian : The seven spirits of the creator.

Key. The opener of the door (see Door, and Janus). Persea, the unconquerable huntress, in Orphic poetry, is called “the world’s keybearer,” her lord Perseus being the sun, the source of life. The key is often the phallus, but the keys of heaven were taken by Peter and the Popes from Janus. The older meaning attaches to the Italian *Chiáve* (“key”), and to the Hindu Chave, which is fastened to the shroud of the dead (S. C. Bose, *Hindus*, p. 260). In the Aḥamra at Granada ’Abd-er-Raḥman, the first Khalif in Spain, placed a key and a hand as symbols over a horse-shoe shaped arch, in his “gate of Justice.” The above is confirmed by the meaning of the Italian “chiavare” (see Leland, *Etruskan Roman Remains*, p. 304). The same imagery occurs in the Song of Solomon (Cant. v, 5).

Kha. Egyptian. The mummy.

Khairōn. A son of Apollo who founded the Khaironeia (see Kheirōn).

Khaldaioi. See Kaldea. The Khaldaioi of Armenia have no connection with either Babylon or Kaldea ; but, if their existence is accepted, were named rather after Khaldis (or Aldis) a god noticed in the kuneiform tablets of Lake Van, with Teisbas and Ardinis (Dr Sayce, *Journal Rl. Asiatic Socy.*, July 1882). Sargon speaks of Khaldia and Bagvastu as gods whom he carried away from this region. The latter name (“god of the city”) is clearly Aryan, and the Medes had been known in this region more than a century before Sargon. [The Vannic texts appear to be Aryan (see Bhāga), as are the names of Vannic kings.—ED.]

Khalifah. Arabic : “successor”—that is of Muḥammad. The Shi’ah (“sectaries”) or Persian Moslems do not recognise Abu Bekr, ’Amr, and ’Othmān, the first three Khalifs, but only ’Ali the fourth. His son (see Ḥasan) abdicated in favour of the family of Muawīya,

who ruled in Damascus. The office was not hereditary, but due to election by the faithful. Any prince elected to rule Islām by the general consent of Moslems, especially of the Sherīf, or “noble” religious leader of Makka, would be a true Khalifah, even if not an Arab, and especially if he is the practical “Ḥāmi el Ḥaramain” (“guardian of the two sanctuaries”—Makka and Jerusalem); but from the first the succession was not unanimously recognised, and Khalifahs ruled at the same time in different countries. The Osmanli Sultans claim to have been recognised, as leaders of Islām, by the last of the Egyptian Khalifs of the 15th century A.C.

Khālīṣah. “Purity.” The Arab goddess so named appears to have also been adored at Khālīṣah (Elusa) in the desert S. of Beer-sheba (*Quart. Stat. Pal. Expl. Fund.*, July 1883). Pococke (*Hist. Arab.*, p. 106) speaks of her temple at Ṭabala in Yaman, which was so famous as to be called the “Ka’aba of Yaman” (or S.W. Arabia). She had also a stone at Makka between the hills Safu and Marwah.

Kharis. Greek: “grace,” “kindness”—the Latin *gratia*. The three Kharitēs, or Gratiæ, were the daughters of Zeus and Hērē, or of Apollo and Aiglē. They had their festivals and rites, especially in Boiōtia. Their names were Euphrosunē, Aglaia, and Thaleia. Hephaistos is also said to have wedded Kharis, who was often identified with Aphroditē.

Khariyās. A small tribe of Kols, mainly found in the S.W. corner of the Loharda district of S.E. Bangal. Some in the Sinj-bhūm districts are pure savages. Their traditions point to their being out-castes of the Bhils and Mundas. They worship spirits of the sun, air, hills, rivers, and those of ancestors. They pay attention only to evil or dangerous spirits. Their Pahams, Baigas, or priests, are continually sacrificing goats, pigs, fowls, and buffaloes, which they all eat, though seldom eating the cow. Some wear the Jando or “thread” (see Jani-vara). All must marry in their own tribe, but in a different *gotor* (gotra or “clan”), and if the wife is barren, or becomes lame, or blind, her sister is taken as second wife.

Kharon. Charon. The aged ferryman who carried the dead over the river Styx (see Bridges and Etruskans).

Kharoshthi. See Deva-Nāgari. This script is the second in antiquity of Indian alphabets, and was used in Afghanistan, N. Panjāb, and Gandhara, from about 400 B.C. to 200 A.C. It was

written from right to left, which shows its derivation from the Aramean alphabet coming through Persia, as early as Darius I, or 500 B.C. (see Alphabets, Arabia, India). The early Greco-Indian coins, and the texts of Āsōka's N. alphabet, show that this alphabet was already ancient in 250 B.C., and had then developed as many as 19 divergent forms, according to Prof. Bühler (see *Athenæum*, 27th April 1901). The Brāhmi character, from left to right, like modern Sanskrit, was due no doubt to Greek influence, as all Asiatic scripts were originally written from right to left (including the earliest kuneiform), the Greeks alone using an alphabetic script written from left to right—though later kuneiform syllabic writing follows the same rule. The Aramean alphabet is supposed, by some scholars, to have reached Baktria as early as 800 B.C.; and the S. Arab characters reached India by 600 B.C. (developing into the S. Āsōka script) in the opinion of Dr Isaac Taylor.

Kharvars. Khorawārs. An ancient race probably Kurumbas, spreading from Chutia-Nagpūr to Rewa in Central India, through Sontali. They are now a dark, short people, wild, and somewhat lazy, but once a busy building race. They worship trees, and sacrifice buffaloes and goats to Kāli, having also phallic rites connected with Mother Kuria. In other parts of India they are called Koravas or Kairvars. The name may come from *Kuru* a “sheep.”

Khasis. Kosis. A race that long held the upper waters of the Brahma-putra, Ganges, Jamuna, and Gogra rivers. In the Manu-Sastra the Khasas are said to be of Kshatriya rank (the soldier caste), but the race adheres to its ancient tree, and serpent, cults; and every year they celebrate horrible orgies (see Sakta). They have a dog instead of a “scapegoat” (see 'Azāzel). Mr Atkinson (on “Religions of the Himālayas,” see *Bengal Rl. Asiatic Socy. Journal*, 1884, i) regards them as being the Dāsyus of the Vedas who sacrificed men and animals, and ate fish and flesh and drank wine, indulging also in licentious orgies. The upper grade of the Khasis now claim Rājput blood, but they all are of Mongolic type, especially in the north. They adore Pāsu-pati, “lord of flocks,” and Bhutesa, “lord of Bhuts” (spirits), and place lingams under the sacred bar or banian trees. Col. Godwin Austen says that their upright stones symbolise the male principle, and flat stones beside them the female. They have also *mausmai* or “oath stones,” before which they worship (*Journal, Anthropol. Instit.*, 1871, p. 122): their sacrifices are offered at the solar seasons. They have no Vedic rites or regular castes, but offer to Siva, and to Kāli, young buffaloes, male kids, and cocks. They

would still sacrifice youths and maidens, if permitted by Government, in spring and autumn to Bhairava, Nāga-rāj, Bhagavant, or Durga. Their great Saiva-Sakti fetes are in the months Chait and Asoj, and their Nāga, or lingam, feasts (Dasara and Nāga-panchami) in Jeth (see Zodiak).

The Khasia hills (popularly called Cossiyah) abound in ancient and modern rude stone monuments. They know of a supreme spirit, but worship spirits of hills, forests, and rivers, who require much propitiation, and they study omens and practice divination. Missionary efforts, including the introduction of the Roman alphabet, have not been successful in converting them to the Oalvinism of Wales and of Scotland; they have preferred Islām and Hinduism which has at least benefited them in the matter of cleanliness. The Khasis are of medium height, dark in complexion, lazy, yet brave and athletic, a martial and jovial race, usually moderate in eating and drinking and well conducted: like the Barmans they will not eat butter or drink milk. The customs of the E. Khasis point to their being an offshoot of the Kamaon Khasis. The marriage tie is very loose, polyandry was once very common, and inheritance goes by sister's children. They burn the dead, and put the ashes under large stones or dolmens; and at funerals they howl, feast, dance, and fight, as the Irish once did at wakes. They love a nomad life in the woods, as herdsmen or sportsmen, and ask only for a black blanket, a little rice, or an old musket, in addition to their bows and arrows. They are recognised by anthropologists as belonging to the Tibeto-Barmese, or Mongolic stock.

Khasis-adra. See Ḥasisadra, and Gilgamas.

Kheirōn. The instructor of heroes such as Akhilleus, Hēraklēs, and Peleus—a Kentaur and immortal, becoming a constellation. He was the son of Apollo and Artemis, the foster father of Asklēpios, a harper, and a surgeon: others called him a son of Kronos, and of Philūra, daughter of Ocean, who was changed into a mare on account of her persecution by Rhæa wife of Kronos. He was father of Menhippa “the moon mare.” He taught Jason, and other Argonauts, as youths, in his cave on Mt. Pelion. At the wedding of Peleus and Thētis he gave the former his lance; he was wounded by an arrow in the foot by himself, or by Hēraklēs. [Like other Kentauri he is connected with the wind and cloud.—ED.] His name suggests a derivation from *kheir* a “hand,” as he was skilful in handicrafts. The horse's body denoted his swiftness: [compare *khora* “horse” in non-Aryan speech—ED.]; and he was wise as well as strong, having a human head. In the Vedas the twin brothers who are horsemen

(see Asvins) are said to have been, like Kheiron, surgeons of the gods. He was also an archer, and hunter ; and the Kentaurs all shot arrows (hail or lightning) on earth.

Khem. Egyptian : “dark” (see Kam). A god represented as a mummy yet representing the male power in nature : called also Min, and rendered “ruler.” He carries a scourge and a crook (for the evil and the pious respectively) and was the god of Koptos—a form of Amen according to Prof. Tiele, as the “hidden one.”

Kheper-ra. Egyptian : “the creator sun” or midday sun whose emblem is *kheper* the scarabæus (see Beetle).

Kheta. The name given by Egyptians to a Syrian people, called Heth in Hebrew, and Khatti by Assyrians, or Hittites in the English version of the Bible. This name perhaps survived in that of the Khitai of central Asia—a Turko-Mongolian people very powerful in our 9th century, and after whom China came to be called Cathay by mediæval travellers. The Chinese are still Khitai in Russian speech. These Khitai are said to have ruled Manchuria till conquered by the Kin (“gold”) Tartars about 1100 A.C. The Kara-khitai (“black Khitai”), further W. in central Asia, were the tribe of Yung-khan (Prester John) who was defeated by Tchengiz-khan the Mongol about 1200 A.C. They joined the latter (whose son married a daughter of Yung-khan) in attacking China in 1220 A.C. Chinese accounts make their monarch to have been then named Yelin-linko, whose army of 100,000 men covered 100 Chinese square miles with tents (see Sir H. Howarth, *Indian Antiq.*, May 1883) : this monarch ratified his oath to Tchengiz-khan by breaking an arrow, and sacrificing a white cow and a horse. The Khitai king (or *sira*, “commander”) was then established by the suzerain at the capital Chung-king (“central city”).

In 1877 we suggested (*Rivers of Life*) that these Chinese Khitai were connected with the Kheta of W. Asia. Other accounts speak of them as civilised in our 9th century, having war chariots, and a written character. Scholars have since confirmed the view that China received its earliest civilisation from Babylonia (see China). It is now very generally admitted that the Kheta were not a Semitic people, though from the Bible we may conclude that, in S. Palestine, they had mingled extensively with the Semitic population. [The origin of the name is unknown. As a Semitic word Heth means “fear” ; but as a Turanian name *khat* is either “sunrise” (the east) or else “joined,” “related,” “confederate.”—ED.] The Kheta or

Khatti appear in history as early at least as 1600 B.C. (see Egypt) being then established in Syria. They became independent during the revolts of the time of Amenophis III and of his son, and—though defeated by Rameses II—finally made peace on equal terms. They were reduced to subjection by Sargon about 711 B.C.; yet we hear of Khatti princes in the time of Nebuchadnezzar as late as 600 B.C. In the account of the treaty inscribed on a silver plate, which was accepted by Rameses II in Egypt from Kheta-sar (“the Kheta-king”) ruler of Kadesh on the Orontes, the Kheta are said to have worshiped Istar and Set (or Sutekh), with gods of hills and rivers, the sea, the wind, and the clouds—Set being “the great ruler of heaven” (see *Records of the Past*, Old Series, iv, p. 25). The great Kheta cities were Hamath, Kadesh, and Karkemish, in Syria. In the Bible the Hittites appear as far south as Hebron and as early as about 2150 B.C. (see Gen. x, 15; xxiii, 3-18; Josh. i, 4; Judg. i, 26; 1 Kings ix, 20; x, 29; 2 Kings vii, 6). In Assyrian texts we find notice of “twelve kings of the Khatti”; and they appear to have formed confederacies in Syria like those of the Etruskans (see Etruskans and Kati), and of other Turanian races. On Egyptian monuments they are represented as a light-colored people, with black hair worn in a pigtail (a Tartar custom), slanting eyes, hairless chins, and a Tartar physiognomy. They wore conical hats like those worn by Turks till quite recent times, and they possessed war-chariots and scribes. The remarkable script of N. Syria and Asia Minor, with its archaic accompanying sculptures, is now generally called “Hittite.” The accompanying emblems of the sphynx, the double-headed eagle, and the winged sun, are all found in use in Babylonia, and in connection with Akkadian texts. The first clue to their language was found in the bilingual text of “Tarkutimme, king of the land of Erime,” on a silver sceptre-head discovered at Smyrna about 1859. It has now disappeared, but an electrotpe exists in the British Museum. The text is in kuneiform and in Hittite characters. A seal in the Ashmolean Museum also bears four Hittite emblems and an early kuneiform text, stating it to be that of “Indilimma, son of Sirdamu, worshiper of Iskhara.” This goddess is known to have been adored also by Kassites, who spoke Akkadian (see *Proc. Bib. Arch. Socy.*, March 1899, pp. 117-131). The inscriptions on rocks, stones, and seals, in this character now number about 80 in all, two having been found in Babylon. It is agreed that the writing represents a syllabary of about 160 emblems, and that these (like the Akkadian) are arranged under each other—two or three within the line—while the lines read alternately from right to left and from left to right, the

emblems being reversed in alternate lines. The Hittite monuments occur chiefly in N. Syria and Kappadokia, but specimens are found in Armenia and at Nineveh, in Ionia to the west, and as far south as Lachish in Philistia. [The author's suggestion that the Kheta were Turanians agrees with the opinions of Rawlinson, Birch, and other scholars. Dr Sayce calls them "Mongols" in his short popular account of this people : see Col. Conder's *Hittites and their Language*, 1898. The reasons for regarding the texts as written in a dialect similar to the Akkadian of Babylonia, to the later Kassite, to the language of Mitāni in Armenia (15th century B.C.), and to that of the Kati of Kappadokia (about 1100 B.C., or later), are very simple. Dr Isaac Taylor (*Alphabet*, i, p. 114) showed in 1883 that the "Asiatic Syllabary" used by the Greeks in Cyprus and Krete, was derived from Hittite emblems. Col. Conder in 1887 remarked that the sounds so recovered for about 60 emblems were the Akkadian names of the emblems, and he further compared these emblems with the oldest forms of Akkadian hieroglyphics, thus obtaining further sounds. This system also satisfies the bilinguals, and it is confirmed by the language of a letter in kuneiform, written to the Pharaoh in the 15th century B.C., by Tarkhundara, king of the Hittites, which is admitted to show marked connection with the Akkadian. The later work of Drs Sayce, Hommel, and Jensen, has (according to Col. Conder's view) done little to advance the question. These three scholars are entirely at variance, and they have neither defined the language which they suppose to be used, nor have they made any use of the comparative method, or of the sounds actually known through the decipherment, by G. Smith, of the Greek texts written in Cypriote characters. The discovery of a Hittite monument *in situ* in Babylon agrees with the supposition that the Khatti came from this region.—ED.]

Khnum. See Kneph.

Khodā. Khudā. Persian "god," "lord," "master" (see God). In Pāhlavi it is *Hutai* or *Khutai*, supposed to be the Zend *Ka-datta* : Sanskrit *Swa-datta*, "self-given" (*Notes and Queries*, 5th June 1884) ; but probably the Teutonic *Gutha* is the same. In many central Asian tongues—perhaps from a Turanian source—it appears as *Khudai*, *Khutai*, *Kutai*, *Kut*, and *Khutka* or *Kutka*. In three dialects of the Caucasus (see Kaukasia) we find *Khudai*, *Khutsau*, and *Khtzau* "god" : the Kurdish *Khudi* or *Khudo*. In modern Persian *Khidiv* means "king," whence the title of the Khedive in Egypt. In ordinary speech *Khuda* means "your honour" or "lord" ; and in old Irish also *Chodia* is "god" ; all these words meaning "power."

Khonds. Khands. A wild Drāvid race (see Drāvidians) in the Gūmsūr highlands of India. The word is supposed to mean “mountaineers” (from *ko* or *go* “hill”: see Gonds). They call themselves *Kui* or “men” (see Akkadian *uk* “man”: Finnic *ku*), but they worship the *Khanda* or “spear,” whence perhaps their name Khand. We have seen the spear, or sword, stuck up on cairns and mounds, in Chutia-nāgpūr, as Herodotos describes the sword worship of the Skuths, or Scythians (see Mr Hewitt, *Journal Rl. Asiatic Socy.*, April 1893): the spear is, with them as with Scythians, the emblem of the war god, creator of this warrior race (see Sword). The Khonds are a division of the Gqnd family, and are also called Koi-tor or “hill-men.” Their chief deities are Bura-penu, and Tāri-penu (or Tado-pennor), answering to “heaven” and “earth.” To them they used to sacrifice human victims at the Meriah rites. These were captured, or bought, and cherished carefully (as in Peru also) till the day of sacrifice. They were then intoxicated, and beaten or pierced till dead, or fixed to huge revolving wooden elephants and hacked in pieces, the flesh being distributed over the lands. The votaries cut off this flesh even before death, to bury in the bosom of Tari-penu or earth (see Genl. Campbell, *Wild Tribes of Khondistan*, 1864). This officer was employed for nearly twenty years (1835 to 1854) in suppressing these horrible rites, which led to two, or three, small wars. The Khonds are found in the hills above the fertile plains, from the Godāvery to the Mahanadi river. Much careful diplomacy was needed in dealing with them, as interference with religious rites was apt to produce sympathy, and active help, throughout Central India among Gonds. Finally they were persuaded to sacrifice swine, or goats, instead of the Meriah (about 1845 to 1850), but they continued long after to propitiate their deities in the old way.

These rites of human sacrifice are thus described. A pit was dug near a sacred stone, or “sacrificial post,” or beside three erect stones called Zakārē-penu. A priest (or Janni) then sacrificed a hog, the blood running into the pit. A well fed youth—a Khond or Zumba—was led forward, decked with garlands, and more or less intoxicated, and was tied to the post, the devotees dancing and praying round him. His head was thrust down into the bloody pit, and he was so suffocated. The yelling crowd hacked off his flesh even before death. The victim’s cries were drowned by noisy music. The post itself denoted Bura (the male heaven), and the pit Tāri (the female earth). Capt. MacVicar (engaged in suppressing these rites in 1845) sees in the Durga fetes of Hindus a survival of the same customs, though a goat has taken the place of the Meriah.

Khond mothers, says General Campbell (p. 199), used to view “with pride and satisfaction the sacrifice of their offspring . . . as selections by the gods,” but when once the spell was broken maternal courage was devoted to saving the children.

The Khonds are divided into two sects, one chiefly adoring Bura and the other Tāri. The former say that Bura-penu, as a sun god, created Tāri-penu the earth goddess as his consort, but she sinned and created evil men, and is held in constant constraint by Bura. From him alone they say can any good come ; but Tāri, and other gods, may be associated with him in worship. According as Bura or Tāri is invoked the Meriah victim is a youth or a maiden. The ritual of this ghastly sacrifice is long and elaborate, and even beautiful and pathetic in parts (Ludlow, *Brit. India*, 1858): the author says that it “bears unconscious witness to the heart-truth of Christ’s gospel that there is no redemption for mankind but in the sacrifice of man.” This is still the belief of all Gond-wāna, among Bhils, Mairs, and others (see Sacrifice).

After the ordinary sacrifices the Khond priest exclaims : “O Bura-penu, O Tāri-penu, and ye other gods, hear our cries. Thou, O Bura, who hast created us with attributes of hunger, making fields and corn a necessity to us, and hast bestowed these on us, and hast instructed us in ploughing and sowing (else could we not worship thee) grant that when we rise in the darkness to labour we stumble not ; and be the tiger, and the snake, kept from our paths. May our seed appear to be stones to the denizens of earth and air. May the grain spring up quickly, and be abundant as a golden sea, so that, when we have reaped, enough may remain in earth to cover it again with another year’s harvest. We have lived by thy favour. Continue it to us, remembering that increase of our produce gives increase for thy worship.”

Capt. Macpherson (*Journal Rl. Asiatic Socy.*, 1852, xiii) gives interesting details. The Khond priest says : “The ancestors of the Khonds at first knew only the form of worship necessary for themselves, not that necessary for the whole worship . . . the whole burden of worship has lain upon us, and we discharge it : the world was thus made happy, and the relations of father and mother, wife and child, with the bonds between ruler and subject, arose. Then came cattle, trees, hills, and pastures, fields and seeds, suitable for all, iron and ploughshares, arrows and axes, the juice of the palm, and love which formed new households. And hence arose the sacrificial rites. It is necessary therefore,” he adds, turning to the victim, “that the earth goddess, and the whole world should have sacrifices : the tiger

rages, the snake poisons, fevers afflict the people : shall this victim—one pampered and cared for long—alone be exempt from ill ? When he shall have given repose to the world he will become a god.”

The victim then, according to Mr Ludlow, asks whether his people have no enemies, or “no useless or dangerous members to sacrifice in his stead. He is told that such sacrifices would be of no avail : the souls of such would never become gods. His parents gave him as freely as one gives light from a fire : let him blame them. ‘Did he share the price’ ? he asks. ‘Did he agree to the sale ? . . . O my fathers do not destroy me !’ The village chief, or his representative, now answers : ‘This usage is delivered down to us from the first people of the first time. They practised it. The people of the middle time omitted it. The earth became soft. An order re-established the rite. O child we must destroy you. Forgive us. You will become a god !’ The victim declares that he knew nothing of their intention” ; and pleads in vain, at last cursing the priest. The dialogue continues between the Janni or priest and the victim.

The Janni. “The deity created the world, and everything that lives ; and I am his minister and representative. God made you : the *Mulliks* (village chiefs) bought you : and I sacrifice you. The virtue of your death is not yours, but mine, but it will be attributed to you through me.”

The Victim. “My curse be on the man who, while he did not share in my price is first at my death. Let the world even be on one side, while he is on the other. Let him, destitute and without stored food, hope to live only through the distress of others. Let him be the poorest wretch alive. Let his wife and children think him foul. I am dying. I call on all—upon those who bought me, on those whose food I have eaten, on those who are strangers here, on all who will now share my flesh, let all curse the Janni to the gods.”

The Janni. “Dying creature do you contend with me ? I shall not allow you a place among the gods.”

The Victim. “I in dying shall become a. god, and then you will know whom you serve.”

The form of sacrifice here described is equally awful. The victim’s throat is beld in the rift of a branch, cut green and cleft for several feet. He is fixed to a short post between four larger ones. The cleft is bound round with cords ; and the priest, with one or two elders, pull them tight, to close it at the open end. The priest then wounds the victim slightly with his axe, and the crowd throws itself on the sacrifice, stripping the flesh from the bones ; for a strip of such

flesh ensures participation in the merits of the rite. Tāri-penu is then invoked as follows.

“You have afflicted us greatly, you have brought death to our children and our bullocks, and failure to our corn—but we do not complain of this. It is your desire only to compel us to perform your due rites, and then to raise up and enrich us. Do you now enrich us ! Let our herds be so numerous that they cannot be housed ; let children so abound that the care of them shall overcome their parents, as shall be seen by their burned hands ; let our heads ever strike against the brass pots innumerable, hanging from our roofs : let the rats form their nests of shreds of scarlet cloth and silk : let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what it is good to ask for. You know what is good for us. Give it to us.”

Since our officers have become known to the Khonds they have begun to distrust their priests, and to worship gods of peace, such as Zaro-penu the sun, with the moon and other spirit. Unfortunately they now drink spirits stronger than the beer they brewed from the fragrant *Mahwa*, and other trees; and, though still faithful to their promises, they are drunken, unchaste, and wild, leading a hunter's life. The young of either sex live apart in rude barracks, away from the eyes of their elders (see Africa). Marriage is by a sham seizure of the bride, all the girls pelting and abusing the abductor till he reaches the future home. Divorce is easy if the husband can pay, and it is no disgrace to an unmarried woman to have a child.

The Khonds are fairer in complexion than the Gonds, and of a yellow hue. Among themselves they usually go naked, especially in the hot months. They are dirty, and often abominable, in their habits. The women wear only a petticoat to the knees, but delight in beads, shells, and massive metal armlets, and anklets. Schools have been introduced among them by Government, in which the Uriya character is used. The various clans have “totems” or badges, such as the peacock, serpent, bamboo, or a tree. They acknowledge Gonds, Sourahs, Kols, and other non-Aryans, as of the same original stock with themselves ; they use the word *maliah* for a “hill” tract, which is the Nair *mali*, connecting the N. and S. non-Aryans as related originally (see Mālis). They used to destroy—perhaps as sacrifices—their female infants, like Arabs or even Aryans ; but few tribes did so to male infants (General Campbell, *Wild Tribes of Khondistān*, p. 147). They depend greatly on the prognostications

of the Desaury, or Astrologer : he sticks a bone stylus into a leaf covered with hieroglyphics, and the fate of the babe depends on the indication given by the sign to which the stylus points, much after the fashion once prevailing of divining by the Bible. As yet we know little about Khond mythology ; but each village has its sacred tree under which, in sheds, are images of which neither people nor priests have given any intelligible account. [Capt. Macpherson says that their creed denounces 9 great sins : inhospitality ; breaking an oath ; lying, save to protect a guest ; breaking a pledge of friendship ; or an ancient law or custom ; incest ; debt which ruins the tribe who have collective responsibility ; cowardice ; betraying a public secret (see Hutchinson's *Living Races*, p. 192).—ED.]

Khonsu. Egyptian. A name of the male moon god, a form of Amen and of Ptah. In the triad of Thebes, Amen and Maut (the mother), appear with Khonsu their son. He is called Nefer-Hotep, the deity of “ good repose, who originally reigned over the souls of the dead, the revealer of the will of the hidden god of night.” He was carried in an ark, and is a youthful god bearing the lunar disk. He is only once noticed in the Egyptian Ritual. He is also Kha-un, “ the glory of the rising sun ” ; and Khonsu-Ptah appears as a mummy form (like Khem, or Osiris) wearing the great feathers of Amen on his head, and holding (like Khem) a scourge, and a sceptre. Rameses XII built a magnificent temple of Khonsu at Thebes.

Khrio. Greek : “ I anoint.” See Chisma, and Christ.

Khu. An Egyptian amulet. The root in many languages signifies “ bright ” or “ illustrious.” [Egyptian *kha*, “ glory,” “ noble ” : Akkadian *kha*, *khan*, *khu*, *khun*, *ku*, *kun*, “ prince,” “ illustrious ” : Turkish *khan* “ prince ” : Chinese *chu*, *ku* “ prince ” : Zend *kai* “ prince ” : Ugric *ko*, *kho* “ illustrious.”—ED.]

Ki. Akkadian : “ place,” “ earth.” Compare the Greek *gē* “ earth ” : see Kissaros.

Kiblah. Arabic : “ in front.” The direction in which to face in prayer among Moslems : now that in which they face towards Makka. Muḥammad attached no importance to the matter. It was probably an old custom in his time. He is said to have first ordered his followers to face towards Jerusalem, and afterwards towards Makka. The Kiblah in mosks is marked by a small apse or recess, usually flanked by candlesticks.

Kil. In Irish is derived from the Latin *cella*, a “ cell,” and has

come to mean a chapel or church. Dun-keld is the “town of celled” (priests); and the Culdees may also be “celled” monks. [The term Ouldee is not used early, or by Bede, but applied to monks in Ireland and Scotland, belonging to the early confraternities founded by Patrick (from France) and by Columba, and found also in the N. of England. When Augustine came to Kent (see Christ) he disputed with such monks about 600 A.e. on the subject of the proper date for observing Easter, and because their tonsure differed from that then customary at Rome. The earlier customs were apparently those of the Church of Gaul, said to have been based on Greek rather than on Roman teaching (see Irenæus).—ED.] Killen in Irish also applies to a cemetery near a Kil, and Kel is a “well,” all these words like cella (and the Greek *koiolos*) signifying “hollow.”

Kimbri. See Kumri. We are told to distinguish the Oimbri from the Cimmerians and from Gomer, though Strabo appears to regard them as of the same stock; we however consider that the ancient authorities were right, and that the Welsh Cymri, and the Kelts of Cumberland were also the same as the Cimbri who attacked Italy (see Kelts). Prof. Rhys connects the name of the Cymri with a Keltic word meaning “kinsman,” like the English “cummer” for “comrade.” We are however not satisfied with this derivation for the Cimbri; and the word may rather be derived from *cwm* or *combe*, the Keltic term for a “valley.” In early times of trouble (as for instance about 620 B.C.) wild Kelto-Asiatic tribes issued from the Caucasus, attacking the Medes and spreading over W. Asia, after the death of Assur-bani-pal, being known as Cimmerians or Gimirri (the Gomer of the Old Testament who are derived from Japhet, representing Aryan races of Armenia and Asia Minor), and they are connected, by M. F. Lenormant and others, with the Kimri, or Kimbri.

Their great invasion, which led to the fall of Nineveh to the Medes and Babylonians some years later, was only checked on the borders of Egypt; but Gamri or Gimirai had been defeated by Esarhaddon, on the N. borders of Assyria, as early as 675 B.C. In the middle of the 7th century they had established themselves at Sardis in Lydia, but were unable to take its citadel. Kallimakhos calls them “milkers of mares,” and they moved about with tents and herds like other Sākyas or Scythians. Herodotos says that the Kimmerians were driven from their homes between the Tanais and the Borysthenes (or Don and Dnieper rivers) by other tribes, and they thus reached the delta of the Ister or Danube. Herodotos also speaks of the tombs of Kimrik kings on the Tyras or Dniester: they passed through Thrakia,

and in the 2nd century B.C. they defeated six Roman armies, and were only repelled by crushing defeat in 101 B.C. This led apparently to their migration into Gaul and Britain, where we find them in Wales holding the W. coasts, up to the Firth of Clyde, as Brythonic Kelts. They were finally separated from their kinsmen of Cumberland (or "Vale land") by Danish and Teutonic populations, the Welsh Cymri thus dividing from the Cumbrians and Cambrians, after the great slaughter of 613 A.C. In the 8th century they were yet further restricted by the dyke of King Offa reaching from the Dee to the Wye. They were always worshipers of elemental gods, whether in Thrakia or in Wales. Plutarch speaks of their carrying with them a brazen bull as an emblem of the sun (see Britain, Kelts, and Skuths).

King. The Teutonic *Kuning*, or *Konig*, is perhaps to be connected with the old root *Ku*, *Kun*, "high" or "illustrious" (in Akkadian). See Khu.

Kingfisher. The Halcyon (*Alcēdo*), in mythology builds its nest on the calm sea. The blue color (see Colors), may have suggested it as an emblem of fair weather.

Kin-naras. Sanskrit: "Kin men" who were the Indian Kentaurs, represented as human forms with horses' heads, or sometimes with horses' legs (see Kentaurs).

Kinuras. A son of Venus and Pygmalion (see Kupros) otherwise the grandfather of Adonis. [He was apparently a Phœnician hero, and the name might be connected with the *Kinnūr* or "harp" (see Hermes).—ED.]

Kira. Sanskrit: "worm," whence perhaps the name of the Kirates or low castes.

Kirana. Sanskrit: "a ray of light." Hence probably the name of the Karnean Apollo.

Kish. One of the oldest cities of Babylonia (see *Proc. Bib. Arch. Socy.*, Jany. 1895).

Kissaros. In the Greco-Phœnician myths of Sanchoniathon and Philo of Byblos (Cory's *Ancient Frag.*), preserved by Eusebius, Kissaros and Assaros—children of Apason and Tauthe (Bahu and Tamti) according to Berosos of Babylon—are represented by Aiōn and Protogonos, children of Kolpias ("the voice of the wind"), and Baau (Bahu), who were the Phœnician Eve and Adam. Kissaros and Assaros are now known, from the Babylonian Creation legend, as

Ki-sar and *An-sar*, the “host” or the “ruler” of “earth,” and of “heaven” respectively—the first children of the great gods. *Ki-sar* (see *Ki*), may also, as an Etruskan word, be the true origin of the Latin *Cæsar*, meaning a “ruler of the place,” or “of earth.” These two names appear to be Akkadian, and not Semitic.

Kitu. Sanskrit : “mark,” “banner,” “tail” (see *Rahu*). He was symbolised by the palm, *Talu-ketu* (see *Rivers of Life*, ii, p. 481, fig. 314).

Kit-tu. Akkadian : “sun-down,” the west (see *Kati*).

Kiün. Chiun. Hebrew. Arabic *Kiwān* the planet Saturn. Amos (v, 26), says that Israel, who worshiped Yahveh for 40 years in the desert, also adored this deity : “and ye have borne the booths of your Moloch, and Kiun—your idols : the star your god, which ye made for yourselves.” The Greek Septuagint translation is however different, reading : “the tent of Moloch, and the star of your god Raiphan, the idols of these that ye made for yourselves.” Among Kopts *Kāun* is thus identified with Raiphan or Remphan. In the Zend-A vesta Chevan is Saturn. [The word is perhaps originally Akkadian, *Ki-un* “earth lord.”—ED.]

Kla. In Ashantee speech, in W. Africa, means “soul, life, or breath.” The male *Kla* is a demon, the female *Kla* persuades to goodness. The *Kla* survives the death of the body, and is then called the *Sisa*.

Klachan. Gaelic for a stone Circle : from the old *Kal*, or *Gal*, for “stone” (see *Gal* and *Kala*).

Klogha. Gaelic : “bell.” The word is a loan from Latin, like our “clock,” and the round towers of Ireland (see *Fidh*), are called *Clogher* as having—it is supposed—been used as bell towers.

Kneph. See *Knuphis*. A Greek form of the Egyptian *Khem* or *Khnum*, also confused with *Kanopos* (see *Kanopos*, and *Khem*).

Knots. These are important in folk-lore, both as the “love-knot,” and the knots tied as protections against witches, who must untie them and are so delayed.

Knuphis. Khnoubes. Khnoumis. See *Kneph*. This name on Gnostik gems accompanies the figure of the *Agatho-daimōn* (“good spirit”), represented as a serpent, with a lion’s head surrounded by rays of light : the name *Abraxas* often applies to the same good serpent. *Khnuv*, *Khnum*, or *Khnuv*, was the spirit of *Amen* (see *Khem*) in Egypt, ram-headed and crowned.

Kochs. See Kuchis.

Koed. Welsh : “ forest ” (see Kelts).

Kols. Kolarians. See India. This is a widespread Turanian race in India including Bhīls, Gonds, Malis, Mugs, Muns, etc., as noticed in the articles on these tribes. The word (from the root *Ku*), appears to mean “ men,” whence Kūlis (coolies), are labouring men. About half a million of the Kols live in Chutia-nāgpūr—the hill region of S.W. Bangāl, including the valleys of the Mahā-nadi and Dammuda rivers. Kolaria seems to have been one of the oldest names of India. Mr Hewitt, who was a commissioner in the Kol region, agrees with Col. Dalton that they are “ Mongoloid tribes of Malayan affinities, who entered India from the East ” ; and he distinguishes them from the Drāvids, to whom Polynesians and Australians are supposed to be akin, and who came from the N.W. The Kols appear to have been the first to reach India, from central Tibet. Their earliest capital was at Sarāsvati, whence they worked S., and S.E., to Videha, with a capital at Vaisali overlooking the Ganges. Even Chandra-gupta’s descendants (after 300 RC.), had Kol blood in their veins as he married a Mali maiden. In Kosāla they mingled with Drāvids and with Aryans (see *Journal Rl. Asiatic Socy.*, April 1889, p. 236). The Kols are now coolies and hewers of wood or drawers of water, in Aryan towns, but still roam their jungles as a tall, manly, and independent race—a brave people whom we have often watched striding fearlessly through dense and dangerous forests, even alone and naked, but armed with bows and arrows, and with sharp knives. They are easily excited, and rather sensitive to rebuke, but for the most part generous, and rarely deceitful, ever ready to confess, but resenting injustice. They are good hearted, and fond of dancing ; but become indecent in word and act when drinking to excess. They choose their own wives, and are rarely polygamous. The bride is taken to the bridegroom’s house, and seated on a bag of rice ; oil is poured on her head, and the couple drink together, and then dance with their friends in the sacred grove of the village. After three days the bride tests the affections of her lord by running away, but is recaptured as though by force. When installed as house mistress she proves the harder worker of the pair, for the Kol men are lazy, and unclean, as we had reason to know. Both sexes are fond of wearing heavy metal ornaments, and charms. They have no caste prejudices as to food, but often feign Hinduism, when they refuse offers of meat, especially beef, and throw away food if a stranger’s shadow rests on it. They call their solar god Sing-Bonga, and say

that the moon is his wife, and the stars his children. The *Sarna* is their sacred grove or tree, and tree spirits are said to intercede with the powers of heaven. The favour of Sing-Bonga (or Sri-bonga.), is attained by being true and just to all on earth. [Col. Dalton describes the Kols as copper-colored, with very black straight hair. They include the Santals, Munds, Khana, Mal-paharia, Juang, Gadaba, Korwa, Kurku, Mehto, Savaru, and Bhīls (Hutchinson, *Living Races*, pp. 177, 183, 184).—ED.]

Konsus. Consus. The god invoked by Romulus when stealing the Sabine women (see Gan).

Kopts. Copts. The native race of Egypt which was the *Ai-gupti* or “shore land of the Gupt” (see Kaptor). They now only number about 600,000, out of 7 millions of Egyptian population. They have been Christians from an early period, and the Abuna (Arabic “our father”) or patriarch is chosen by 8 or 9 monks of the desert monastery of St Anthony. They have an era (284 A.C.) which they call the “Era of Martyrs,” when Diocletian established paganism for a time. After 451 they separated from the Western Christians (see Councils) as Monophysites. They were conquered by Islām in 630 A.C., but from 642 to 700 A.C. they enjoyed religious freedom, since which date Moslem laws have been made from time to time to restrict their liberty, and they suffered in the revolts of 722 and 1354 against Moslem rule.

The Kopt alphabet was taken from the Greek, including 24 letters. To this they added 7, for *Sh*, *F*, *Ch*, *H*, *J*, *Tsh*, and *Ti*. The last is the Semitic *Tau*, though differentiated from T. The remaining six are said to come from the old Egyptian Demotic character, but are more probably from the Arabic. Koptic literature is preserved in five dialects, Achmemic, Sahidic, Memphitic, Fayoumic, and Boheiric. Of these the second and fifth are the most important. Koptik is the descendant of the popular Egyptian language of the time of the 26th dynasty, or 7th century B.C., when many Semitic words had entered the old Egyptian language. Greek terms also were added in and after the 3rd century B.C., and especially in early Christian times.

Korān. Arabic : “reading” (see Muḥammad).

Korea. Europe became first acquainted with this peninsula E. of China in 1653 A.C., when shipwrecked Dutchmen found a fellow countryman who had been imprisoned for 25 years. But at the end of the 16th century a Spanish missionary had accompanied an invading

Japanese army to Korea. Christians became numerous between 1777 and 1835 through the Roman Catholic missions in China. In 1866, three out of their five bishops, and nine out of sixteen missionaries, with thousands of converts were massacred. France failed in the attempt to avenge them, and the United States failed in 1871 to open up intercourse with the people, with whom, however, Japan entered into treaty relations in 1876, followed by Britain, Germany, Russia, and Italy (Vice-Consul Carles, *Proc. Rl. Geog. Socy.*, May 1886). The population was then 8 millions in 90,000 square miles. "There are historical proofs that Korea was inhabited in the 12th century B.C., when a Chinese noble Ki-tszi, of the royal dynasty of Shang-yu, established himself as king, and named the country Tchao-Sien, or 'Morning Serenity,' popularly the land of the 'Morning Sun.'" The name Korea (Kao-li) was that of the N. W. province. The following are the chief events of Korean history :—

Tchao-Sien ruled by King Ki-tzsi	.	.	1200 B.C.
Korea pays tribute to China	.	.	30 „
Korean king independent	.	.	20 „
Tribute imposed by China	.	.	32 A.C.
Chinese Buddhism spreading	.	.	372 „
Wooden moveable type in use, according to native historians	.	.	550 „
The Chinese invasion under the Emperor Yang repelled	.	.	600 „
Relics gathered in Korean monasteries. Confucianism and Taoism taught	.	.	650 „
Korea accepts Chinese suzerainty	.	.	668 „
An alphabet of 14 consonants and 14 vowels reaches Korea from India through Anam and Java	.	.	680 „
The T'ang dynasty of China desolate Korea about	.	.	800 „
A Buddhist priest chosen as king becomes independent, and moves the capital from Ping-yang to Kai-chow	.	.	905 „
Moveable copper type used for printing in Korea: the Chinese having used such type (of porcelain) some centuries earlier			1317 „
King Mao assassinated by an official named Li-chang-gwi, who founded the present dynasty at Seoul. The present king is			

said to be the 24th of the dynasty,		
Buddhism fell into disrepute	.	1392 A.C.
Japan wastes Korea, but obtains new ideas of		
art and civilisation	.	1592 „
Japan makes a treaty with Korea	.	1876 „
War of Russia and Japan in Korea	.	1904 „

Little is as yet known of the aborigines of Korea ; but the race resembles the Manchu Mongols, mingled with other Asiatics. Travellers say that : “ there is often found here the English face, with round cheeks, small aquiline nose, well cut mouth and chin, even bright blue eyes, and hair by no means invariably black.” Koreans are devoted to the worship of spirits ; Shintoism, Taoism, and a very corrupt Buddhism, are mingled with some little Confucian philosophy. Little shrines to the spirits of mountains, rivers, and forests, are everywhere numerous, with small rude stone piles, and cones like the Tartar Obos, on lone paths and strange rocks, or by sacred streams. There are many, stone circles, dolmens, and menhirs, round which lie quaint charms, of shells and fossils, to which wayfarers add continually. Bits of white paper. float as streamers from bamboos near all sacred spots : or from straw ropes stretched across dangerous paths, to ward off the evil influences : these are called Shime-nawa. Smooth stones, and little carved figures, called Syou-sal-maki, are set up on mounds, or in hollow tree trunks, on rocks or in caves, all these being tended by Taoist priests. Buddhists are forbidden the capital, and are liable elsewhere to penalties. Yet their temples and rest-houses abound on beautiful hills, in secluded vales, or in woods, where monks—popularly regarded as not very moral—dream away useless lives. Their great centre is in the Kang-Shang or “ Diamond Mountains,” where a temple of Chang-an-Sa is said to date from 520 A.C., and to hold relics of the Tsang period (618-907 A.C.), see Mr Campbell’s account (*Proc. Rl. Geog. Socy.*, March 1892), and Mr Saunderson (*Journal Anthropol. Instit.*, Feby. 1895). This mountain contains “ some 40 shrines tended by 300 or 400 monks, a few nuns, and a host of lay servitors. . . . Few know much of their religion or history, and none could explain the purport of the books used at their services, which were most perfunctory. . . . The debased existence they mostly lead was a constant topic among Koreans.” The monasteries contain generally a large figure of Buddha ; or on some rock hard by he is carved, in a trinity with Manjusri and Samantabhadra. This, according to Mr Saunderson, betokens the Ten-dai-shu form of Buddhism, favoured also in China and Japan. Figures of

Indian type, without altars, were also supposed to represent Dharma and Kwan-yin.

Other strange half-length human figures are carved in stone, one at Un-jin being 62 ft. high. It is like a Buddhist idol, but a cap 10ft. high supports a flat oblong slab, whence rises a small column covered by a smaller slab : from these slabs hang bells at the four corners : the cap may be either round or square, typifying respectively, according to Mr Aston, "the male and female elements," or Heaven and Earth. Prof. T. de la Coupèrie regards these "Miriyeḳ" figures as relics of a former religion (*Journal Rl. Asiatic Socy.*, Octbr. 1887). The Un-jin figure stands between a Ziyat, or open prayer house, and a temple cell in front of a cave : Miri-yeḳ means "a stone man." Buddhism has prevailed at Un-jin, Ko-yang, and Pha-ju (all in the Pek-tsi province) since our 5th century (420 to 478 A.C.), and maritime communication between Japan and Indo-China is traced to our 3rd century.

The Dutch, in 1670, found Korea prosperous, and as civilised as it is to-day. The people believed in transmigration of the soul, and bodies were sealed in coffins for 3 years before burial. Marriage was by free choice, and women walked about unveiled. This is not now the case, women being little considered and (it is said) having no names. They only venture out between 8 P.M. and 8 A.M., when men are forbidden to be abroad. Girls are shut up in the women's apartments, from 8 years of age till married about 16 or 17, after which the wife never sees any man but her husband. The bridegroom goes to the bride's house with a goose, as a symbol of fidelity (see Goose), the idea originating in the use of geese as guards of the house, instead of watch dogs. The pair bow several times to each other over the goose, and all present drink the loving cup. The bride is then led to her new prison house. In Korea (as in China) public works, mining, and art, are hindered by fear of offending the spirit of Pung-siu (Chinese Feng-shui) "the dragon" presiding over wind and water. A structure once erected must, for the same reason, not be destroyed.

Ḳoreish. Arabic. The tribe who were, guardians of the Ka'aba at Makka, and from whom the prophet was descended (see Muḥammad).

Koromandel. The narrow strip of E. coast in India, named from Cheras or Cholas, as the *Cheramandalum* (see Chera).

Korubantes. Corybantes. The Greek plural of Korubas. [As they are connected with Ḳubēlē and the Ḳabeiroi, they may be of Semitic origin ; and Corybas may mean "guardian" (see Kerūb).—

ED.] There were said to be 9 of them, and Korubas established rites at Mt. Ida in Krete. When the infant Zeus was being suckled by the goat in the Kretan cave, the wild songs and music of the Korubantes prevented Kronos from hearing the cries of the babe. The Korubantes, like the Kourētēs, leapt and danced and blew horns, they clanged brazen shields, and played with swords and spears like the Roman Salii, or dancing priests of Mars. They were attendants of the sun and moon, connected with the Daktuloi; and apparently—like Gandharvas—they were spirits of wind and cloud. They could change their forms at will; could reveal the secrets of heaven; and could heal or inflict disease, by magic stones and charms.

Korubas was the son of Iasion, the son of Zeus, and was father of Korubantes. He is called a form of Phanes the “first born” in Orphic hymns; and Orpheus bids Musæus to offer frankincense at the altar of this deity as a form of the male moon (see Kourētēs).

Kos. Kozē. Josephus notices Kozē as an Idumean deity; and among Nabatheans we find, in various inscriptions, the names Kōs-natan, Kōs-malak, Kōs-gēr, and Kōs-gabri. The word Kōs means a “bow” in Arabic. Kozah was a deity of the Arabs of Makka.

Kosa. Kosāla. The Kosis held two great states called Kosāla, one including modern Oudh, and having its capital at Sarās-vati near the lower spurs of the Himālayas; the second, or Mahā-Kosala kingdom, being Central India. The capital of the latter was at Kusa-Sthālī (or Kusā-vati), said to have been built by Kusa, son of Rāma—perhaps 1000 or 1200 B.C. He was a descendant of the Vedic hero Pururavas, and his son forced Indra by his austerities to become incarnate as Gādhi, son of Kusamba (see Visva-mitra). Kusa-dhvaja was an old king of Banaras, uncle of Sita, Rāma’s wife. Prasenjit, king of Kosala, was related to Bimbisaro, king of Māgadha—of Nāga race. Kosis appear, according to Sir H. Elliot, to have been Drāvidians: and their land was Naga-pūr (see Kols) or “snake region.” These indications are important in connection with the story of the Indian epiks.

Kosmas. Saints Kosmas (Cosmo) and Damian seem to have been two Arabian brother physicians, who worked miracles without any mercenary motives about 300 A.C. They are said to have been martyred at Ægea, and their feast is the 27th September. This festival is described by Sir W. Hamilton (see Isernia) in 1781 (R. Payne Knight, *Worship of Priapus*, 1865); and phallic rites survived in connection with their shrine.

Kotus. Kotutto. Cotys. A Thrakian Goddess with licentious rites. The devotees were called *Baptai* ("baptised"). See Dulaure (*Hist. des Cultes*, i, p. 427).

Kourētēs. Greek : "youths." Persephone is called Korē ("girl"). They were connected with the twins (Kastor and Pollux), and with the Korubantes, as dancers and singers (see Korubantes). They are invoked in Orphic hymns (Mr T. Taylor, *Hymns of Orpheus*, 1787, pp. 156, 168).

"Leaping Kourētēs, who with dancing feet,
And circling measures, arméd footsteps beat,
Whose bosoms mad fanatic transports fire,
Who move in rhythm to the sounding lyre,
Kourētēs, Korubantes, ruling kings,
Whose praise the land of Samothrakia sings
From Jove descended. . . .
Aerial formed, much praised, in heaven ye shine
Two fold in heaven, all lucid and divine.
Blowing serene, from whom abundance springs
Nurses of seasons, fruit-producing kings.

Brass-beating Sabians, ministers of Mars
Who guard his arms, the instruments of wars,
Whose blessed frames heaven, earth, and sea compose,
And from whose breath all animals arose."

Kox-kox. The Aztek Noah (see Floods), called also Teo-kipaktli, or the "sea god." He stood for Capricorn in the Aztek zodiak.

Kraku-chandra. In Pali Kāku-chanda. The first of the three Buddhas before Gotama (see Buddha) : with him began the Bhadra-Kalpa or "age of excellence." He is traditionally placed therefore in 3100 B.C. Krāku ("he who solves doubts") had his niche in the Bhilsa Tope, according to General Cunningham, with his successors Kōnāga, Kāsyapa, and Gotama, each of the four guarding one of the cardinal points. The names are inscribed at Barahut where the four Buddhas appear, each with his sacred tree (*Bhilsa Topes*, p. 122 : *Barahut*, pp. 19, 20). Fa-hien says that Kraku-chandra was born at Nabhiga, about 84 miles S.E. of Sarasvati in N. India (otherwise Mekhala ; or, according to Eitel, Gan-ho). In his time men lived to a great age, and he himself to the length of 40,000 years (Beal's *Fa-hien*).

Kranog. From the Keltic Kran "tree" : a lake-dwelling, on piles in an island. The logs and fascines were weighted with stones and gravel. The Kranog is also sometimes said to float. Such

habitations are still built by fisher races. They were common in N. Italy, and in Armenian lakes.

Krathis. A river in Akhaia, sacred to the earth goddess who had it famous temple and wooden statue, with Vestals who underwent bloody ordeals. In her shrine (Puronia) on Mt. Krathis an everlasting fire burned.

Kratu. Sanskrit : “power,” “sacrifice” (Greek *Kratos*). Also a creator (Prajā-pati), and a mind-born son of Brāhma. Indra is called Vara-Kratu.

Krētē. Crete. The great island off Greece, where Zeus was fostered by the goat in the Diktaian cave ; where Minos son of Zeus ruled ; and where Theseus slew the Minotaur or “man-bull,” in the Labyrinth. It is about 160 miles long, and 10 to 30 broad, and Mt. Ida rises 8000 feet above the sea. The early inhabitants were “barbarians,” Pelasgi and Eteokrētēs (Odys., xix, 175), followed by Akhaians, and by Dorians ; and Krētē early sent colonies to Cyrene on the N. African coast. The modern name of Candia applied originally to the Turkish capital, called Khandak (“the fosse” or “ditch”), as transformed by the Venetians to mean “white.” The inhabitants had an evil reputation (Titus, i, 12), and were great pirates, aiding Mithridates against Rome, and conquered by Metellus in 67 B.C. The Moabite conquest dated from 823 A.C. The Venetians ruled from 1204 to 1669 A.E., when the Turks finally established their power in Crete. The Cretan social customs, including that of eating in common at public tables, resembled those of Sparta.

The discoveries of Mr A. Evans at Knossos, since 1893, have cast much light on the early civilisation of the island (which is similar in its character to that of Mycenæ and Troy), especially in his recovery of clay tablets—once enclosed in wooden sealed boxes—belonging to the later age of the palace (which was destroyed by fire), and inscribed with characters which he recognises to be akin to those used (as late as 300 B.C.) by the Greeks in Cyprus, and which were derived from Hittite symbols (see Kheta). Mr Evans found seals and amulets, some with the same characters on them, others with early local forms whence they were derived. The art and mythology appear to be Greek ; but the type represented in frescoes on the palace walls, though apparently Aryan, represents a dark haired people. In addition to the Knossos palace other sites have been explored, and the Diktaian cave has been excavated by Mr Hogarth, in 1900. In it were found votive axe-heads (such as Kassites also dedicated in Babylonia) ; and

the “Labarys,” or double axe, is a Kretan emblem of Zeus, found also in Karia on coins, and yet earlier on the Hittite monument of Boghaz Keui in Pontus. An early Egyptian statue, and an inscribed libation table like those of Egypt, and of Phrenicia, were also found in this cave.

[The characters of the Kretan script not only agree with those of the “Asiatic syllabary,” found in Cyprus, Asia Minor, and Mycenæ, but also with letters of the Lycian and Karian alphabets, and with those of the Kelt-Iberian coinage of Spain. These characters survived very late in Cyprus. The Kretan masonry is better squared than at Mycenæ, and the representation of the peacock on a fresco suggests a somewhat late period. Col. Conder (*Times*, 3rd April and 16th April 1901) translates an ancient text in early Greek characters from Præsos, and some of the clay tablets also, as written from left to right in Greek. The early statues resemble archaic examples at Athens and elsewhere. The broken text on the libation table may read *Hē tou topou Hiera*, “the holy one (goddess or priestess) of the place.” The tablets appear often to contain lists and numerals, and the word *Basileus* (Greek “king”) is written just as in Cyprus. One tablet gives a very rude sketch of a chariot and horse, the text perhaps reading *Evaristo M. xx*. “Twenty minahs to Euaristos,” which (if of silver) represents about £100. The materials, and the designs, Qf the gems found indicate a foreign trade; and the camel, which is not found in the island, is represented—indicating an Asiatic connection, as this animal seems not to have been known early in Egypt.—ED.]

Krish. Sanskrit : “to plough,” “tear,” “crush.” The rising sun is said to *Krish* when it pierces the earth on the horizon.

Krishna. The Indian sun god; the 8th Avatāra, or incarnation, of Vishnu, and the 8th child of Vasu-deva and of Devakī. The name signifies “dark,” and by his mother’s side he was a cousin of Kansa, king of the Bhojas (“cattle herds”) of Mathūra, who were Malis and not Aryans. His father was a son of Sura, descended from the Yādavas who were of mixed Aryan and Dravid race (Mr Hewitt, “Early India,” *Journal Rl. Asiatic Socy.*, 1888-1889). Krishna appears to have been a dark ruler of the dark Yadus, at their N. capital of Mathūra, but brought up according to his legend, by cowherds—Nanda and his wife Yasodha. In the *Vishnu Purāna* we read: “Who shall enumerate the tens of ten thousands, and hundreds of hundred thousands, of the Yadava race?” Krishna—the incarnation. of the dark blue Vishnu—became “King of all Yadavas,”

at Mathūra, after the slaying of King Kansa the tyrant. His dark consort is Durga, or Krishna; but his name may have another meaning (see Krish), for a *Krishnaka* is a "ploughman." Rāma in like manner (another solar hero) was the "plougher," and his wife Sita was the "sown" grain in the furrow. Krishna, and his son Samba, are said to have made pilgrimages to the "sun grove," of Multān, where Samba (like Gilgames in Babylonia) was cured of leprosy. In old Irish we find Creeshna as a name for the sun; and sun legends thus gathered round the figure of a Kolarian, or Drāvidian, hero. The Linga-Purāna is full of praises of Krishna, and Aryans extolled him as the victor over their foe "the tyrant Kansa." But we must remember that his history is the growth of a long period.

The chief source for his legend is the Mahā-bhārata epik, in which the Bhagavad-gītā ("Song of Godhead") is included, giving the later philosophy connected with his name. He appears also later, in the Bhagavat and Vishnu Purānas. In the Gita above noticed Krishna is the charioteer of Arjuna ("the bright"), with whom he discourses on philosophy, religion, and ethics, Theism and Pantheism. The Purānic legends often recall those of the Gospels.

Vasu-deva had eight sons including Krishna, who filled all India with offspring. The "wicked King Kansa" slew the first six, but Krishna afterwards recovered them by descending into Hell. Kansa had been told by a diviner that one of Devakī's children would slay him, and he watched her jealously. The 7th child was Bāla-Rāma, conceived by Devakī, but borne by Rohinī the second wife of Vasu-deva. Again at midnight Devakī bore a black babe, and Vasu-deva fled with him from Mathūra, and gave him to the care of Nanda and Yasōdha; to whom a child had just been born (see Kuras). The changeling was carried back instead, and Devakī was released by the tyrant, who however—discovering the escape of the infant Krishna—ordered a massacre of "every strong-looking male child." The escape of father and child had been favoured by the gods, who overpowered the guards with sleep, and opened the doors of the prison in which the babe was born. They marked its breast with the *Sri-vatsa*, or looped cross (see Rivers of Life, i; plate ii, 2). Krishna was born at the vernal equinox, and celestial choirs sang hymns of joy, while many moons shone in the four quarters of the midnight sky. All hearts were filled with delight. The winds were hushed, and the waters flowed softly, when the "god-man" appeared, and all nature adored, while the stars deviated in their courses to greet him. The Gandhārvas, or heavenly musicians, hovered over the babe; and sages

who had longed for him recognised him by the Sri-vatsa mark above mentioned. As a boy he argued with learned Rishis, and when a youth he slew demons, such as Kāliya the snake, or Arishta the bull-fiend, or Keshin the horse demon. He sported too with the Gōpi milk-maids (see Govan-dana). But he was at last wounded in the heel by Jara (cold, or old age), whom he forgave as “not knowing what he did,” and whom he sent to heaven in his own chariot. He died in the far west, and his bones were carried far east by command of Vishnu, when King Indradyumna enshrined them by the sands of Puri, where all India now adores him (see Jaga-nāth).

The Mahā-bhārata is acknowledged to be “not later than the 5th century B.C.” in the main (Sir Monier Williams), and Prof. Weber supposes that, as we now have it, it is as early as the 1st century B.C. Krishna also is noticed in the Khāndogya Upanishad on the Sama-Veda (see *Sacred Books of the East*, i, p. 52), which commentary is older than the Christian era. “Krishna son of Devakī” is here said to have been instructed by Ghora-Angerasa. He appears also in the Vrihad Aranyaka of the White Yagur Veda, and Prof. Weber (*Hist. Indian Lit.*) regards him as a military chief, deified in connection with Indra. The Heri (Hari) of Ptolemy, at “Matura Deorum” (“Mathūra of Gods”), appears to be Krishna or Vishnu; and yet earlier Megasthenes (3rd century B.C.) spoke of an Indian Hēraklēs whose only daughter was Pandaiē (connected with the Pandus), which again suggests that Krishna—who was engaged in the Pandu war—is meant. It is clear therefore that any resemblances between the legend of Krishna and those of Christians cannot be due to borrowing on the part of the Indian epiks. A Buddhist pillar inscription, supposed by Sir William Jones to date 67 A.C. (see Wilkins in *Asiatic Res.*, i, p. 131), mentions “the adopted of Yasōdha”; and “Krishna son of Devakī” is invoked on the Bhitāri pillar, in our 1st or 2nd century, as the “god of the golden rays, and conqueror of enemies” (see Dr Mill, *Journal Bengal Rl. Asiatic Socy.*, Jany. 1837; and Mr E. C. Bayley, vol. xxiii, 1857). These texts are sufficient, even if we could suppose Hindus to have borrowed their mythology from Christians, which it is impossible to credit seeing the contempt of Brāhmans for all other creeds and races. Mr Senāthi Rāja shows (“Pre-Sanskrit Tamil,” *Journal Rl. Asiatic Socy.*, XIX, iv) that Krishna was early worshiped by Dravidians, as Kar-Uppan “the dark one,” among the S. Indian pastoral tribe of the Mullai-mak: being himself a pastoral deity. He thinks that the absence of Krishna's name in the Vedas is due to his not being originally an Aryan god. He is however mentioned by

Pānini (IV, iii, 87) not later than the 4th century B.C.; and Barth (*Religions of India*, pp. 218-223) with Dr Muir (*Metrical Trans.*, p. 145) and Sir Monier Williams (*Indian Wisdom*, p. 153) are quoted in favour of the priority of Krishna's legend to the Gospels : though Prof. Weber says that " he declines " to believe this " without additional evidence " [the Purānic accounts being late—ED.].

The Rev. T. Maurice, in 1798, startled his brethren by comparing the story of Krishna with that of Christ, though not very correctly. Mr Higgins in 1836 (*Christianity before Christ*, and *Cradlelands*) pursued the subject. Both these authors were imperfectly acquainted with Sanskrit literature; and the legend of Krishna's crucifixion has not been substantiated, though Dr Oldfield found figures of Indra with outstretched arms erected round Kathmandri, the capital of Napāl, at the festival of autumn (September) : see *Sketches in Napāl* (1880, ii, p. 314). Looking broadly at the coincidences of legend (not of doctrine), and remembering others in the story of Gotama (see Buddha), we see that they represent ideas common to many faiths, and legends such as gather round the names of all divine heroes. They include the birth of a god-man in fulfilment of prophecy : his greeting by herald angels : his recognition by wise men : his persecution by a tyrant : and the massacre of infants whence he escapes by aid of deities. He is called a " saviour of the world," and descends into hell to return once more incarnate in the future. The parallels, as Prof. Weber remarks (Lecture at Berlin, March 1854), often are most marked in the writings of Gnostiks who (especially the Manichæans) were well acquainted with Buddhism. Krishna in the lap of Devakī resembles not only the Christian virgin and child, but many other figures of the mother goddess, in Egypt or Babylonia, or among the Hittites in Syria, as well as ill Rome and in Peru (see *Rivers of Life*, plate xiv and (for Indrānī) iv ; figs 101,167-170, 192, 210, 265) : so also Hērē, or Juno, is represented suckling the infant Dionūsos, or Jove (see Fors). The sun god is everywhere born in a dark cave, persecuted, abandoned, nourished by shepherds, or by poor persons, and nursed by a goat, a bitch, or a wolf (see Kuras and Romulus), but finally triumphs over demons and foes. Cyrus is even said by Diodorus to have been crucified in Scythia. Similar tales relate to the birth of Asklēpios, and of our own Arthur. Poseidōn was hidden away by Rhæa, and was nursed among the flocks. Mithra issues from the cave (compare Bethlehem), and the stable of the Gospels finds its parallel in the Go-kula, or " cow-stall," where Krishna was born according to one legend. Dionūsos is called Liknitēs from the " basket " in which he was cradled like Erekhtheus ; and Christ appears in a

basket in the cattle-stall, as shown on a well known bas-relief of the 4th century from Rome. Sun heroes are always connected with cattle, as is Indra in the Vedas, or Hēraklēs, or Hermes. The Egyptian picture represents Thoth, as messenger of the gods, announcing to a maid the approaching birth of the deified King Amenophis III. Kneph, as the creator, is his father, and priests hold up to the infant the holy cross, emblem of life. The Messiah was to eat “butter and honey,” and on such ambrosia Themis fed Apollo, though the “milk and butter” of the “mystery of infants” were suppressed by the Council of Carthage in 691 A.C. as belonging to a pagan rite (see also Baptism). The legend of Krishna’s being carried as an infant over the river has been also compared with the legend of St Christopher—the “Christ-bearer”—who by night carries the divine child over a river.

Like other sun gods Krishna is said, in the Padma and Bhāgavat Purānas, to have descended into the abyss of the western ocean, and to “the infernal city Yāma-pūr.” Kasya the wife of his Guru (“teacher”) besought him to restore her children, and Yama with his dogs was terrified by the sound of Krishna’s conch shell, and yielded them up (Moor, *Hindu Pantheon*). So Hēraklēs brought back the dead heroes from Hades, and Orphens recovered Euridikē. Christ and Osiris alike visited hell, as did the Baldur of the Norse. Krishna is also a dragon slayer (see Kālya), and dances among the “living creatures,” as Apollo charms them with his harp. They are the zodiakal beasts of heaven. He appears in the Hindu Rasi-jatra among the Gōpi nymphs, as Zeus is nursed by nymphs; and the Vishnu Purāna gives him 16,000 wives, and 180,000 sons. His “milk maids” surround their dancing shepherd lover, who is transfigured gloriously on the mountain. He is Govinda, son of Nanda (the shepherd child of the bull), incarnate in seven preceding forms of his father Hari-Narāyana, and even as Rudra. The parallels, as Davies says (Bhāgavad Gīta), are “coincidences which occur in all religions,” so that it matters little whether this “Divine song” be later than the rest of the Mahā-bhārata epik. It is inserted to prove that the Incarnate Word—the God who is in all—existed from the beginning of the world, and dwelt for a time among men (see Bhāgavad-Gīta). The Rig Veda was recited some 3000 years ago, and in it we read: “Thou art ours, and we are thine . . . Light of Light, and Far from Darkness, is thy name . . . O Indra we wise ones have been in thee . . . We O gods are in you . . . These worlds would perish if I did not work my work.” In the Gīta Krishna says: “Those who worship me are in me, and I in them . . . Repose thy mind and understanding on me, and thou shalt hereafter dwell

with me” (see John v, 17 ; xv, 7 : 1 John i, 5). So Laotze in China said, “I am the way, the way of life,” before Christ. Krishna (Bhāgavad Gīta) says also : “Foolish men despise me as in human form, being ignorant that I am the lord of all beings . . . on me the universe is woven as gems on a string . . . Imperceptibly I pervade all things. I am the flavour in water, the light in the sun.” Even Buddhist writers (Lalita Vistara) speak of Krishna as combining the attributes of Indra, Surya, Chandra, Kāma, Rudra, Kuvera, Vaisrāvena, and other gods ; and in one gātha (“ song”) as Mahat Sāha, “capable of great things”—a phrase also in the Mahā-bhārata (see *Academy*, 28th Aug. 1880).

The story of Krishna and Kansa was known to Patanjali (Mahā-bhashya) about 200 B.C., and Prof. Weber confesses that his worship “must be put much further back than hitherto deemed admissible” (*Ind. Studien*, xiii, pp. 354-357 ; and Prof. Bhondarkar, *Indian Antiq.*, iii, 16). Even if the Gīta belongs to our 1st or 2nd century—or yet later—the legend of Krishna is ancient, and it takes a long time for such stories to grow up round a hero’s name, till he becomes—like Krishna—“the one without a second, the self-existent, and eternal,” as in the Gīta. Each generation added to his glories, and to his allegoric representations. He conquers Indra (see Indra), and steals the Pāri-jāta or tree of life from Paradise. We do not usually say that Hindus borrowed from Phrygia the legends which compare with their own, nor did they borrow those of Krishna, or their Pantheistic Gita, from Christians.

Krita. See Kalpa.

Kritanta. A name of Yama, god of the dead. His messengers are said to hover over the dying, waiting to take them to Pātāla or Hades.

Krittika. Sanskrit : a lunar mansion. The great equinox occurs when the moon is in the 4th Visākha, and the sun in this mansion. The Krittikas, or Pleiades, were the six nurses of Kārtikeya (see Kartika).

Kroda. Sanskrit. Saturn, who is also Ara, Kona, and Saura.

Krom-kruach. A, celebrated old Irish idol, in the Magh-sleacht or “field of adoration,” in the M’Govern territory of Tullyhaw. It was said to be a gilt or silvered figure, beside 12 stones (General Vallancy, *Col. Hibern*, iii, p. 457). St Patrick is said to have destroyed it in the reign of King Leary. The word *krom* meant

apparently the “sun” (from the root Gar “to shine”), and Kruth or Cruaith was a deity to whom all the first-born were offered.

Krom-lech. Keltic: “sun stone” or “round stone.” The term Cromlech is often applied to a Dolmen, but appears to signify a stone circle also.

Kronos. Khronos. A primeval Greek deity. The name Kronos, according to Kuhn, comes from *Krāna* “creating” (see Gar, and Karma), and he was a god of “sowing” seed (*Proc. Bib. Arch. Socy.*, February 1887). He was identified with the Roman Saturn (“sower”) and, as a god of time, became Khronos (“time”) or the “Ancient of Days.” Preller also connects his name, as a harvest god, with the Greek *Krainō*. He carries the sickle; and like Agni or the sun, he devours his own children. Early savage legends attach to him among Greeks, and in the Greco-Phœnician mythology of Philo of Byblos (Cory, *Ancient Frag.*), the ideas perhaps reaching the Aryans from Turanian or Semitic sources (Mr Lang, *Academy*, 5th January 1884). He swallowed a stone instead of his son Zeus; and, as a horse, he pursued the cloud-mares (see Kheirōn). Among bushmen even, there is a “devourer,” Kwai-Hemam, who swallows the mantis god; and similar ideas are found among Zulus, or Australians, who say that the moon swallowed his creator the eagle god. So Set swallows the eye of Horus in Egypt, and the stars are swallowed by the daylight.

Kshatriya. The Hindu second caste—royal and military—springing from the breast or heart of Brāhma (compare the Persian *Khshatriya* “royal”). Soldiers, charioteers, and guards, still belong to this caste in India. Brāhmanas, Kshatriyas, and Vaisyas, were all considered “twice born” or “regenerate”; but the latter two are now regarded as *Varna-Sankra*, or mixed. Fierce wars were waged in the past by Kshatriyas opposing Brāhman pretensions.

Kteis. Greek: “comb.” The Yoni (see Comb).

Ku. An old root meaning “high” and “bright” (see Khu).

Ku. In Hawaii, the second god of the triad Kane, Ku, and Lono (see Hawaii). He is god of light, and called also Ka-pao (Fornander, *Polyn.*, i, 71, 72), and Atea (see *Journal Rl. Asiatic Socy.*, January 1885).

Kua. Akkadian. A name of Marduk, or of his oracle. The symbol also reads *Kha* “fish,” “prince” (see Ku).

Kubēlē. See Cybele. This great Phrygian goddess was perhaps

Semitic. She was also called Ma, as mother earth, and was represented riding a lion. She is called "the altar of the heavens and earth," and was the Greek Dēmētēr, the Thracian Bendis, and Rhæa wife of Kronos (see Earth). She taught mysteries to Dionūsos in Phrygia, and in Krete where she had a great shrine at Knossos. She bore Zeus in the Diktaian Cave (see Krete); and, at Pessinus in Galatia, her image—like the Palladium of Troy—was said to have fallen from heaven, as was that of Artemis at Ephesus. The Romans captured this idol (see Ida) and placed it on the Palatine, regarding her as "Ops the mother of Jove." Romulus and Numa built a temple to Ops, between the Palatine and the Capitoline hills. She wears the tower crown, and carries corn ears in her right hand, and a key in her left. She is often seated, carrying a kind of drum. Her many-colored robe denoted the flowers on earth. She unites the qualities of many other goddesses, such as Ceres, Juno, Minerva, Thētis, Diana, Venus, Hekatē, and Fors (see Friensheim's *Livy, Hist.*, XXIX, x, 14). She protected children, and the sick, and taught music, and the dance. She is "mother of the gods," and "the great mother," presiding over the spring games in March, or in early April. She was brought to Rome from Pessinus as early as 160 or 205 B.C. Her priests were called Galli (see Gal), and were eunuchs, or otherwise Korubantes (see Atus). She is also called mother of Sabazius, a title of Dionūsos. Her image appears on Phrygian coins, and the oak was sacred as her emblem. She was adored by night in dark groves, in Lemnos and other islands. At Tegea, in Arkadia, she had sad or joyful rites according to the season, like Dēmētēr. She was a "child of the mountain"—as her name perhaps means—like the Indian Pārvati. Diodorus Siculus calls her daughter of Meon, King of Phrygia, and of Dundimē, nourished by a lioness on Mt. Kubēlē, where she met the luckless shepherd Attus. Her statues have lions and leopards at the base; and Roman ladies used to dance round her idol (Augustine, *City of God*, ii, 4), till the licentious rites of the Matralia, and Hilaria, were suppressed. Some of her devotees gashed themselves, and the Galli sprinkled the blood. At Boghaz Keui (Pterium), on the W. border of Pontus, the chief goddess stands erect on a lioness, and probably represents Ma or Kubele—this bas-relief being of Hittite or of Kati origin. The Egyptian goddess Ken, and others in Babylonia, also stand erect on the lion.

Kuchs. Kochs. Cachār. An important Indo-Chinese stock, at the base of the Himalayas from Kuch-Behār to Kamrup in Assām, extending S. into Cachār, and appearing as Kukis in Arakān, where

they number about half a million (see Kukis). It is rare to meet the primitive Pani-Kuchs, as they keep in deep jungles, much resembling the Garos in their customs (see Garos). Those in the plains are agriculturists as a rule, and (like the Chinese) they rear swine. They claim descent from Hirā wife of a patriarch Hajo. She was beloved by Siva, to whom she bore Bisva-Sinh, the first king of Kuch-Behār (or Nij-Behār). The second king, Nar-Nārāyan, extended his rule into Bhutān, and Assām, about 1550 A.C., and built shrines to Siva. His independence was not admitted by the Mughal emperors of India. We now recognise their Rāja in Kuch-Behār, and he is still called Nārāyan, or “divine lord,” and has peculiar rights to all women of the tribe (see Gosains). The Kuchs serve (like Jacob) for their wives, and do not marry them till about 15 years old. The men live as bachelors in barracks (see Khonds), and the girls often propose to them. We have seen the women laying out walls, and terraces, on the hills, while the men carried the stones. They allow no land to lie waste if capable of terracing and irrigation, which is again a Chinese trait of character. (See Mr C. Johnston, “Yellow Men of India,” in *Asiatic Quarterly*, January 1893.) The race is distinguished by the slanting Mongolian eye, broad flat face, high cheek bones, short wide nose, and large ears, thus resembling many of the Kols. They however desire to be called Rāj-bansis, and profess to be Hindus, or Moslems. Ages of mixture with Drāvids and Aryans have affected the type. They are usually worshipers of spirits; and traces of corrupt Buddhism may be recognised among them; but they eat most kinds of flesh, and drink spirits to excess. They acknowledge an all-powerful spirit, Puthen—a deity who deposes power to his son and son’s wife. They believe in spells, witches, and the exorcism of diseases; in charms, and sacrifices of buffaloes, goats, pigs, and fowls, the flesh of which they devour. They make frequent offerings to the Grāma-devas, or “household gods.” They think of heaven as a happy hunting ground, with fine lands, plenty of male and female slaves, and power to kill enemies. They bury or burn the dead, sometimes keeping them in sheds till the fixed annual day of burial, and they set fruits and cloths beside the corpse, with other food, as a mark of respect to the soul, or to lay the ghosts which they think are mischievous. They regard Hindu gods, like Vishnu and Siva, as emanations of the older Bishwa, as are mountains and streams, and nature generally. The Kuch’s promise is inviolable, and we used to fear offending him by asking any confirmation in writing.

Kuetzal-Koatl. The Mexican “green feathered serpent”: a

sky god. The Kuetzal. is a bird with an enormously long green tail, and about the size of a small dove (*Trogon Paradiseus*) : green was the color of life and vegetation. The god was represented as an aged white man, with fair or black hair, and a well-trimmed bushy beard ; with large eyes and forehead. His long white garments were strewn with black flowers, and his outer robe with black or red crosses. Venerated chiefs were named after the Kuetzal, such as Bochicha, whom the Toltecs knew about 800 A.C., and whose name appears to be the Sanskrit *Pach-cheko* (or *Upā-Salca*) “for a sage” (Vining, *Inglorious Columbus*, chaps. xxx, xxxi). This deity among Toltecs received only offerings of fruit and flowers, and shut his ears to the idea of war. He appears to have commended moderation, and to have inculcated prayer and fasting. His priests vowed perpetual chastity, and his priestesses were nuns. The priests practised painful rites (like those of. Siva in India), piercing the tongue and drawing through it a barbed cord. The original ascetik thus represented seems to have brought four others to Mexico, having separated (*Inglor. Columb.* p. 543) from Hoei-Shin, the Buddhist traveller who came to Mexico from Fu-Sang in 450 A.C., and returned to China (pp. 28, 61) in 499 A.C., claiming to have converted the Mexicans who then adored only gods of dawn and evening, and no longer waged war. Kuetzal-Koatl and his followers, according to the Toltecs, reached Mexico from the East, having apparently come by land from Alaska, the other party coming by sea from the West. He is confused with Wixi-pekocha, whom Mr Vining thinks to be “Hoei-Shin the Bhikshu.” Similar features are found in the Virakocha of Peru, and among Muysaka gods of the Bogota plateau ; or in Payzone, who appears to be the Buddha of Brazil. Bochicha was understood to mean a “divine white man” (Bradford, *American Antiq.*, pp. 301, 396), though probably an Upāsaka, which is now at Madura a class of “Scripture readers,” or lay brethren, who wear white, and not yellow as do Bhikshus. The Muysakas have traditions of the “visits of a white stranger” ; and Humboldt noticed among them “the Japanese cycle of 60 years, and institutions analogous to those of Japanese Buddhists” in S. America. Japanese words still exist in their language (*Inglor. Columbus*, pp. 60-63, 560).

The largest Cholula pyramid (see Cholula) is sacred to Kuetzal-Koatl, round whose name many sun myths have gathered. He was symbolised by the Chal-chi-huitl, a sacred stone in Mexico, as green jade is sacred in China (*Inglor. Columbus*, p. 416). *Chal* is a “stone” (see Gal), and *chi-huitl* is “turquoise,” and also the name of a plant. The god represents both “air” and wisdom : he taught

agriculture, religion, laws, metallurgy, and other arts, the seasons and the calendar, and he “cleared the way for water” (Bradford, *Antiq.*, p. 375). Heart symbols of green stone were placed under the upper lips of the dead, as his emblems; and he was also one of a trinity, resembling the three-headed Bochicha of the Muysakas, or the “three-crowned” god at Palenque (Bradford, *Antiq.*, p. 385) who recall the Indian Tri-murti, or “three-formed” triad. In his Mexican shrines Kuetzal-Koatl is connected with serpents, tigers, eagles, and mystic birds (see Baudelier, *Mexican Explorations*, Arch. Instit. of America). Not only did Buddhist figures thus appear in America, and the “lion throne” of Buddhist art, but Humboldt finds the “ancient cult of Kāli” in the Mexican goddess of hell—Mik-tlan-ci-huatl (*Inglor. Columbus*, p. 545). Col. Stolberg compares the rites of Peru with those of Vishnu and Siva; and M. Viollet le Duc compares the ideas of the Popul-Vuh, or Bible of the Quiches in Central America, with those of Brāhmans. The images of Kuetzal-Koatl resemble those of the Buddhas seated cross-legged, with solar aureoles on the heads, and having remarkably long ears (see Buddha), as shown by Vining in Mexico (*Inglor. Columbus*, p. 595). A statue in the “House of the Monks” at Uxmal (p. 594) with others (see Uxmal) is Hindu in character. At Tula however this god has a hideous aspect. At Cholula he has a man’s body and the head of a red-beaked bird. The figure is probably ToItek, as the cruel Azteks preferred Tez-katli-poka, the god of war, worshiped with bloody rites. Elsewhere the god of peace is a bird (symbolising the air); and in the south a serpent (*Inglor. Columbus*, p. 198). His sacred footprint (see Foot) was shown in many places. His shrines were round, domed buildings, whereas (p. 604) other Mexican temples were quadrangular. The palace of Kuetzal-Koatl, according to Mexican tradition, had four halls facing the four cardinal points: one of gold to E.; of emerald and turquoise to W.; of silver and bright sea shells to S.; and of red jasper and shells to N. Another temple was adorned with feathers: the E. hall yellow; the W. hall blue; the S. white; the N. red (p. 616), recalling the use of colors in the temples of China and Japan (see Colors).

Kukis. See Kuchs. The Kukis, Kungyes, or Khojains, are a branch of the Kuch race, in the hills of E. Kuchar, and N. E. Tipera, S.W. of Manipūr and in the Lushai hills. They say they came from the “far far north,” and they include many tribes, ruled by Pudhams. They have neither temples nor priests, but make prayers, and sacrifices of goats, to Sheni-sāk, who mediates with the supreme god Puthen or

Putiang. He is represented in human form by wooden figures under sacred trees. The heads of the slain—whether men or beasts—must be laid at his feet, especially at lunar feasts ; for the Kukis worship the moon. Ghum-vishve is a malignant deity ; and local gods named Tavoe and Sangron receive offerings of fowls, pigs, and liquor. Many spirits frequent the hills, dales, and streams ; and the household god is symbolised by a short post or lingam.

The chief Kuki doctrine is that of “blood for blood.” Be it man or beast, or even a rock, tree, or stream that has injured a Kuki, it must suffer : for a spirit dwells in each. A tree that falls on a brother is cut into chips, which are scattered to the four winds. A whole tribe will rise to retaliate if the injured man is unable to do so, and after taking vengeance will hold a drunken feast. Caste is unknown, and Kukis will eat or drink anything. When they shift a dwelling—which they do every few years—they burn or remove everything, lest some evil spirit should get hold of what is left, and so injure the owner.

Each man keeps a pile of human heads, to show his valour in war, and they are always anxious to increase the number. They are a very hardy race, short, muscular, and with thick Mongolian lips and flat face, not darker than a swarthy European. They are given to the chase, but live by agriculture, burning large tracts of valuable forest land for virgin soil and ashes. They scratch up the ground, and sow various seeds, reaping each crop as it ripens. They are subject to serious famines, but always ready to help each other, never failing to repay what is lent. They are cruel in war, murdering and burning, but kindly at home and fond of their children. Each man has one wife, and as many concubines as he can afford or obtain ; for the hard work is done for the most part by the women. They punish adultery by death. They keep the dead bodies long exposed, and then burn them ; but chiefs’ corpses are dried, and, after a long time, are distributed among the tribesmen.

Kukus. A very strict sect of Sikhs, followers of Rām-Singh of Ludiana, a carpenter who worked in our arsenal at Feroze in 1861, and gave much trouble to Government down to 1872. He was born in 1815, and served in the Sikh army (1844-1846), then becoming the disciple of Udāsi—a hermit—at Rawal. He began to proselytise in 1858, and became leader in 1860, when his spiritual instructor died ; but he continued to work at his trade. His divine mission was attested when a beam, in a house on which he was engaged, lengthened itself by a foot to suit its place ; and in a single day he

found himself the leader of 500 devoted followers, who called themselves Kukus from the “whisper” of faith: or Kokus, as “crying” out in ecstasy. They attacked the Moslems as “beef eaters” in 1872; and some 8000 men were needed to quell the outbreak. Ram-Singh was deported to Barmah. His is only one instance of many religious leaders who constantly appear in the East (see *Journal Rl. Asiatic Socy.*, 1869, pp. 95-97).

Kulal. A divine name in Yaman or S.W. Arabia. Probably meaning “the voice of God.”

Kula-devas. Tribal or family deities of the Hindus, like the Italian Lares and Penates.

Kuli. See Kols. In Tamil a “labourer” (compare the Turkish *kal* “slave”); but in Sanskrit “a heretic” or “a pig” (*koli*). Hence our word “coolie.”

Kulins. Kullens. One of the wildest Drāvidian hordes in S. India, thieves, hunters, and desperadoes, who levied blackmail on traders till lately, unless some of them were engaged as guards. They are hard workers, and intelligent when employed. The men paint the red and white mark of Vishnu (the *trisul* or trident) on their foreheads, breasts, and arms; but women only wear bangles and the Tāli (see Tāli). They settle all family and tribal disputes among themselves, and accept the decisions of European officers in other cases; but they prefer important matters to be arranged by a court of several persons, for they say that “God is then present.” The witness when swearing must hold up his child in both hands. At weddings a Kulin official plants a sacred tree at midnight, or sets up a large branch (usually of the Margosa) before the bridegroom, and with his cloth ties to it a rice mortar. The bridegroom, when the bride reaches his hut, is expected to pull up this tree or branch, and is laughed at if he fails. Even after 20 years of British rule in Madūra (see Mr Fawcett, *Folk-Lore Quarterly*, March 1894) “a Kulin, entering the house of a farmer, demanded a meal and his host’s wife; and so great is the fear of this tribe that he was not refused.” Kulins are polygamous, and even polyandrous; and divorce is easy, while widows may remarry. The W. Kulins circumcise boys between 7 and 12 years of age, this being the only Indian instance of the rite among non-Moslems: for Kulins resent the imputation of such influence, being—as their indelible marks (above described) show—worshippers of Vishnu.

Kulins. A small high caste sect of Bangāl Brāhmans. The title Koulinya was first conferred on 5 Kanōj Brāhmans, distinguished for learning and piety, by Ardisur, king of Bangāl. King Bullāl-sen (1066 to 1106 A.C.) found 56 Kulin families, and selected from them 8 persons as possessing the required qualifications : (1) good conduct, (2) meekness, (3) learning, (4) good repute, (5) many pilgrimages made, (6) faith in God, (7) good marriage connections (*Abritti*), (8) contemplativeness, and (9) charitableness. Originally, however, it is said, peaceful conduct stood in place of (7) *Abritti*, and the latter gradually gave occasion for unbounded licence (see Gosains), all parents desiring for their daughters such lords, while the Kulins sold their consent, and did not live with, or support, such wives. Any who could pay the price could however obtain such a nominal, and divine, son-in-law. The selected 8 were to be called “pure Kulins,” the remaining families “Srotryas and Gounas,” or inferior Kulins. They are still represented by Banarjīs, Chāterjīs, Mukerjīs, and others.

In the 16th century Devi-bara tried to classify Kulins again, but selected those of high birth, requiring them to marry only in their own rank, which reduced them in time to poverty, when all the evils of the *Abritti* system reappeared. Various Kulins are now found who have from 5 to 85 wives in different villages, and they have become worthless libertines as a rule.

Kulmu. The Etruskan god of tombs, who carries shears and torches. In Finnic speech *kuol* means “to die” (see Etruskans).

Kumara. Sanskrit : “a youth,” a title of Skanda (Mars) and Agni (Fire) : in the Vishnu Purāna 4 Kumaras are “mind-born” sons of Brāhma, who remained ever innocent boys. Kumāri was Sita, or Durga, as a maiden, whence the name of Cape Comorin. The Panch-Kumar (“five youths”) is a 5-faced lingam of Siva, at Mungēr in Behār on the hill of his temple.

Kumbha-karna or **Kumbha-pati.** Indra as the drowsy giant, whom Rāvana strove to rouse. Rāma cut off the head of Kumbha. The modern Khumbu-pati sect of rude theists worship Alakh (see Alakh).

Kumri. See Kimbri. The Welsh Cymry were “kins-folk” (Prof. Rhys, *Celtic Britain*, p. 275), as the Brythons were “brothers” (see Britain). Prof. Rhys thinks the name unconnected with that of the Kimbri, or with that of the Cimmerians.

Kund. In many Indian languages a “hollow,” “cave,” or “well” (see Kunti).

Kuneiform. Cuneiform. The name given to the script of Babylonia and Assyria, derived from the original “linear” hieroglyphs of the Akkadians. These were sketched on clay by the later scribes, with a stylus which produced “wedge shaped” strokes. [See Babylon. The original characters read from right to left, with two or three emblems below each other in the line. There were about 150 emblems—natural objects or human inventions—which were combined, making 300 including the compounds. The later Semitic scribes increased the number of compound signs, making a total of about 550. The clay tablets were read sideways, and thus gradually from left to right. The kuneiform shapes were reproduced on stone in Assyria, and placed horizontally instead of vertically; but in Babylon the older linear forms continued to be used down to 600 B.C. The characters were still in use in Babylon in 81 A.C. The original hieroglyphs often resemble those of the Hittites (see Kheta); and there is a gradual change in the conventional signs (as in Egypt also), the number of strokes being continually reduced. The age of texts on clay can thus now be judged roughly by the character.—ED.]

Kuntala. Ancient central India from the highlands of Nasik, Ajanta, and Chanda, to the latitude of the lower Krishna river: including Lata, and Maha-rashtra on W.: Tellingāna and Andra-desā; with N. Karnatika. It was ruled by many Drāvid races: the W. Chalukyas called themselves (1st to 6th centuries A.C.) the “Lords of Kuntala” (see Chalukyas). Kurumbas, Pālavas, Rattas, and Yadavas, also ruled in Kuntala.

Kunthos. Cynthus. A sacred hill in Delos, covered with thick forests: the abode of Apollo and Artemis (Cynthia). See *Rivers of Life*, i, p. 173.

Kunti. Sanskrit: “woman” (see Kund). The wife of the Pandus (see Brāhma). She was the bride of many gods; and “ever virgin.” Prithu, son of Venu, was also her lord. Madri (also “ever virgin”) was Pandu’s second wife, and bore Nakula, and Saha-deva, to the Asvins. She burned herself on her husband’s funeral pyre; and Kunti cherished the children till herself burned in a forest fire. The two are perhaps originally the same. Kunti was “mother earth,” and otherwise a daughter of Sura (perhaps Surya, “the sun”), called a king of the Yadavas of Sura-sena. He is also said to have been brought up by Kunti-Bhōja, and reigned in Mathūra.

Kūp. Sanskrit: “hollow.” See Gab.

Kupria. Aphrodītē as the “Cyprian.” [The name *Ku-par* in

Akkadian means “bright white,” or “bright color,” and may be the origin of that of Cyprus—a white limestone country. Ku-bar is also “copper” in this language.—ED.]

Kupros. Cyprus. The nearest island to the Phœnician coast, where the population included Semitic Phœnicians, Egyptians, and Greeks, and perhaps earlier Turanians. [It is about 4000 square miles in area. Its history is little known. It appears to have been conquered by the 18th dynasty of Egypt. The Greeks said that Salamis in Cyprus was founded by Teucer' and Ajax. Sargon (722-705 B.C.) set up a stela at Idalion, now in the British Museum. Esarhaddon, about 670, mentions Itu-dagon of Paphos, apparently a Phœnician, with other kings in Cyprus evidently Greeks, such as Aigisthos of Idalion, Puthagoras of Kition, Eurualos of Soli, and Damasos of Kurion. Cyprus was conquered by Amasis of Egypt in the 6th century B.C. (Herodotos, ii, 182) : but the Cyprians revolted, and became tributaries of Persia in 525 B.C. In 500 B.C., they however took part in the Ionian revolt against Persia, and were reduced 10 years later (Herod., vii, 90). Evagoras of Salamis was independent after the peace of 387 B.C.; and the Cyprian kings declared for Alexander in 333 B.C. Ptolemy was driven out of the island by Demetrius, son of Antiochus, in 306, but recovered it in 295 B.C.; and it remained under Egypt till occupied by the Romans about 60 B.C. The great Jewish revolt (see Hebrews) occurred in 117 A.C. The Moslems conquered Cyprus in 646 A.C., but the Greeks recovered it two years later. Harūn er Rashīd held it about 802 A.C.; Isaac Comnenos seized it in 1184, and Richard of England in 1191, when it was given to Guy the deposed king of Jerusalem. It remained under the Lusignan kings till it was purchased by Venetians in 1487, and finally conquered by the Turks, under Selim II, in 1571 A.C. Many Greek statues, with texts in the “Cypriote characters” (see Kheta), have been found, including a bilingual in Phœnician and Greek (320 B.C.), and others of Melekiathon, and of his son Puniathon (ruling 332 to 312 B.C. according to *Athenæus*, iv, 63). The latest Phœnician text dates from 254 B.C.—ED.]

Paphos is said to have been the first colony in Cyprus ; and, according to Ovid, it was founded by a son of Venus (see Kinuras). The symbol of Aphroditē in this temple—as shown on coins—was a cone. The island is called Kittim (Chittim) in the Bible [probably *Kit-im*, “west region,” as an Akkadian term—ED.] : it seems to have been subject to Tyre about 700 B.C. according to Isaiah (xxiii, 8, 12). The Phœnician kings of Kition and Idalion included the

following, according to Mr Pierides of Larnaka (*Academy*, 7th May 1887): Ba'al-malak (about 450 to 420 B.C.), 'Az-Ba'al (till 400), Ba'al-rām (till 380), Malak-iathon (till 350), Puniathon (till 312 B.C.). There are remarkable holed stones to be still found in the island (*Cesnola*, pp. 189, 214), some of which appear to have belonged to oil mills. They are connected with superstitions, as in other lands, and maidens place in them their earrings and jewelry with candles, praying for lovers. The arch-priest of Paphos, who claimed descent from Kinuras, was said to have brought rites and mysteries from "Aithiopia of Asia" (see Kus).

Kur. In old Persian "the sun" (see Gar "bright").

Kuras. Cyrus. Probably named from Kur the "sun," as solar myths have invaded his history. According to the legend Astyages (Istuvegu) King of Media dreamed that his daughter, Mandanē, would bear a child who would destroy his kingdom. He married her to Cambyses (Kambujiya), a Persian of low birth; and he ordered his general Harpagos to kill her child. But Harpagos gave the infant to Mithra-data the herdsman to be destroyed, and the latter with his wife substituted their own dead child: the wife's name was Spaka ("the bitch") in Medic speech, and she nourished the infant Cyrus—as the wolf nourished Romulus, a story also found among Tartar legends. The boy displayed his great qualities, becoming the "king" of the boys in the village, who were punished for not obeying him. He thus came to the notice of Astyages, and his birth was discovered. Harpagos was punished by being made to eat the flesh of his own child—which he avenged later by deserting to Cyrus. The magi held that the prophecy had been fulfilled by the "boy king," but Cyrus returned to Persia (Herod., i, 95). According to Diodorus, Cyrus was finally crucified after being defeated, in Scythia, by the Amazon queen Tomyris of the Massagetæ. The legend of Gyrus thus presents parallels to others related of sun heroes (see Mr J. Robertson, *Christ and Krishna*, 1890).

The actual history of Kuras, or Kurus, as recovered from his own records and from those of Nabu-nahid (Nabonidus), the last king of Babylon, is very different. Cyrus was king of Anzan (Susiana) and a Persian, a son of Kambujiya (Cambyses), a grandson of a Kuras, and a great grandson of Teispes, being thus of the same royal family from which Darius I records himself to have descended. He attacked Istu-vegu of Media about 552 B.C. A Babylonian text says: "Marduk, who journeys among all peoples wherever found, visited the men of Sumir and Akkad (Babylonia) whom he loves as himself. He

granted pardon to all peoples: he rejoiced and fed them. He appointed also a prince who should guide aright the wish of heart which his hand upholds—even Kuras the king of the city of Anzan. He has proclaimed his title: for the sovereignty of all the world he remembered his name. . . . To his city of Babylon he summoned his march. Like a friend, and a comrade, he went at his side. The weapons of his vast army, whose numbers—as waters of a river—could not be known, were marshalled in order, spread at his side. Without fighting, or battle, Marduk caused him to enter Babylonia. He spared his city Babylon. He gave to his hand, from a hiding place, Nabonahid, who revered him not.”

The account, by Nabonahid himself, of the earlier history may be contrasted: “Marduk communed with me, Nabonahid, King of Babylon, saying, ‘Come up with thy horses and chariots, and build the walls of the glorious temple, and raise up in it the throne of Sinu the great lord.’ I spoke reverently to the lord of gods: ‘This temple will I build. Terrible is the power of the Manda (or Median) host.’ Marduk said to me: ‘The Manda host, of whom thou hast spoken, shall cease to be, and the kings marching with it.’ In the third year (552 B.C.), in its course, he sent forth Kuras, king of Anzan, his little servant, with his strong army. He swept away the Manda host. He captured Istuvaga, king of the Manda host. He took the treasures of his land.”

After the conquest of Media was complete, Kuras, “King of the Parsu,” crossed the Tigris below Arbela in 549 B.C. According to Herodotus he first attacked Coesus, king of Lydia, whom he defeated at Pterium, and crossing the river Halys, marched to the Lydian capital of Sardis, which he took in 546 B.C. His general, Harpagos, was left to subdue Ionia, Lycia, and Karia. The arms of Cyrus were then turned to the East, and he conquered Parthia, Sogdiana, and Arakhsia. According to Pliny he burned Kapisa, thought to be Kafshan on the upper Indus. He then turned to the conquest of Babylon: crossing the Tigris at Opis in 539 B.C., he took Sippara without fighting, and Nabonahid fled to Borsippa, the royal suburb of Babylon. On the 16th Tammuz Gubaru (or Gobrias) of Gutium (in Media) arrived at Babylon with the invading army, and Nabonahid was taken prisoner at Borsippa. The army watched the gate opposite the temple called E-Sagil, and Cyrus joined it on the 3rd of Marchesvan. On the 14th of Marchesvan Gubaru made an assault, and slew the “king’s son” (Bel-sar-ušur), who thus appears to have been besieged by Gubaru for nearly 4 months in Babylon. Cambyses, the SON of Cyrus, was made king of Babylon, under his father as “King

of Kings.” Various accounts of the death of Cyrus, after this victory, which occurred in 538 B.C., are given by classic writers, but it appears that he fell in war in Scythia, being succeeded by Cambyses about 530 B.C.

The dates given on commercial tablets found in Babylonia (especially those of the Egibi merchant family) show clearly that Cyrus succeeded Nabonahid immediately. [The succession of the kings of Babylon (counting the “succession years” which are additional to the “first” year of a reign), is clear, from the accession of Nebuchadnezzar, in 607 B.C., to the 17th of Nabonahid in 538 B.C.—ED.] There never was an independent “Empire of the Medes”; and, after the fall of Nineveh about 610 B.C., the W. of Asia was divided between Medes, Lydians, and Babylonians. Cyrus was the first to establish a non-Semitic empire, and he was a Persian and not a Mede. This is important in connection with the criticism of the Book of Daniel. Cyrus was not apparently a Mazdean, or at all events he tolerated other religions. Darius I, in his texts, speaks of Ahura-mazdā as the Supreme God; but the Babylonian tablet of Cyrus represents him as a worshiper of Marduk, Bel, and Nebo; the Egyptian texts speak of Persian kings as adoring Egyptian gods; and the Jews, who were permitted to return to Jerusalem in the first year of Gyrus (537 B.C.), profited by this general tolerance, and regarded Cyrus as “anointed” by Yahveh (Isaiah xlv, 1), and as his “shepherd.” [This notice is now regarded as fixing the date of the passage in question—unless the name “Cyrus” is an interpolation by some later copyist: the reference seems clearly to be to a non-Hebrew Messiah, as appears (verse 5) in the words “Though thou hast not known me.”—ED.]

Kuris. Latin *Quiris* “spear”: the flymbol of the war god from Scythia to India, as well as at Rome, where the Quirites were worshipers of Mars (see Khonds).

Kurks. Korkus. Coorgs. A branch of the Indo-Mongol race (see Kols). From personal knowledge of the Korkus, and Korwas, of the Sāt-pura and Maikul hills, and Tapti valleys, in Central India, we can confirm Mr Driver’s account (*Journal Rl. Bengal Asiatic Socy.*, 1892, lxi). They are of a coppery yellow hue, and now peaceable cultivators, herdsmen, and wood men. They are fond of jingling ornaments, beads, and amulets, as they believe their gods to be also. They have adopted caste customs from the Hindus. They serve (like Jacob) for their wives, if unable to buy them, and they have the Levirate custom (like Hebrews), the younger brother marrying the widow of the elder. They regard Sunday (sacred to Gomorj) and Friday (the day

of Venus) as most propitious for marriage. A week after a birth they hold a feast with sacrifices and dances, naming the infant after some ancestor, or ghost, whom the parent has seen in a dream. They believe in many spirits, of whom the sun and moon, and Kāla-Bhairam, are the greatest. They sacrifice goats to the great gods, and cocks, eggs, and fruits to the lesser ; all deities being apparently represented by stones and by posts (*Mundas*) erected over graves, and carved over with suns, and moons, and horses. Before these they sacrifice, with music and dances.

The race wandered south in prehistoric times, settling in the S.W. highlands which overlook the Kānanur coast. They divided the lands into twelve provinces (like Etruskans), ruled by Nāyaks, or independent chiefs, who were in time united under a Lingāyat leader (of the Hāleri Pohjārs), whose dynasty was expelled by the British in 1834. The words *Kurg* and *Kodagu* signify “ mountaineer ” (Akkadian and Mongol *Kur* “ hill ”) ; but the upper class (*Imp. Gazetteer of India*) claim Kshatriya caste, and speak of a holy land in the far north—the Kuruka-Kshatra, which was the cradle of the Bhārata race. They appear to be of the Mah-ratta stock. The Kurks as a race are tall, strong, and broad chested ; very manly and independent ; they wear a picturesque costume like that of Keltik Highlanders ; and, like them, they erect karns, dolmens, mounds, circles, menhirs, and kist-vaens or chambered tumuli, on which, and on sacred rocks, their Lingāyat symbols are carved. Out of 200,000 Kurgs 180,000 now observe Hindu rites, 140,000 being Siva worshipers (see Kurus).

Kurma. See Turtle.

Kurmis. Non-Aryan Kols in India, no doubt named as worshipers of Kurma the “ turtle.” We have met them in S. Oudh, Central India, Behār, and S.W. Bangāl, especially near the Dammuda in the land of the Mundas. They are generally quiet cultivators of the soil, and tree worshipers. They are regarded as a branch of the Kumbhis, of Gujerāt and Mahārāshtra ; they are numerous about Jabal-pūr, and Sagor, along the Narbada, and in Mālwa. Some tribes are very dark, and some are fair. They are recorded to have moved S. from the Duāb about 1620 A.C. Like ancient Italians, Tartars, and others, they claim descent from virgin trees (as Adonis was also born, and the ancestor of Manchu emperors) : they worship in sacred groves (see Col. Dalton, *Ethnog. Gloss. of Bengal*, i) ; and the bride and bridegroom are each separately married, early in the morning, to mahwa, and mango, trees (see also Basivis) ; they are decked with garlands from the tree—the mango for the man, and the mahwa for

the bride—and they walk seven or nine times round the tree, and sit at its foot, when a relation binds the right band and ear to it, and they chew its leaves : lights are then lighted, and all present worship the tree.

Kural. The great Tamil poem. See Tirnvalluvar.

Kurumbas. The singular is *Kurumba*, and the plural *Kurumbar*. The Drāvidian name of a pastoral Yadu race, on the lower Indus, in the Abiria region of Ptolemy the geographer (see Elliot's *Numism. Orient.*). They covered most of the S. region of Drāvidia (called sometimes Kurumba-bhūmi, or “Kurumba land”) from central Kuntala to the Malabar coast, as energetic traders, mostly Jaibs by faith. Till recently a Kalikut state was ruled by a Kurumba, and a Taluk of Malabar is called by this name. The Kurumbas are numerous in the plains of S.W. India, and in its mountains, as foresters, and Yadus or herdsmen. They are expert potters, weavers, and agriculturists, but much despised by Hindus and Moslems, though remarkably truthful. We saw much of them in remote parts of Tamil provinces, and Sir W. Elliot says that they go occasionally to Madras to sell garden produce. Throughout Maisūr a Kurumba is required to turn the first furrow in the fields in spring : “the proud Toda, who exacts tribute from all other classes, presents an offering of first fruits to the despised and hated bill Kurumba. He dreads his magical powers, and sometimes inflicts on him secretly a bloody retribution for visitations of cholera, and small pox,” which are attributed to Kurumba spells. The Kurumba is important at the festival of the village Grama-deva, or bousehold god, the older race then taking precedence of its social superiors. Caste is ignored, for the rites are older than the Vedas ; and Brāhmans may be seen bumbly following the dreaded Pariahs, Kurumbas, or Dhangars, who join in the bloody sacrifices, but who next day revert to their usual social status.

The rulers of the Vijaya-nagar state claimed Kurumba descent (1334 to 1488 A.C.); and, in our 4th century, a Kurumba Rāja declared himself independent when the extreme S.W. of India (Kerala) threw off the Chera yoke. The Kurumbas once held the E. coast, N. of the Palar river, “some hundred years before our 7th century” (Elliot, *Numism. Orient.*, p. 36). They were diligent traders, with ships, mines, and colonies, but were persecuted as Jains. They were the literary class (according to Dr Caldwell), whose statues of the Tirthankars, or saints, wonderfully carved in polished basalt, still amaze the traveller : they included many Hindu gods as Digambara figures. Sir W. Elliot (*Internat. Prehistoric Congress*, p. 252),

attributes the rude-stone monuments of the Shidai mountains to Kurumbas, Todas, and Badagas, who say that the lingam stones represent “Kuru gods” (Mr Walhouse, “Stone Mon.,” *Journal Anthropol. Instit.*, Aug. 1877, p. 23; Fergusson, *Rude-stone Mon.*, p. 476). The degradation of the race accompanied the corruption of Jainism by ancient nature worship: but the proud Aryan still seeks the poor Kurumba in his forest, and makes him come to bless his fields. Mr Walhouse says that: “the aborigine then comes and seats himself at nightfall on the capstone of a dolmen, with heels and hands drawn together, and chin on knees; and there awaits the dawn.” He is usually “a poor starved dwarfish outcast.” They now mark the grave by small smooth stones long or ovate (for the *lingam*, or for the *yoni*), which they place in caves or mounds, and call Pandu-Kulis. A dolmen at Melkunda was found by Mr Walhouse “filled up to the capstone with such pebbles—the accumulation of generations”; which recalls the memorial pebble cairns of our own ancestors, and those of Jews and Arabs in Syria, where each visitor adds his stone. So also, at Brāhman funerals, the chief mourner decorates three stones (one for the deceased, one for Yama, and one for Rudra) on the 3rd day, at the burning ghat. They are adorned with flowers, and sacrifices are offered to them: they are taken home, and the rite is repeated on the 10th day after the death, when the mourner walks to his neck in the river, and facing the sun prays th:it, under the form of these three *lings* (or “essences”), the deceased may be received in heaven. The three stones are then cast behind the back of the worshiper, in conclusion of the mourning rites. This clearly shows the Indian beliefs as to such symbols (see Fetish and Stones).

The Irulas, or Kurumbas of the Nilgiri hills, are called “children of darkness.” [They are extremely degraded according to Mr King, *Aborig. Tribes of Nilgiris*, 1876.—ED.] They worship Ranga-swāmi—a form of Vishnu—in shrines on the summits of the mountains, in “circles of stones each enclosing one upright stone representing the deity. One circle is of recent date” (Mr Walhouse, *Stone Mon.*, p. 32). This deity (see Vetal) is solar, and is called “the healer of the nations” (see *Rivers of Life*, i, p. 384; ii, p. 274). We have seen the blood of goats and cocks dashed on many such stones, and on rocks, by the wilder Indian tribes, in lieu of human blood; which is a full answer to the views of Mr Fergusson (*Rude-stone Mon.*, p. 468). Sir W. Hunter (*Orissa*, I; p. 95), says that every hamlet still has its shapeless phallic stone, adored with simple rites, by the civilised Aryan and the wild Dravid alike. Survivals of such rites, are common also in Europe.

Kurus. The race that ruled in Hastinapūr, after expelling their “pale” cousins the Pandus, according to the Mahā-bhārata (see Brāhma). They are not noticed in the Vedas. Their Panjāb capital still stands at Kuru-kheter. Kuru was descended from Nahusha, grandson of Soma ; and Gandharī was the mother of Kurus (see Gandhara).

Kus. Koos. A very fierce and Wild race in the N. of Arakān, who are naked save when wearing war armour of split canes, painted red. They drink blood from the pierced sides of the *Gyal* or wild ox, and will eat anything they can get.

Kus. Kush. This name applies in the Bible both to the race of Babylonia and Armenia (Gen. ii, 13; x, 7), of which Nimrod was the hero ; and also to Upper Egypt or Aithiopia. [It is usually rendered “dark,” as a Semitic word ; but on Babylonian tablets *Kus* is Kappadokia, and the term may be only the Akkadian *Kus*, for “sunset” and the “west,” which would apply equally to Asia Minor and to Egypt.—ED.] The Kosis of N. India (see Kosa) may have been of this “Cushite” stock from Babylonia, which appears to answer historically to the Akkadians (see Akad). We are content to see that scholars are coming round to the opinions which forced themselves on us more than 25 years ago, when studying Aryan and Turanian questions connected with India. The language of the Kassites, Kosseans, or Kissaians (see Kassites), was Turanian. [This name however seems to be distinct, being always spelt *Kassu* in Semitic texts.—ED.]

Kusa. Sanskrit. The sacred grass of India, sweet-scented and medicinal (*Poa cynosuroidēs*). It is thought to destroy malaria. It has a long leaf with a sharp point, whence a clever person is said to be “like a point of Kusa.” It is used in most sacrificial rites in India (see Ag), and is revered even by Buddhists, since Gotama is said to have sat on it under the Bodhi tree, and because it covered his sacred corpse, at Kusa-nagar (see Grass). The Kas-kas, or Khus-khus, is the grass used for tattis, or blinds, in India (*Calamus Aromaticus*). The *Kasa* is another fragrant grass (*Saccharum Spontaneum*). These words may have the same origin.

Kusa-nagar : or *Kusinārā* in Pāli speech. The scene of Buddha’s death. The site is still doubtful. General Cunningham, following the geography of Chinese Buddhist pilgrims, fixes on Kasya (see our *Short Studies*, map, p. 11) between the great and little Gandak rivers, about 120 miles N.E. of Banāras. He found this, in

1875, to lie in a grassy wilderness on the banks of the Nairayana, and thought the name connected with the Kusa grass ; but it is more probably connected with that of the Kusa race (see Kosa). The question is affected by that of Buddha's birthplace (see Kapila-vastu), in N.E. of Oudh. Hiuen-Tsang said that Kusa-nagar was the site of "a stupa erected by Asoka," and places the Sāla grove in which Buddha died three, or four, *li* to the N.W.: where was Āsōka's great tope, "two hundred feet high, but without date ; and here Gotama was burned, and eight kings divided his relics." The Bhutān Buddhists say that he died in Mt. Hājo (see Kāma-rupa), which is 400 miles E. of the newly found site of Kapila-vastu. It is however a very sacred site.

Kushān. See India. Mr Vincent Smith, the Indian numismatist (Lecture, Feby. 1902) states that this Indo-Scythian dynasty ruled from 165 B.C. to 320 A.C. preceding the Gupta dynasty. The Kushān dates are referable to the Laukika era, not then confined to Kashmīr ; and 70 dated Kushān texts thus range from 128 to 223 A.C.

Kusko. Cucusco. A sacred city of Peruvian Inkas. The name, according to Prescott, meant "golden wedge" : [compare the Akkadian *Kuski* "gold," and *Ku* "pyramid"—ED.] : a golden cone such as was sacred to the sun (see Manko-kapak).

Kut. Kuta. In Tamil a "spike" or "peak," an emblem of Siva. The Mahā-kuta is a group of cave temples in the Bādāma hills of Bijāpūr (*Indian Antiq.*, Jany. 1890) where Chalukyan monarchs adored the "Lord of the great peak." The inscription on a pillar here says that the king "desired to erect a pillar on the Ganges, to record the conquests of his race over Vanga, Anga, Kalinga, Vathura (Mathūra), Magadha, Ganga, and Chola" (see Chalukyas).

Kutha. Cutha. An ancient city W. of the Tigris, and N.E. of Babylon (see 2 Kings xvii, 30), where Nergal was worshiped.

Kuvera. The Hindu Pluto and Plutus, god of Hades, and of wealth : the son of Pulasty, and the father of Visravas. In N. India he carries a club, and has an ornamental crown, but is a deformed white figure with 3 legs and 8 teeth. He lives in Alakā, part of Siva's paradise of Kailāsa, near Mt. Meru, and is attended by Kentaurs (see Kinnaras). He is never worshiped, but all who die in the pursuit of gain are said to be absorbed in Kuvera, or in Ku-tana a "vile body." In S. India he is called "the 7th guardian of the

world," a "king of men," a "friend of Siva," and "regent of the north." He has 8 kinds of wealth (*Lakshmi*), and 9 treasures (*Nīdi*). The self-moving car (Push-paka) was given him by Brāhma ; and, in S. India, he is a golden youth on a grey horse, brandishing a scimitar (like Kalki), and adorned with flowers. He was driven from Lanka (Ceylon) by Rāvana.

Kwan-yin. Kwan-yon. See Avalokit-Isvara : a deity both male and female. As a goddess she is sometimes, according to Dr Kaemfers, covered with babies growing from her hands, and forming an aureole round her head. She is the merciful mother (see *Rivers of Life*, plate xvii), and holds the Chakra wheel of Vishnu, the Book of Brāhma, the bud, the cock, and the hare, with the vase of ambrosia. Prof. Beal shows that the Chinese Kwan-she-yin was adopted, even by Buddhists, as the "god who looks down" in mercy from the Sumana-kuta or heavenly peak, even at Adam's Peak in Ceylon. The Chinese, about our era, adored Kwan-yin as "the compassionate" and "hearer of prayer" (see Amidas), like Ardvhi-sura Anahita (in Persia) the "high, pure, and strong." He or she is said to have proclaimed to a Chinese Buddhist adorer : "Never will I seek individual salvation or enter final peace alone, but ever and everywhere will I strive for the redemption of every creature throughout the worlds until all are delivered. I will not leave the world of sin and sorrow, but remain where I am."

Kwetzal-koatl or **Quetzal-cohuatl**. See Kuetzal-koatl.

L

The letter L in Semitic and Aryan tongues interchanges with *N*. In Egyptian and African speech, and in the E. Turanian languages, *L* and *R* are interchanged, and with *D* or *T* as well. Thus in African Bantu dialects *L*, *R*, and *D* are indistinguishable ; and the Turkic *T* stands for the Finnic *L*. There is no *R* in Ohinese, and no *L* in Japanese.

La. The Aryan roots *la* and *las* mean "to love." Hence the Lycian *ladē*, "loved," for "wife." La or Lha in Tibet is the name of Amitabha-Buddha (*Journal Rl. Asiatic Socy.*, January 1891, p. 188). See Tibet.

Labarum. See Chrisma. The standard of Constantine, on which was the monogram said to be that of Christ. Later legends

said that it appeared in the sky with the words "Hereby conquer" (see *Rivers of Life*, I, fig 53; Gibbon, *Decline and Fall*, iii. pp. 258-262).

Labrus. Labrys. The two-headed axe, a sacred symbol in Krete, Karia, and Lydia (see Krete).

Laburinthos. Labyrinth. A rock-cut cave with complicated passages, in Krete, where the Mino-taur ("man-bull") lived. The word is probably connected with Labrus, "axe," and with the name of the Karian Zeus Labranda ("axe bearer"), as meaning a "hewn" excavation.

Lad. Lud. An ancient root meaning "to grow." [Egyptian *lut* "flourish": Aryan *ludh* "grow," *lad* "growing": Hebrew *yalad* "produce": Assyrian *littu* "offspring": Arabic *weled* "boy."—ED.]

Lada. A Roumanian god worshiped at the Koleda, or Kolinda, fêtes at Christmas time.

Lagamar. An Elamite deity noticed, by Assur-bani-pal of Assyria, as conquered with others at Susa (Shushan) in the 7th century B.C.

Lakish. Lachish. A city of Philistia represented, on a bas-relief of Sennacherib (702 B.C.), as near rocky ground with trees and vines. The name means "impregnable." The site was fixed in 1875 by 001. Conder at *Tell el Hesi* ("mound of pebbles") between Hebron and Gaza. In the Amarna letters the name of Zimrida occurs as that of the governor appointed by the Pharaoh at Lakish in the 15th century B.C., who was afterwards murdered by slaves. At Tell el Hesi a kuneiform tablet was found by Dr Bliss, which is addressed to this Zimrida from Egypt. The identification, which rested on the description of position by Eusebius (*Onomasticon*), is thus confirmed. The city was raided by Joshua (Josh. x, 31), and taken by Sennacherib (2 Kings xix, 8), being then a chariot city (Micah i, 13). It was re-occupied by Jews in Nehemiah's time (Neh. xi, 30), and was still a *villa* or "town" in our 4th century. Excavations at the site (see *Quarterly Stat. Pal. Explor. Fund*, 1893) by Dr F. Petrie and Mr Bliss have brought to light remains dating from about 2000 B.C. down to the 4th century A.C. Besides the tablet already noticed, seals of Queen Teie, wife of Amenophis III, were found low down in the mound; and one which appears to bear Hittite and Egyptian emblems together. At higher levels were found Greek pottery and a Greek inscription probably of the Byzantine age.

Lakṣmu. According to the Assyrian creation tablets : “The gods were made : the god *Lahmu*, the god *Lahamu* were created” (see Dr E. Schrader, *Cuneif. Inscript. and Old. Test.*, i, p. 2). These, the first of gods, appear to signify “flesh and food”—the animal and vegetable kingdoms : Hebrew, *lahm* “bread” or “food,” *lahūm* “flesh.”

Laksha. Sanskrit : “a luck mark” : *Lakshana* a “lucky sign.”

Lakshmana. The half-brother, and special friend, of Rāma-chandra. He was Rāma’s comrade in all his trials, and finally sacrificed himself in stopping Rama’s final conference with Time, who was sent to summons him to heaven. The two brothers ascended together from the holy Sarayu, or Gogra, river. Lakshmana was son of Dasaraṭha the king, by Sumitri, his twin brother being Sutragna. Otherwise he was an incarnation of the serpent Sesha, and had one-eighth of the nature of Vishnu. He protected Sita, Rāma’s wife, and disfigured a Rākshasī, or female demon, who tried to supplant her in Rāma’s affections. He married Ūrmilā, Sita’s sister. His son Angada ruled over the Himālayas, and his second son, Chandra-ketu, was a serpent eclipsing the moon (see Rāhu).

Lakshmī. The consort of Vishnu : the “lucky one,” presiding over wealth and prosperity (see Laksha). The word *Lakshmī* is used in the Rig Veda for “good luck” : in the Atharva Veda there are two Lakshmīs, for good and bad luck. Āditya (the sun) had two wives (see Taittiriya Saṁhita), Lakshmī and Śrī (“excellence”), the latter issuing from Prajā-pati (the Creator) according to the Satapatha Brāhmaṇa. These become one (Śrī-Lakshmī) in later literature, and she is the mother of Kāma or Love. She rose from the “Sea of Milk” at Vishnu’s creation, on the 12th day of the month Kartika (end of October), on the Padma or lotus. She was Kamalā, the flower of love, when Vishnu was the dwarf (Vāmana); and was the fair Rukminī when he was Krishna. She hid in the calyx of the lotus when the giants led by Bali fought for her with the gods. She is robed in yellow or gold, and is offered the corn measure filled and adorned with flowers. She holds the rosary, and the sacred cord (*pāsa*) : Indra is said to have worshiped her “water-pot,” and she appeared on the Kshirōḍa and Pāri-jāta trees as a flower (see Trees). Before Vishnu, as a boar, raised earth on his tusks, she was the consort of Vahni (or Agni), and bore him the “three Agnis” (or three fires). When Vishnu is spiritualised as Righteousness and Understanding, she becomes Devotion and Intellect. But she is also Lala, or “seduction,” and a fickle goddess of “luck.”

Lalan. The Etruskan Mars—otherwise Laran (see Lars). [Perhaps “spirited” (see Lilith).—Ed.] Represented as a bold armed youth.

Lalita-Vistara. Sanskrit : “cherished details.” The legendary life of Gotama Buddha. The Chinese version, supposed to date from about 100 A.C., is translated by Prof. Beal ; and a Tibetan version of about our 6th century by M.Foucaux. Hiuen-Tsang appears to refer a Pāli original to the Council of Kanishka in 1st century A.C. Many books of this kind seem then to have existed (Dr Rhys Davids, *Hibbert Lect.*, 1881). It consists of gathas, or “songs,” inserted into a later prose work, and is written in fulsome praise of Buddha, including a series of incredible legends. The legend of Gotama’s birth resembles that of Krishna (see Buddha), and the infant visits temples where the gods bow to him : he has miraculous knowledge of 64 alphabets, and of the mystic meaning of each letter (as in the apocryphal “Gospel of the Infancy,” see Christ). The shadow of the tree under which he sits never moves : he is tempted and transfigured, and heavenly spirits attend him from the moment of birth when a stream of heavenly water descends to wash the babe. The Chinese version also contains Jātaka tales and fables with a moral. Dr R Mitra (*Bib. Indica*, 1877) maintains the orthodox view, according to which the Lalita-Vistara was written during Gotama’s lifetime, or (in some parts) 150 years after his death.

Lamas. Lamaism. The monks of Tibet, who teach a form of Buddhism corrupted by the ancient Shaman superstitions of Mongol paganism, are popularly called Lamas, and their chief is the Dalai-Lama, or “Universal Lama”—a spiritual and secular ruler, supposed never to die but to renew his youth when he disappears, in a babe chosen by the College of Lamas. Till of late the unhappy Dalai-Lama has usually been murdered before he was 18 years old, to prevent his ever becoming a political leader. The office is confirmed each time by the Chinese Emperor (see Tibet). The Lamas are the old priests (see Bon), and their religion is demon worship (Dr L. A. Waddell, *Asiatic Quarterly*, January 1894). Dr Waddell, after studying the subject among the monks on the borders of Tibet, says that no one seems to have realised that Lamaism is essentially a “demonolatry,” with a thin varnish of Buddhism. Even the purer sect (Ge-lug-pa, or “yellow caps”) are devil-worshippers, and value the Maha-yana (or High Church) Buddhism as giving them power over the malignant demons of disease and disaster. Such a Lama when waking in the morning must, before he leaves his room, assume the spiritual guise of the demon king—his fearful guardian—named Vājra-Bhairava, or

Sambhāra, who is coerced into investing the Lama with his own dreadful form by certain Mantras (charms), from the legendary sayings of Buddha in the Mahāyana Tantras. Thus inferior demons are afraid to assault the Lama so disguised. Dark sorcery forms the bulk of Lamaism. There are two orders of Lamas, the Nying-ma-pa ("red caps"), and the Ge-lug-pa ("yellow caps"), who were non-Buddhists down to 630 A.C., when Srong-tsan-gampa, an energetic Tibetan ruler, made war on China and Nāpāl, and married princesses of their royal houses. They induced the prince to bring Buddhist teachers and books from India, and the Mahāyana doctrine was nominally accepted, with all its philosophy, asceticism, speculative Theism, and good words rather than good deeds : with its meditations and visions, instead of the practical teaching of Gotama.

The word Lama, according to Dr Waddell, means a "superior," and strictly speaking applies only to the abbots of the monasteries ; but the title is given by courtesy to all the priests. Buddhism, in 630 A.C., was represented by only a few monks from India, China, and Nāpāl, and by a few small shrines. But Indian characters being employed to reduce the Tibetan language to writing, King Thirong-de-tsan really established the faith in 747 A.C. His Chinese mother, when he was only 13 years old, obtained (while regent) from the Indian Buddhist schools of Nalanda, a Lo-pon, or tutor, named Padma-sam-bhava, the "lotus-born," for her son. This wizard priest, as Dr Waddell calls him, was born in Udyana (between Kashmīr and Ghazni) and became a Tantric Yogi (or mystic) : he was said to have miraculously vanquished all the devils in Tibet, thereby attracting the Shamans. The king, aided by another Indian monk named Santarakshita, built the first Tibetan monastery, and made the Lo-pon the first Lama. The Tantra and Sakta mysticism, or nature worship, had existed in India for more than 800 years, and found a ready footing in Tibet. In 899 A.C., King Lang-darma tried to suppress it, burning Buddhist monasteries and books ; but he was at once murdered by a Lama, and a priestly government was established at Lhasa. The Dalai-Lama then became second only to Ādi-Buddha—the "ancient wise one," or creator, called "the supreme soul" in the Kah-gyur or Tibetan canon. This deity, as Kāla-shakra ("wheel of time"), belongs to a Tantric system which "attempts," says Dr Waddell, "to explain creation, or the secret powers of nature, by the union of the terrible Kālī not only with Dhyani Buddhas, but even with Ādi-Buddha. . . . He evolves a procreative energy by which Sambharā, and other dreadful Dākkini fiendesses . . . obtain spouses as fearful as themselves, yet reflexions of Ādi-Buddha, and of the Dhyani Buddhas." These

beings, called by the Aryan names Kālashakra, Heruka, Achala, Vajra, etc., having powers not inferior to those of the celestial Buddhas, must be conciliated by worship of themselves, and of their demon consorts, or female energies, with charms, offerings, and spells, in magic circles.

In 1038 A.C., Atisha—an Indian Buddhist monk—while still clinging to Yoga and Tantra rites, attempted a reformation or return to purer Mahāyana Buddhism, enforcing celibacy, and higher morality, and discouraging diabolic arts. New sects arose, and scholarly Lamas taught and translated the Buddhist canon and its commentaries. Under Tsong-khapa however, about 1400 A.C., they became less ascetik, and more ritualistic, being then known as Ge-lug-pa (“yellow caps”), and having been ever since the dominant sect. The older school (“red caps”) kept to the old ways, teaching Ter-ma, or “hidden revelations” of the “great Guru” (or teacher), said to have been discovered in caves to the number of 30 books. The Ter-tu (“revealer”) Lamas, who probably composed the Ter-ma, professed to be re-incarnations of this Guru’s 25 disciples, and said that there were 108 Ter-mas in all, treating of Bon-pa, and other demoniacal Lama rites. Their various sects, in time, each adopted some special image in their temples to the deified founder whom they acknowledged, while the “yellow caps” also set up images of Tsong-kha-pa. These latter were bidden to observe the 235 rules of the Vinaya discipline, and were known in time as Dul-wa Lamas, who wore patched yellow robes, and carried the begging bowl (called *Zla-gam* or “moon symbol”), with a prayer carpet. Besides these, and the “red caps” (or older sect), the Bon-pa Lamas—who are still earlier—wear black caps. The “yellow caps” call Ādi-Bhddha the Dorje-dhara, or “holder of the mace” (see Dor-je), but their tutelary Buddha is Vājra-Bhairava, which is the old name of a fierce form of Siva. They claim to possess inspiration from Maitreya (the future Buddha) through their founder Atisha. In 1640 the Dalai-Lama obtained temporal as well as spiritual power under the Chinese emperor, and the fifth of these had his royal palace on the steep hill of Potala, above Lhasa. He was regarded as the incarnation of Avalokita (the god who “looks down” in mercy), otherwise Kwan-yon in Chinese. Before this dread judge, at Potala, all must appear after death. Potala is the name of Pārvati’s hill in Indian sacred sites, which connects the semi-Buddhism of Tibet with India, the rise of Lamaism coinciding with the triumph of Siva worship (1070 to 1370 A.C.) over Buddhism in India. From this account it will be seen that Lamaism has little to do with the pure Buddhism of Ceylon and Barmah, nor is the Dalai-Lama recognised by true Buddhists.

Lambā. A demon daughter of Daksha.

Lambans. Wild migratory tribes like Brinjāris in India. They are very dirty, and have scant clothing. They wear bone ornaments, shells, and flowers, with balls hanging from their matted locks.

Lamb-mass. Lammas. The feast of 1st August, when the flocks used to be blessed (as they still are in Italy) in the churches.

Lamech. A Hebrew patriarch (Gen. iv, 19; v, 26) who had two wives 'Adah ("ornament"), and Şilah ("shade"). His father was Methuselah ("sent forth"), son of Enoch (or otherwise a descendant only), but the name Lamek is apparently not Semitic, but means either "strong" (Akkadian *lam*), or perhaps "ploughman," from the Akkadian *lam* "plough" (see Enoch, which is also Akkadian).

Lamia. Lamma. Akkadian: *lamma* "strong," "giant": otherwise called *An-dam* "strong god." In Assyrian the *lamma* becomes *lamassu*. The word appears to be the Chinese *lang* "strong"; and the *lung* is the dragon who represents the refreshing wind. From this source perhaps came the name of the Lamia among the Greeks—a monster said to tear children to pieces, and to devour the raw flesh. The female Lamia was a serpent, dragon, or demon. In Krete Lamia and Aukhesia were said to be two virgins from Troizenē, adored with Eleusinian rites. The Epidaurians were commanded by an oracle to raise statues to them during a dearth. Homer speaks of Lamiæ as giants, children of Poseidōn and of Lamia, queen of Libya. Lamia, beloved of Zeus, became the mother of the sibyl Hērōphilē; and as Skulla (Scylla, the demon of the rock) she is also the daughter of Belos. The Lamii were represented as goats with horse's hoofs, and Lamia had the head and breasts of a woman, with a serpent's body and tail, in Africa. The Lamiæ allured strangers (and hence came the legend of Melusina and her human lover), but finally devoured those whom they deluded. The Latin Vulgate (Isaiah xxxiv, 14) renders the Hebrew Lilith by Lamia, as a female monster (see Lilith), and among Christians the Lamia was a witch, and Diana herself was a Lamia.

Languages. The question of language is discussed in each case under the country or race concerned. [The author's view of the origin of languages is also shown by the study of monosyllabic roots—see Subject Index—and the comparisons have been carried by Mr Greg, and other scholars, into the African, American, and Polynesian languages. The African languages, in grammar and vocabulary, are

connected with the ancient Egyptian, and so with the Semitic. The Polynesian show marked connection with Malay and Drāvidian speech. The American languages are equally allied to the Mongolic. The single origin of all human speech begins therefore to be a scientific probability.—ED.]

Lanka. See Ceylon. The name perhaps is connected with that of the *Langalas* or palm trees.

Lao-tze. See China, and our article in *Short Studies* (v, pp. 275-300). As in the cases of Buddha, Christ, or Muḥammad, we depend on late accounts for our information as to this “old teacher” (as his name signifies), author of the Tāo-teh-king (Book of the Right Way), and founder of the third greatest religion of China. He is said to have belonged to the Barmese tribe of Lē; and was born of poor parents in Tsu (Honan), under the Emperor Ting of the Kau dynasty, the usual date being 605 B.C. Buddhists say that he was taught by Gotama, which seems improbable, though he may have learned from the teaching of the Jain Mahā-vira (598 to 528 B.C.). He was well educated and filled important offices in the Record Department. He was first a philosopher, and then—disgusted with the world—became a pessimist. In 539 B.C., he resigned his work, and retired to a monastery, dying (perhaps in 515 B.C.) in an unknown place. He is said to have once met Confucius (in 517 B.C.), who—as a younger man—listened with respect, but was not convinced by his mystic doctrines. It is difficult to judge what is his, and what the work of later disciples, in his book, which was sacred from an early period in N. and Central China: for it was burned, like all other writings, in 220 B.C., and reappeared under the Han dynasty. Its great exponent was Chuang-tszu (350 to 300 B.C.).

The system of the Tāo, or “way,” attracted many who were unsatisfied by the dry logic of Confucius, on account of its mysticism. Temples to Lao-tsze were erected by the Emperor Hiwan (147-168 A.C.), and by Tai-ho (477-500 B.C.); but Wu (566-578 A.C.) finally classed Tāoism as third, after Confucianism and Buddhism. Many legends, miracles, and gods, were added by later Taoists; and the faith developed a ritual, with images and monasteries, temples, and sacrifices, beliefs in purgatory, heaven, and hell, in “pills of immortality,” and alchemy.

Lao-tsze claimed (see Dr Legge, *Sacred Books of East*, xxxix) three precious things (Tāo-teh, chap. lxvii)—Compassion, Thrift, and Humility. Yet he said, “I am the way of life.” Tāo is the mystic name for the Unconditioned, not a personal god, but answering to the

idea of the Logos of Plato, as the “cause” of all. Union with Tāo is the aim of contemplation. Tāo is the “way,” truth, and light : it is heaven (*Tien*), and before heaven it existed. It is the Rīta of Vedas, and the Asha of the Avesta. We must imitate Tāo, and act without thought (chap. lxiii). We must not resist evil (chap. xlix), a doctrine which Confucius combatted, saying we should meet evil by justice. Lāo-tsze denounces the wisdom of those who seek justice, benevolence, integrity, and “propriety” (that is to say, Confucian ethics), and insists on personal salvation by contemplation (see Hypnotism). He taught that all things sprang from a formless essence—but this was not Tao ; and he was Agnostik as to the means of such creation (chaps. xix-xx), speaking however of Tāo as the “great mother.” The Tao-teh-king was first translated into Latin in 1788, and has since been studied by several great scholars. See details in our *Short Studies*.

Laps. Lapps. Lapland is now the N. coast of Sweden, adjoining Finland which lies S.E. of it. The Lapps are Turanians like the Finns (see Japan), coming probably in pre-historic times from Central Asia. They are now said to number only 27,000 to 30,000, and are much mixed with Finns and Aryans. The pure Lapp is short legged, rather dark, and with a very short head, high cheek bones, deep-set small eyes, and scanty but glossy waving hair. They are classed as fisher, mountain, and forest Lapps. They do not, however, use this name, which is Swedish for “enchanter,” but call themselves Same-lats, and their country Same—perhaps the Finnish *Suome* for “swamp.” They came, according to their own tradition, from the East, and they may be Samoyeds ; they have rude legends of conflicts with the Norsemen on the W., and the Karelians on the E. [The early Neolithik race of Auvergne in France resembled the Lapps, and like them had tamed the reindeer and probably the dog.—ED.] The word *lappah* signifies a “cave,” and they have been regarded as pre-historic cave men : but *lappi* means “the end,” and they were a people who had reached the land’s end in Europe. Their civilisation was mainly derived from the Skandinavians. Christianity was pressed on them in our 13th century, and they are now reckoned as Lutheran Protestants, being under Sweden. The Lapp language is of the same stock with Finnish, and like it has become full of Aryan loan words, while retaining its Turanian grammar. It was reduced to writing in our 17th century, when the songs and sagas of the Lapps were found to be much like those of the Finns. In one saga (or “saying”) about ‘Pishan son of Peshan’ there is said to be a distinct reference to

"Lake Baikal and the Altai mountains" (see *Encyclop. Brit.*). The Lapps have always been famous as enchanters, holding ecstatic meetings like other Asiatics, and using the Kana or divining drum (see Drums). This has been adopted by Finns (see *Folk-Lore Quarterly*, March 1893): it is square shaped, and hung with charms, tufts of wool, teeth, and claws. The surface is divided into three parts, celestial, terrestrial, and human. The sun is represented by a square; and Thor (borrowed from the Aryans) by two crossed banners. The figures of Christ, the Virgin, and the Holy Ghost, are now added. An *Arpa*, or divining rod, is laid on a definite part of this drum, which is then struck with Thor's hammer. Any grown person may strike the drum, when desiring to divine. The Lapps worship earth as *Mada* (Akkadian *Mad* "earth"), and have many other deities good and evil, such as the wise god of the meadows (Gied-degoes-galgo), and the foolish but beautiful Njavis-œdne, who was deceived by Hakis: she was the daughter of the sun, and her story is connected with the taming of the reindeer.

Lar. Lars. Lares. In Etruskan *Lars* (from the root *Lar*) meant "Lord"; and the Roman *Lares*, or ancestral spirits, were of Etruskan origin. [In the Kassite texts the Akkadian word *lar* is rendered *B'elu*, "lord" in Semitic speech.—ED.] The Etruskan language was Turanian, and *Acca-Larentia* (see *Aka*) thus signifies "mother of *Lars*," or "noble mother," being the name of the nurse of Romulus. The *Lares* were represented by small human images (*Teraphim*) such as are equally common in W. and E., and still used in many death rites: they may be seen in niches in Hindu houses, especially near the hearth, as images of household gods. They are usually of baked clay (like those found in Babylonian and Phœnician tombs) and are brought out, and cleaned for worship, at festivals of *Siva*. *Mania* in Etruria was also mother of *Lares*, and of the *Manes*. The poppy was a common offering to the *Lares*, and sacred to *Venus*. They were also "children of *Mercury*" (see *Hermes* and *Mercury*) the god of the stone. In Rome the *Sacellum Larum* or "Lar shrine" adjoined the *Compitum* on the *Via Sacra*; and the *Lar* images stood in every important street and market place, just as in India to-day. They were classed as *Lares-Viales* (in road ways), *Lares-Compitales* (in meeting places), *Lares Rurales* (in fields), and *Lares Urbani* (in towns), everywhere connected with the *Penates*. The *Lares Familiares* were household gods connected with the *Lemures* (see *Lamia*), or good ghosts, as distinguished from *Larvæ* or evil spectres. The name of the *Penates* is usually derived from *Penes* (*Penitus* "within"), or

might come from Penis : but, like Lar, it may have a Turanian origin (*Pan* “spirit” : see Penates). Lalara (“the babbler”) was popularly said to have borne the Lares to Zeus, who deprived her of speech (Ovid’s *Fasti*, ii, 600). Macrobius calls Janus the Lars presiding over roads and doors (see Janus) : Diana and Mercury are also called Lares. The Etruskans no doubt brought their Lares from their home in Lydia (see Lud), and the eldest son of every Etruscan family was called a Lar. Their god Mars was also Laran (Akkadian *Lar-an* or “Lord God”), and royal cities were named Laranda and Larissa.

Las. Laz. Lasa Rakuneta is the title of Etruscan deities who accompanied the dead, bearing cosmetics and writing materials. [Probably from the Akkadian *la* to “present,” and *Rak* or *Rik* “value,” meaning “presenters of valuable things.”—ED.] Laz is a deity mentioned by Tiglath Pileser II of Assyria in the 8th century B.C.

Lāt. In Sanskrit, and Pāli, is a “staff,” “pillar,” or lingam : an obelisk for inscriptions (see Āsōka). In addition to the important Āsōka Lāts of the 3rd century B.C., there are others of much interest in India. The Iron Lāt at Delhi is 22 ft. high, but is said to be sunk to an equal depth below the surface (44 ft. in all), and till recently had its guard of honour as the Palladium of empire. The original short inscription says that it was erected by King Dava, a worshiper of Vishnu, in 317 A.C., to commemorate a victory. On the heights close by is the beautiful Kuṭub Minar (“Kuṭub’s tower”) a relic of the worship of Turanian Moslem conquerors, one of whom placed the Firūz-Shah Lāt, named after him, but made by Āsōka, on the top of his palace as the Savālik-Lāt, brought from the Savālik range—above the Jamuna—at great expense, and erected as a lingam between two domes (see *Rivers of Life*, i, p. 337, fig. 186) : in its western temple it had been known as Minar-Zārin, or “tower of gold,” but Timur stripped off the gold plates that covered it : it is a cylindrical column of hard red sandstone, 37ft. high, tapering from a base 10ft. 4 in. in circumference. On it are several texts besides the original one, the latest being written in Sanskrit characters, and dated 9th April 1164 A.C., to record how the Rajput king Visala-deva had “exterminated all Mlechchas,” or “heretics,” meaning Mughals or Turanian Mongols. The inscription on the Pālian Baoli Lāt, dating from 1393 A.C., again records the history of Delhi, as anciently called Hari- Yanaka, and ruled by Tomaras, and then by Chahamānas led by Visala-deva ; and it speaks of the conquest of the city by the Ghorian dynasty (see India).

Law. Anglo-Saxon : *Hlawe* “mound,” or “dune,” as in the Ringing-Law, or “mound of the circle.”

Laz. See Las.

Le. See Li and Lu. In Akkadian, and in Hittite, the emblem *le* is a bull's head symbolic of “power.”

Leach. Lech. Keltic : a “stone.” It is still used of shingle (leck) in Scotland.

Lemures. See Lamia, and Lar.

Lent. The name of this fast in spring comes from the Anglo-Saxon *Lencten* (German *Lenz* ; Dutch *Lente*) for “spring,” when the days begin to “lengthen.” The fast begins with Ash Wednesday (the day when men repented in the ashes), and ends with Easter (see *Rivers of Life*, i, pp. 436 to 444). The carnival (see that heading) ends with Shrove Tuesday, when men are “shriven” of their sins, as Lent begins with penitence next day, in sackcloth and ashes, and with abstinence for 40 days from all flesh save fish. The old custom of the “Jack o’ Lent,” round which Christians danced before throwing it into a pond, resembled the Roman Lupercalia, when little ozier figures of men were thrown from the Milvian bridge into the Tiber—a relic of human sacrifices to the river. The Jack o’ Lent, or Jack in the Green, was called Judas Iscariot by priests ; and his figure is still exploded with fireworks in the Easter rites of Greek Christians, in Cyprus and elsewhere, or is cast into a river (see Quarles, *Shepherd’s Oracles*, 1646, p. 188 ; *Notes and Queries*, 4th August, 1st September 1888). In S. Italy scarecrows are hung up at cross-roads, and in streets, adorned with six black feathers and sundry white ones. A white and a black feather are pulled out each Sunday in Lent, and one white one on Easter Sunday. The evil thing is then blown up with gunpowder. Lenten sports, as late as the time of George I in England, included “cock-fighting, cock-crowing, and cock-throwing.” The cock was tied to a stake, and youths and maidens pelted it, while others went about crowing like cocks (Brady, *Calendaria*).

The custom of mourning in ashes was common in the East (as mentioned in the Bible), and the sprinkling of ashes in India, on Wednesday, as the day of the ascetik ash-covered Siva, still is practised. Ash Wednesday was established by Pope Gregory in 1091 A.C., as the Dies Cinerum (“day of ashes”), when all men were ordered to sprinkle ashes and to repent. Sundays in Lent were not

to be counted in the Fast, to which Pope Felix, in 487 A.C., therefore added four days. If fasting is advantageous to health it should be recommended by the physician, and not by the priest. It is not for the latter to grant "indulgences" to those who are sick, or weak, and unfit for fasting: though even Church of England priests now grant such indulgences, on the understanding that so many penitential psalms are read, or church rites attended, forgetting that the fast originated in pagan days, when men were afraid lest the sun should not recover its powers, and endeavoured to pacify the gods by their austerities.

Lesbos. A triangular island S. of Troy, close to the W. coast of Mysia, anciently known as Issa, Pelasgia, or Aithiopē. Since the Middle Ages it has been called Metelino or Mitylenē. Diodorus believed that the inhabitants had written laws 200 years before the Trojan War, or about 1400 B.C. It was peopled by the Pelasgi, and famous from early times for wines, beautiful women, music, and religion. Phallic worship is denoted by Lesbian coins (Payne Knight, *Priapus*, p. 105).

Lethem. An Etruskan god appearing with Tina and Menerva. [Perhaps from the Akkadian *Lat* "mountain": Finnic *Lada* "peak," or from Akkadian *Lit* "moon": Mongolic *Lah*.—ED.]

Leviathan. Hebrew: "the coiling monster." In Job the crocodile is so called (xli, 1-32), and Leviathan appears to be also a mythical dragon (iii, 8): for Job, cursing his birthday, says: "Let them speak evil of it who curse a day, who shout at Leviathan"; as the Chinese and others try to frighten the dragon about to devour the sun or moon in an eclipse (see Isaiah xxvii, 1).

Levi. Levites. The root in Hebrew means "to join," to "bind" (see Lui-than "snaky-monster"), as understood by the author who speaks of Levi, son of Jacob (Gen. xxix, 34). In a Minæan Arab text, however (Dr Sayce, *Contempy. Review*, Decr. 1890), the *Lawān* appear as early priests or magicians; and Goldziher regards the Levites as originally serpent priests, like modern Dervishes who charm snakes. The serpent Neḥushtan ("snake monster") was worshiped in the Jerusalem temple (2 Kings xviii, 4) with incense, and was traditionally said, about 726 B.C., to be the copper, or bronze, serpent-symbol made by Moses in the desert: Moses himself being a Levite. [The word Levi may also signify a "band" or "order" of priests.—ED.] We are told (Num. iii, 6-10) that the Levites were "wholly given" to Aaron as assistants (viii, 19), and they were thus consecrated as Nethinīm or "given ones," instead of the first born,

who were “redeemed” (Exod. xiii, 13) from the fate of sacrifice (verse 15) : they were “wholly given” (Num. viii, 16) for this purpose, according to the later legislation. In the awful chapter on the fate of Midian (Num. xxxi), we learn that 32 persons, “the Lord’s tribute,” were “given” to Eleazar the priest (verses 40, 41). But the Levites were helped by Hivite “hewers of wood and drawers of water” (Josh. ix, 27) ; and, after the captivity, by certain subordinate *Nethinīm*, who superseded these (Neh. x, 28), who lived in Ophel, “the knoll” south of the temple (iii, 26) ; and who were then believed to have been appointed by David (Ezra viii, 20).

Leviticus. This division of the Pentateuch in the Hebrew is named from the words “and He (the Lord) called” : it is devoted to the rites of the Levites, and is now generally regarded as containing laws framed during and after the captivity : “a writing of Ezra’s time—a law framed by priests and matured during exilement, and in which the ethical teaching of the prophets, though not contradicted, is overladen with ritual.” The so-called “Law of Holiness” (xvii-xxv inclusive) is believed to be rather earlier than the time of Ezekiel (600 B.C.), but the book as a whole to belong to the Babylonian “ghetto,” being a priestly manual, as Genesis was the compiled account of national traditions. No poor desert wanderers could have elaborated so complex a system of rites, when they were wandering among the stony wadies near Sinai. They originated rather in Babylonian ritual, as known to Ezra, whose book Dr Driver puts “after, rather than before 300 B.C.” (see our *Short Studies*, p. 345). In Leviticus we find all details of the bloody sacrifices required by Yahveh. [Such is the ordinary critical view. But Dr Hommel, and other scholars, point out that the language of this book is not that of Ezra’s age, nor of 300 B.C.; but, like the rites described, such as the charms (xiv, 52) ; the scapegoat (xvi, 26) ; Moloch worship (xviii, 21), and the booths (xxiii, 34 ; Hosea xii, 9), represents ancient conditions, such as may have been prevalent under Solomon. It seems unlikely that Hebrews would have elaborated a ritual when they had no temple ; and the Assyrian tablets show the early existence of similar rites and customs. These laws were known only to priests, and were, apparently, never generally observed by the Hebrews in any age.—ED.]

Lhāsa. The sacred capital of Tibet (see Lamas). [During the British expedition of 1904 this city was reached, and the great Potala monastery, on the hill above the town and its sacred parks, was visited. Perhaps the most remarkable discovery was that of a precipice beside the river (described by the *Times* correspondent), on which are some

20,000 images of Buddha-votive offerings of all sizes.—ED.] See Tibet.

Li. The phallus in Barmese speech : Chinese *lik* (see Le).

Liberalia. Roman “libertine” festivals, in March and in October, when men and women rejoiced in unseemly fashion. The fêtes were those of Bacchus, and the phallus was then borne in procession by naked men to the temple of Venus, outside the Colline gate, where women met it with songs and dances.

Libra. The “balance” : in the Greek zodiak this was represented by the “claws” of Scorpio (see Zodiak).

Libraries. The unlettered adherents of young and uncultured faiths have never liked a more ancient literature. Christians called Greek learning “foolishness” : for God had revealed to babes what was hidden from the wise and prudent. Muḥammad was “unlearned,” though he loved to listen to other religious teachings than those of the ignorant Koreish. It is improbable, however, that the Khalif 'Omar actually ordered the burning of the Alexandrian library. The Ptolemaic library of the Serapeum was accidentally destroyed in 47 B.C. by fire, when Julius Cæsar conquered the city. 'Amr, the Moslem general, who won it for the Khalif 'Omar in 641 A.C., is said, by the historian Ibn Khaldūn, to have given orders as to the books of the library then extant, saying : “Throw them into the water. If they contain anything which can guide men to the truth, we have received from God what will guide us much better. If they contain errors we shall be rid of them, thank God” (see *Quarterly*, July 1895 ; *Fortnightly Review*, Octr. 1895). 'Amr's destruction is such as we might expect from an ignorant Arab of the age ; and, in like manner, the first Crusaders in 1109 A.C. destroyed the valuable library of later Moslems at Tripoli. The Christians of the age of Hypatia (412 A.C.) also tore up every Greek philosophik work on which they could lay hands.

Libu. Libyans. The Libu known to the Egyptians (see Egypt) included fair tribes akin to the Aryans of Asia Minor and Greece (see Krete), who were probably colonists, like those Dorians whom Battos, about 640 B.C., afterwards led to Cyrene (Pindar, *Pythian Ode*, v, 69-98). The Romans penetrated into Libya as far as the sources of the Niger .River, which they named. Recent explorations show, in Libya, a civilisation similar to that of Egypt.

Ligues. Ligurians. The Ligures are noticed, by Roman

writers, on the Gulf of Genoa or Ligusticus Sinus (see Italy, Rome, Umbrii) : they were a maritime people dominating the W. coasts of Italy, as far as Massilia (Marseilles) in Gaul, and the islands as far as Sicily, before the Siculi arrived. They were perhaps akin to the Lingones who, even in Roman times, held all the S. bank of the lower Po from the Adriatic to Mantua, and who appear to have been Kelts. They fraternised in historic times with the Taurini of Turin, and along the Ticinus (Ticino) River ; but fought the Rhœti, Engones, and other Alpine tribes. Strabo says that they were neither Iberi nor Gauls ; but neither he, Dionysius, nor Cato, knew who they were, though they were regarded as “one of the most ancient people of Italy.” Hesiod speaks of Ligues with Scythians and Aithiopes. They may have been akin to the Ligues of the Taurus in Kappadokia. In an Amarna tablet of the 15th century B.C., the Laki appear near Alasiya (Elishah or Cilicia), and the Leku are noticed in the same region in later Egyptian texts; being apparently the Ligues of Herodotos (vii, 72) who, according to Col. Conder (*Tell Amarna Tablets*), bordered on Matiene the kingdom of the Turanian King Dusratta. They were known to Thothmes III, and to Rameses II ; and Herodotos speaks of them as “adjoining the Matienians.” They may also have been connected with the Lukians or Lycians. [This name has been supposed to come from *Lukos* “wolf” ; and in Akkadian *lig* is “dog” (as also in some American languages) ; but perhaps a better derivation is from the Aryan root *Lag* “to lie,” “to be low,” whence the Keltik *lagan*, “low land.”—ED.]

Lilith. A female monster in Hebrew, and in later Jewish, tradition. The word is usually connected with the Semitic *lilith* “night” ; but the Assyrian *lilitu* is borrowed from the Akkadian *lil* (Vogul *lil*, Hungarian *lilak*, Esthonian *liel*, Livonian *lāol*), meaning “spirit” or “ghost.” The Latin Vulgate (see Lamia) connects this word rendered “screech owl” (Isaiah xxxiv, 14) with such spirits, though the Greek reads only “onokentaurs.” Lilith is the terror of parents ; and modern Jews write the words “avaunt Lilith” on the walls of a room where there is a new born babe. If the infant smiles in its sleep Lilith is present, and the child must be smitten thrice on the nose, with the words “Away cursed Lilith, thou hast no place here.” According to Talmudists, Lilith sinned in refusing to be submissive to man, saying that she was created with Adam, and that he should not rule her. She learned the holy “name” (of Yahveh), and so obtained wings, and flew from Paradise : angels found her hovering over the Red Sea. She refused to return to Adam, and the curse on

her was pronounced to be that every child she bore should die in infancy. She tried to destroy herself, and God then granted her power over all infants till 8 days old, save those protected by the angels Sanoi, Sansenoi, and Sanmangalaph. The Jews therefore hang to the necks of infants amulets marked “Sen, Sam, San,” that Lilith may make no mistakes. She has special powers over illegitimate children, and over all babes on the 1st of the month, and on Sabbath evenings. She snares youths with amorous kisses, giving them pleasant dreams, but (as with the Lamia, and the Succuba) they die afterwards of vain longings. Lilith became the consort of Samael (see *Ḳabbala*), and together they are “the Beast,” and the producers of evil beings. She appears as the richly robed bride of this evil angel, captivating men with her sparkling eyes of love, and her beauty, and making the home unhappy. Hence she is called “the harlot,” and she was the spirit of jealousy, hating Adam, and his meek consort Eve, and introducing the apple of discord. She appeared on the tree of life—as a human headed serpent—in mediæval missals (Conway, *Demonol.*, ii, pp. 96,301).

Lily. See Fleur-de-lys. Lilies flowered on the staff of St Joseph when he became the Virgin’s husband (see *Gospel of the Nativity of Mary*), as Aaron’s rod also budded.

Lingam. Sanskrit *ling* “essence”: “pith”: the “phallus.” No idea of indecency attached to its worship in India: for the Saivites, and Siva himself, are strict ascetiks, unlike the Vishnūva worshippers of the Yoni. In Sanskrit grammar the word *lingam* is used for gender in nouns, and Hindu scriptures speak of the worship of this emblem as “spiritual and mystical, and the object is liberation from carnal passions,” though austerities like those of Sanyāsis and Yōgis. Lingam shrines are built in groups of 6, 8, or 12, or in multiples of these numbers, such as the 108 built by the Rāja of Bardwān, at Kalma. They are all much alike, with a square cell having a symbolic pyramidal roof, adorned by a sloping flagstaff with streamers. A small lamp burns in the cell, and before the lingam of white or grey stone or of marble for Siva, or of blue black adorned 'sometimes with gold lines, for Krishna. The lingam may rise from an Argha, called Bhaga-Sakti (“the female power of God”), or Adhara-Sakti (see Argha); and a serpent is often carved in the Argha (see *Rivers of Life*, i, p. 123, fig. 42). A specimen of such a “Lingam in Yoni” has been sketched by the author from the outside of a mission school near Lucknow, to which emblem the children bowed, and offered flowers as they passed. Such gifts are laid on, and round,

the Argha which is also called Bhavanī (“female existence”—a consort of Siva) as the receptive principle of nature. The Argha is usually filled with *ghee* (melted butter), spices, flowers, grains, and holy water, which drip from its spout, before which kneels often the sacred Nandi bull, carved to represent “power.” The worshipers anoint themselves with this exudation. The lingam itself is anointed, or water is allowed to trickle over it from above. Such anointed stones were used also by Hebrews (see Bethel). Gorius (*Etruscan Antiq.*, ii, p. 144) figures two phalli very like those of India. The “Ruber Porrectus” of Horace was imitated by the phalli of red leather worn by clowns, and actors (according to Suidas who calls them “ithyphallic”) much as they are worn by Hindus at the Holi fêtes to-day. Those desiring offspring anoint their own phalli from the Argha.

There are many “stations” round lingam shrines—as in Christian holy places—including sacred wells, footprints, etc. The pious Siva-worshiping pilgrims must visit them all. At Banāras there are 47 main objects of devotion, with hundreds of others, constituting the “lesser,” and the “greater round” (see Banāras). The Tri-linga, or “three-lingas,” typifies the Triune Siva, as creator, preserver, and destroyer. The lingam is also the “pillar of fire,” and the “tree of life”; and all tree stems are sacred to Siva. Lingaites prefer indeed “natural lingams,” such as trees, or pointed rocks and stones, to those made artificially. Ancient graves also, like those of modern Moslems, or even of Buddhists at Buddha-gyā, or beside the Kamaon temple, or the great Nāga shrine of Banaras, where priests were buried, and not burned, are marked by a lingam. Poles and pillars outside temples have the same significance; and to these even Vishnūvas and Buddhists kneel (especially when praying for offspring) as specimens of the “Davja Stambh,” or “holy pillar” which is found in every shrine. We have seen women lying stark naked before such a pillar in the Chandra-gutha temple in N.W. Mysore. Mr Nara-simmiyen-gar (*Indian Antiq.*, May 1882) describes such worship, often leading to immorality. At Deo-garh (see that heading) we were assured that women anxious for offspring sometimes strip in their homes, and smearing themselves with pigments go, in troops, naked to the shrines, lying before the sacred pillars and poles till priests and attendants give them an ablution, and garments in which they rise to worship. This rite is a form of “sitting Dharnā,” or self “murder” (Hatya), since they die if neglected, when punishment is inflicted by Government on all concerned. The reputation of a temple suffers if such devotions do not result in the desired boon, and priests do their best to avoid this.

When the Tartars, and the Moslems, invaded India they despoiled the rich lingam shrines, and especially the “Twelve great Lings,” after the three greatest of which the Tri-linga, or Telagu land was named. Some of these symbols were very large (see Banāras), and in this sacred city, at the Baidya-nāth temple, some 300,000 persons will assemble on “Siva’s night” (14th of Phalgun), to celebrate his “enlargement” when he became an infinite column (see *Bengal Rl. Asiatic Socy. Journal*, LII, i : and *Rivers of Life*, ii, p. 475). The twelve great lingams of India are noticed in the Kedara Kalpa (of the Nandi Upa-Purāna), in which Siva says, “I am omnipresent, but especially in these 12 forms, and places” :—

1. *Soma-nātha*, in Surāshtra (Gujerāt) : destroyed by Maḥmūd of Ghazni, but restored.
2. *Mallikārjuna*, in Sri-saila (“Mount Sri”) on the upper Krishna river.
3. *Mahā-kāla*, at Ujjain. Taken to Delhi, but destroyed in 1231 A.C. by the Emperor Altamash.
4. *Om-kāra*, said to be at Om-kāla-mandāta, perhaps Amar-ēsvara in Ujjain.
5. *Kedāra-nāth*, in the Himālayas, a natural lingam, or shapeless mass of rock.
6. *Bhīma-sankara*, at Dākinī, perhaps Dracharam.
7. *Visv-ēsvara* : “the universal being,” at Banāras—the Jyotir lingam.
8. *Triambaka*, on the banks of the Gotami, called also Triaksha or “three eyed.”
9. *Vaidya-nātha* : “lord of physicians,” at Deogarh ; a stone only 4 inches high and 5 feet across.
10. *Nāj-ēsu*, at Dvārka, in N.W. India.
11. *Rām-ēsvara*, “the being of Rām,” at Setu-bandha, in the island of Rām-isa, or Rāma, near Ceylon, said to have been set up by Rāma.
12. *Ghusrin-ēsu*, in Sivalaya.

When once a lingam is established on mother earth it must never be removed for any non-religious reason. The author had to make expensive deviations of roads and canals, to avoid some tiny lingam, or fragment of a lingam, all the more sacred for its antiquity, however neglected the shrine may appear. He once offered in vain to build a far more sumptuous house for the god, in order to save such a deviation : he was told that it would be sacrilege; and inspired writings were quoted as denouncing any who removed this lingam.

None were to worship it if the shrine were removed, and it must be cast into some holy tank, or river. It is commendable to restore or enlarge such a temple, but no part must be pulled down. This objection was however overlooked when Aurangzēb desecrated the Visv-ēsvara, and Maḥmūd of Ghazni that at Soma-nāth, because of the great renown of these lingams, though their desecrations were lamented. There is no objection to the removal of an image to a new temple ; but a lingam is immovable.

The lingam and the Yoni are indispensable emblems at weddings, especially in S. India (see Rev. S. Mateer, *Journal Anthropol. Instit.*, February 1883, p. 294), and they are marked on the ground before the couple. Some lingam stones are naturalistic in design, others are conventional, like the “five faced” type (*Rivers of Life*, ii, p. 464, fig. 14, plate xvi), or that of Uchah near Banda, also “five faced” (*Journal Rl. Asiatic Socy.*, xvii, pp. 177-198; lvii, October 1882). Indian lingams are of all sizes and shapes, the four commonest being : (1) the Human, (2) the Horse, as at Elora where Indra is the seven-headed horse of the sun, (3) the Bull, and (4) the Ovate lingam as at Elora also. A smooth stone from the brook (see Isaiah lvii, 6) makes a temporary lingam for the daily offering of meal or rice by the hamlet, such egg stones being usually set with the pointed end downwards. In the Buddhist age lingams were disguised as tusks or teeth, like the Tooth of the Salsette caves, or that at Danta-pūra on the Krishna river ; or others at Puri, and in Ceylon. Linga worshipers wear teeth (usually of tigers) as charms, and the smaller the lingam the more sacred it seems to be, as in the case of the so called “toe of Siva” (see Abu) which he graciously stretched out to steady the quaking earth, in a region still subject to earthquakes. The height and diameter have no prescribed proportions : the Deo-Garh lingam is 5 feet in diameter, but only 4 inches high above the Argha base. The Delhi lingam is tooth-like ; this we were never able to see as it was secreted by ladies of the Moslem court. The last emperor, as the author’s state prisoner in Barmah, confessed in prison that he had never seen it, though he had often heard of it among the ladies. It was a gem, studded with diamonds and rubies, seized by Kuṭub-ed-Dīn when he plundered Delhi in 1193 A.C., having been adored in its temple for a thousand years, as a sure cure of sterility. It was sold later to Messrs Phillips in London (*Times*, 6th December 1888) and is described as a cats-eye fixed in a topaz, and mounted on a pyramidal base studded with precious stones, and made of solid gold. The base is $2\frac{1}{2}$ inches high, and at the point of the pyramid—which is set with diamonds—is a topaz about 2 inches by $\frac{1}{2}$ inch in measurement : this

forms a horse-shoe or Argha, in which the cats-eye stands, being nearly an inch in height, shaped like a pear, and of a dark brown color with an opalescent light in it. The gems on the base include a diamond, a ruby, a sapphire, a cats-eye, a coral, a pearl, a hyacinth garnet, a yellow sapphire, and an emerald—nine in all, besides those at the base of the pyramid itself. Such was the remarkable lingam-jewel seized by Moslems when Kuṭub-ed-Dīn destroyed 27 Hindu shrines.

All Saivites wear lingam symbols of stone, bone, ivory, or silver, secreted on their persons ; but Vira-Saivites especially, as an ascetik sect, wear it in a gold or silver case on the neck or arm. They say it symbolises the invisible world. Badagas wear a small black cone concealed, and will not touch meat. Such Lingaites need no priest, but claim direct intercourse with deity. Coins struck by the Lingaite rulers of Kalayana date from 1160 A.C., having the lingam on one side with a snake coiled on it; and on the other the Lingam in Yoni (Dr Bidie, *Bengal Rl. Asiatic Socy. Journal*, Jany. 1883). The lingam was given to the lower castes in the 11th or 12th century (see Basava).

Linga-pūja. Sanskrit : “lingam worship” (see Lingam). The lingam is adored, like any other image, as being the ahode of a god : on certain occasions eyes, nose, and mouth are marked on its summit, with the favourite local *tilaka* or “caste marks.” This adornment is done by a priest behind a curtain, none being allowed to see the lingam touched: the marks are made with sandal wood paste, and spices, by the second and fourth fingers of the priest's right hand. The service then begins at sun-rise, when the *shank* or conch shell is blown, and the temple bells are rung. Trumpets and drums are also used on special occasions. The shrine is opened for the priests : the lamps are lit : food for the day is given out, including a large quantity for poor worshipers, or for those who come from afar, and cannot cook for themselves. The priest on duty for the day prostrates himself before the curtain, or the closed door concealing the lingam, praying for pardon and grace. He washes the shrine with holy water, brought in a gold or silver vessel by an attendant. It has been brought from the Ganges, or from some holy stream or well, on a camel or elephant. Hymns and texts are next chanted with equal reverence, and after this the doors are opened to the public, the musicians and dancing girls play their parts, and the priest cries : “Awake, Lord of the Universe, the world's joy, giver of all good; and accept our daily service of song and praise.” Priests and attendants meanwhile prepare incense, and offer fruits, ghee, honey, curds, rice, sugar, tobacco, and leaves of the

betel nut : they purify sacred vessels; and they perform strange rites with the Dūb, or Durva, grass, the roots of which are specially protected by Siva, as without it cattle in India could not live through the hot season. Strands of this grass are reverently placed by the lingam, or “waved” before it—as Hebrews and Babylonians waved offerings. Gum benzoin, and other sweet essences and herbs, are waved in like manner. The temple floor, the vessels, offerings, and sacred Nandī (the image of the bull that kneels before the lingam), are respectfully incensed with a swinging censer, as well as the foremost worshipers, just as in Roman Catholic churches: sticks of camphor are often placed in these censers. Leaves of the Bēl, and of other sacred trees, are used for lustrations, and are spread with garlands round the lingam and its Argha : but nothing is placed on the lingam itself unless the doors have been first closed. A small portion of each offering is placed before the god. The worshipers lie prostrate, with joined palms, repeating the prayers they hear, or uttering ejaculations on their own behalf. Various prayers and chants are peculiar to each offering (as among Christians), with various rites. The floors are often adorned with beautifully colored diagrams ; and when grain is strewn it is carefully arranged in the forms of marigolds, daisies, roses, etc., combined with leaves and flowers of the mango, and with Kusa grass, or Dūb grass, the attendants singing joyfully meantime, and ever and again clasping their hands, and turning their eyes to the deity.

Many of the temple vessels—especially the *ganta* or bell—are also worshiped, with all symbols that can drive away evil spirits (see Bells). A mystical rite is connected with the *Pancha-gavya* or “five cow products” : these are placed in cups-milk in the centre, cow’s urine to the north, *ghee* or butter to the south, curds to the east, and cow-dung to the west. Each of the five is invoked, the priest turning in the direction required. There are also special rites for the offering of rice, grain, and various flowers. Scrupulous cleanliness of person, and frequent changes of garments, are required ; and when approaching the deity the breathing must be repressed, and the mouth, nostrils, and ears incensed and covered over. The meaning of the lingam is well understood by all, and we have seen respectable elderly women, before joining in the worship, salute the phallus of a sacred naked mendicant in a temple porch. The same rite has been described in Egypt among modern Moslems (*Proc. Bib. Arch. Socy.*, Jan. 1886, p. 78). But neither the Hindus nor their lawgivers see anything offensive or obscene in this worship of sex (see Sir W. Jones, *Works*, ii, p. 311), and both men and women see in the lingam only the symbol of an universal creative power, not connecting it with any licentious ideas at any time,

and horrified that common names, and vulgar language, should be used about the sacred emblem. Saivites are ascetiks, and the lingam is *Svayam-bhu* "the self-existent," or *Anandi* "without beginning." It is the "Pillar of Fire" that burns but is never consumed (*Siva Purāna*, i).

The elaborate and ornate rites require holy water, holy fire, fruits, flowers, songs, music, dances, prayers, and prostrations, to produce illusion. After such rites a voice was heard crying "Om, Om, Om!" and Siva burst out of the temple pillar as a column of fire (*Linga Purāna*, ch. 16).

Lioid. Anglo-Saxon : "people" (see Lad).

Lion. In mythology the lion is an emblem of the sun in full strength at midsummer. It is a frequent symbol on early Hittite monuments ; and the pillar flanked by two lions is found at Mycenæ, and also at eight other sites in Asia Minor. The Akkadian Nergal was lion-headed, and the Babylonian Gilgames conquered the lion like Hēraklēs or Samson, and wore its skin. Bes and Bast in Egypt are also lion-headed. The lion still existed as far N.W. as Thrace in the time of Herodotos. It is the type of the fierce sun that slays his own children. But he is also the "waterer," because he fills the rivers with melted snow: hence honey issues from the lion (see Bees), and a lion's head is considered appropriate at a fountain, the water issuing—like the bee—from its mouth. The lion is also an emblem of sterility, the lioness being supposed to bear only one cub, and the fierce summer heat drying up the waters. The crowing of cocks was thought to frighten lions, and they could not endure garlic, which is a charm against the evil eye. In the Florentine Gallery the lion may be seen sculptured as bearing the mundane phallus, hung round with types of animal creation. The lion is also a Christian emblem for both Christ and Satan.

Lodur. A form of Loki among Skandinavians; otherwise Hlōdr or Lodder, a fire god, represented helmeted and sword in hand. He imparts blood and ruddy complexion to mankind, aiding Odin and Henir in their creation. Lodur will also finally consume the world with fire.

Logos. Greek : "word," "reason," "method," "cause." It answers to the Hebrew *Dābār*, "word," "method," "act." In the Zendavesta (see Bee) Honover is the personified word of God, which was incarnate in Gushtasp. This term, as used in the New Testament, came to educated Jews from Greek philosophy ; and the Logos

answered to their conception of wisdom (Hokmah), as uttered by God, and existing in God from the beginning. The author of the fourth Gospel was a Jew acquainted with Palestine ; but, whether writing from Ephesus or from Alexandria, was also acquainted with Platonic philosophy. He begins his gospel by a philosophic paraphrase of the first chapter of Genesis, seeking (like Philo or Josephus) to reconcile Jewish and Greek conceptions, and identifying his Lord as the Incarnate Cause, Word, or Wisdom of God. Philo had already called the Logos "Thought, Expression, the Energy of Wisdom ; a manifestation of intelligence, secret, remote, and wonderful : a pure influence flowing from the glory of the eternal : Brightness and everlasting Light : the unspotted mirror of the power of God, and the image of his goodness : incarnated spirit (or spirituality) ; and the companion and propitiator." The Logos was in fact the Holy Ghost who inspired Jesus (see further Spirits).

Pythagoras spoke of a " spirit, light, or life, pervading all things ; a god vivifying the universe—a light of heaven, and father of all, producing, and giving motion to his own immensity." Parmenides (500 B.C.) speaks of the Logos as a deification of Reason, in which he urged men to trust rather than in the senses or the imagination (Prof. L. Mills, *Rl. Asiatic Socy. Journal*, Oct. 1902). Anaxagoras (460 B.C.) is said by the Greeks to have been the first to recognise the Logos. Herakleitos of Ephesus (450 B.C.), and others, spoke of the Logos as a powerful and eternal heat or fire, without which there is no life or motion. He regarded it as the Reason, and eternal Law, of motion in the strife of the elements, dividing and uniting. By such strife alone life becomes possible. The Logos as Cause, Fate, Creator, or Reason, directs all such conflict. The term was familiarised by the writings of Plato about 350 B.C.: and his philosophy was adopted by Philo (50 B.C.) the Alexandrian Jew. Philo knew the idea of an Incarnate Divine One (see Philo) who would " mediate between God and man." "The head and sum of propitiation," he said, "resides in the holy Logos, in which when one dwells one does not directly reach the Infinite God, as he is in essence, but one sees him as from afar. The divine Logos, manifesting itself on a sudden, brings an unexpected joy, as being about to become way-companion to the desolate soul." Just so does a Christian canon say "Christ is one with God—the companion and friend of man." Philo adds : "The man who follows God does of necessity enjoy, as the companion of his way, the words (*Logoi*) which are his attendants, whom we are wont to call angels. . . . Those who are unable to bear the sight of God regard his image—his Messenger or Logos—as himself."

These teachings then shed light on the opening paragraph of the fourth Gospel (John i, 1-15). "In the beginning was the Cause (Logos), and the Cause was with God, and God was the Cause. This was first with God. All things were made by it, and without it nothing that was, was made. In it was life, and the life was the light of men; and the light shone in the darkness, and the darkness did not surround it." The word Logos occurs 194 times in the four Gospels and Acts, generally meaning "word," but in some cases "reason," or "cause," or "method." Tyndale in his prologue to the fourth Gospel said, in our 16th century: "The Word or Thing was at the beginning. . . . It was made flesh: that is to say became very man, and dwelt among us, and we saw his glory."

Zeno (in the 3rd century B.C.) wrote about the "Logos through all things"; and Virgil (*Æn.*, vi, 724) believed in an "animus-mundi," or soul of the world, of which (says Dr Bryce in his notes, p. 146) "the human soul was held to be an emanation—a spark from the parent fire." Inasmuch as the Logos was thus regarded as a fire, or a light (the fire of immortality which, according to the Persian scriptures, brings the pious dead again to life) it is perhaps not remarkable that our own ancestors appear to have confused the Logos (brought to them by Greek monks) with their own deity Loki, the god of fire and light; and, according to the Earl of Southesk, the "Priest of Lug" on the Newton stone represents this confusion (*Soc'y. of Antiq. Scotland Proc.*, 1885, p. 33). "The revived Druidism," he adds, "which appears in its final struggle . . . after the withdrawal of the Roman legions (in 400 A.C.) as set forth in the Poems of Taliesin of the 7th century, is a religion offering, in many points, a wonderful analogy to the ancient Persian tenets."

Mr A. Lang (*Longman's Mag.*, December 1901, p. 191), gives a peculiar instance of these mixed ideas. A north Lincolnshire farmer used, when a boy, to be sent by his mother to dispense quinine to rheumatic neighbours (about the middle of the 19th century); but one old dame rejected it for her grandson with scorn, and showed him her own prescription at the foot of the bed. "On the bottom board were fixed three horseshoes—points upwards, with a hammer laid 'sloshways' over them. Taking it in her hand she said—

' Feyther, Son, an' Holy Ghost
Naale t'owd divvel tow this poast.
Thrice I stroikes with holy crock.
With this mell I thrice du knock.
One for God
An' one for Wod
An' one for Lok.' "

Mr Lang says that this is “an extraordinary mingle-mangle of old Norse Paganism and Christianity—Thor’s Mell (or hammer), and Christ’s Cross ; the Christian Trinity, and Thor, Woden, and Loki.” [The author supposes that Lok may here refer to the Logos, a word derived from the Aryan root *Lug* “to call” : since the Logos was also the fire, heat, and light, of the world ; while Loki is from the Aryan root *Luk*, whence “light,” and the Latin *luka* or *lux*.—ED.]

The Jews of the 3rd century B.C., identified the Wisdom of the Book of Proverbs, and Job, with the Logos, as we see in the “Wisdom of Jesus Ben Sirah,” where we read (ix, 1), that God made all in his Logos—or wisdom—and that wisdom made man. Jerome believed this work to have been written by Philo (which is hardly confirmed by the discovery of the Semitic original) ; but even the earliest date is later than the time when Buddha said that wisdom divides darkness from light. The Logos was a masculine noun, whereas Wisdom was feminine in both Hebrew and Greek (see *Contemporary Review*, May 1876) ; but the Holy Ghost is represented as either masculine or feminine (see Spirits). In the Talmud the Logos (Dābār or “word”), becomes a “tower of light” (see Mīmra) ; and Wisdom (see Adam Kadmon), is one of the emanations of Deity (Franks, *La Cabbala*, p. 178). The Alexandrians—Greek and Jewish—knew much that is now lost to us as to this symbolism ; and Paul, like the author of the fourth Gospel, might gather much from the philosophers of Tarsus, and Ephesus, or from Philo. The comparison between the views of this Jewish philosopher and the language of the New Testament has been clearly stated by the Rev. J. W. Lake ; and according to Baur the writers of the Targums (4th century A.C. and later), identified the “word of Yahveh” with the Shekīna or “presence” of God.

Philo.

New Testament.

The Logos is the most ancient of beings.	The first born of all creation. Colos. i, 15.
The first begotten of God.	The first begotten. Heb. i, 6.
The image and likeness of God.	The image of the invisible God. Colos. i, 15.
Superior to the angels.	Better than the angels. Heb. i, 4.
The instrument by which the world was created.	By whom also he made the worlds. Heb. i, 2 (1 Cor. viii, 6).
The Light of the World.	The true light. John i, 9.
The Logos only can see God.	He hath seen the Father. John vi, 46.
The Logos is esteemed the same as God.	The Logos was God. John i, 1 (see Heb. i, 8).

It is without sin: the Seal of God.	Christ without spot. Heb. ix, 14 : Christ the Seal. Ephes. i, 13 (see John vi, 27).
The source of immortal life.	In him is life. John i, 4.
The true high priest.	Christ the high priest. Heb. iv, 14; vii, 26.
The Companion and Propitiator, who stands between man and God, whom no man can understand.	The Holy Spirit is the Paraclete, or Comforter (John xiv, 26), or the Advocate (1 John ii, 1).

The Logos, in short, was the Jewish philosophical conception which harmonised their idea of divine wisdom with the Greek idea of a reason or cause.

Loh. The ruined city of *Tell-Loh* ("tablet mound"), represents the ancient Zirgul, the name of which survives hard by in the village of *Zirghul*. It stands on the Shât el Hai, between the Tigris and the Euphrates, S.E. of Babylon. It was excavated by M. de Sarzec in and after 1887; and the fine granite statues of Gudea, covered with Akkadian texts of historic value, were brought thence to the Louvre. Door sockets of diorite, statues of alabaster, tablets, and other remains, were also found in the ruins, which include the remains of a great Ziggurat, or stepped pyramid, of burnt brick like the Birs Nimrûd at Borsippa, outside Babylon.

According to the Babylonians of the 6th century B.C., Dungi, King of Ur, lived about 2800 B.C. The Zirgul texts show that Gudea was his contemporary, being a Patesi, or subordinate ruler, the office being apparently hereditary, and probably given to princes of the royal house: for Urbau, father of Dungi, appears both as a Patesi and also as a king of Ur. Other names of princes—or perhaps titles—occur at Zirgul, at Nipûr, and at Susa, which have been supposed to represent an ancient dynasty; but the dates and succession of these are at present uncertain, as no list resembling that of the Babylonian kings is known to exist. [These names or titles include Ur-nina ("servant of Nina"), A-kur-gal ("son of the great Lord"), Ba-du ("the one who causes work"), Urukagina ("hero of the world"), Entena ("lord of the shrine"), En-annadu ("the heaven-sent prince"), Nam-uru-ni ("of heroic appearance"), Urbau ("worshipper of Bau"), Gudea ("spirit of power"), and Ur-ninib—the servant of the god called Adaru by Babylonians. As in the case of Maanistusu (mentioned at Susa and elsewhere), it is often doubtful if these names are to be considered personal.—ED.] Fragments from a temple of E-annadu ("the house sent from heaven"), exist in the Louvre, on which texts A-kur-gal appears as the name of the king. The Zirgul texts

are treated by Col. Conder (*Quarterly Stat. Pal. Expl. Fund*, April 1893), and they show that, in the reign of Dungi, the power of Ur extended over N. Syria, while granite was brought from Māgan (probably Sinai) in ships, and gold dust from Melukhkha (probably Upper Egypt): Gudea prince of Zirgul represents himself as ruling from the “sea of the high land” (*A-abba Sinim-ta*), to the “lower sea” (*A-abba Sigga*), perhaps meaning from the Caspian to the Persian Gulf; or otherwise “from the sea of Elam to the sea or sunset,” which would be from the Persian Gulf to the Mediterranean. The granite of his statues is the same diorite found in Sinai.

Urbau and his son Dungi built, at Zirgul, a temple to Nin-gir-su (or Ningirsir), a title of doubtful meaning: [perhaps “lord of the pyramid,” or perhaps “lord of the long sword”—ED.]. The dedication tablet is to “Nin-gir-su the mighty power, king of the deep. I the faithful servant of Nina, receiving power from Ningirsu: I the Patesi favoured by Aku and Istar (moon deities), by the lady of the tree of life, the lady of the mountain top, the lady of the silver bow, the home-blessor, by Dumzi (the sun), by the lady of sunset (inscribe this), to En-lil,” that is to the “spiritual lord,” usually identified with Ba'al. Prince Gudea, in other texts, records the bringing of cedars from Lebanon, gold from Mount Khakhum, hard stone from Magan, gold dust from Melukhkha, building stone from the Minya mountains, marble from the west, copper and silver from Kā-gal-adda, which seems, from the Susa texts, to have been in Elam. His ships must have circumnavigated Arabia, and the artistic and building capacity of these Turanians is dearly indicated. The hairless faces, high cheek bones, and slanting eyes, on statues and bas-reliefs, show the Mongol character of the race equally with the language of the texts, in an age when Semitic tribes had not as yet attained to power in Babylonia. Gudea also relates his vision, his founding of the temple on soil not rendered impure by any tomb, and the endowments which he established for the maintenance of the shrine (see M. Amiaud's translations, *Rec. of Past*, New Series, ii, pp. 73-109). One statue has, on the lap of the seated figure, a plan of the city, with a scale attached, which was no doubt intended as a standard. This scale probably gives the length of the cubit used by the Akkadians, which the Babylonians may have adopted, and of their foot of 10.53 inches.

Loka. Sanskrit: “the world” (see Latin *locum* “place”). Every Hindu god has his Para-loka or heaven.

Loki. The Skandinavian god of fire. [From the old root Luk.

Akkadian *lakh* "bright": Egyptian *lekhu* "fire": Aryan *luk* "shine": Hebrew *lavakh*, Arabic *lah*, "shine."—ED.] He is generally an evil god, though in Sœmund's Edda Loki reminds Wodin of his former blood covenant saying: "Dost thou forget Od in when, in early days, we blended our blood together." He is a devouring fire, and is to arise in the day of Ragnarok (see Edda), to consume the wicked. He is the enemy of the sun god (see Baldur), and allied to the powers of hell.

Lokmān. The traditional founder of the empire of the 'Ad people, who established the great irrigation tank of M'arib (see Arabia, and Esop). Fables are attributed to him by Arabs.

Lono. The third of the Polynesian triad-Kane, Ku, and Lono (see Hawaii): he controls thunder, rain, and darkness. In 1778 Capt. Cook found him to be symbolised, at Hawaii, by a pole with a knob at the top, placed on a mound.

Losna. A form of Luna, "the moon," in ancient Italy. Probably from the same root Luk (see Loki). Otherwise Lucna.

Lotus. See Padma.

Love. See Kāma.

Lox. A deity of American Indians (see Eskimo).

Lu. An ancient term for "man." Akkadian *lu*, Barmese *lu* "man": Mongol *ulut* "people." Perhaps connected with the Turkish root *ol* "to be." In Etruskan also, *lu-cumo* means a "noble" [Akkadian *lu* "man," *gum* "ruler."—ED.]

Lucina. Latin: "bright." A goddess who is now represented by Santa Lucia. She protected the blind, and brought babes to light. Her festival was on the 13th of December, but that of Sta. Lucia is now held about the 20th December. She is represented holding a babe, and she was a form of Juno, and of Diana. Santa Lucia also has a day on the 15th of September, when none must work at night, }r their work will be found undone again in the morning. The red "lady bird" is her emblem (see Beetle), and also sacred to St Nicholas (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 212-214).

Lucretius. The famous Roman philosopher, T. Lucretius Carus, was born, according to later accounts, about 94 B.C.: but earlier if he was 44 when he died from the effects of a love philtre, administered to him apparently about 55 B.C. He is known as the founder of the

“atomic theory,” which however was known earlier about 420 B.C. in Greece (see Dēmokritos), and to the “laughing philosopher” (see Empedoklēs), and the “poor schoolmaster of Samos” (see Epikouros). The great poem of Lucretius (“De Rerum Natura,” or “On the Nature of Things”) was written 200 years after the death of Epikouros. It urges the abandonment of superstition, and reliance on the laws that govern all things. Lucretius insists that “ex nihilo, nihil fit,” or “nothing is the only product of nothing,” and that what is once existent can never become nothing. All things consist of atoms which are indestructible, which form, separate, and reform according to affinities governed by laws. Prof. Tyndall (at Belfast, in 1874) said that Lucretius “combated the notion that the constitution of nature has been in any way determined by intelligent design,” believing that infinite time alone was needful to render every kind of combination possible, as far as the affinities allow ; and that all things come about spontaneously, or mechanically, without the interference either of gods or of chance. “His vaguely grand conception of atoms falling eternally through space suggested the nebular hypothesis to Kant, its first propounder.” He recognised no forces separate from matter, and was thus a Monist, regarding “mind” as a function of matter, but denying any conscious continuity unconnected with cellular individuality, in passing from life to death. He said:

“This All consists of Body and of Space.
This moves, and that affords the movement place.
But some dull souls think matter cannot move
Into fit shapes without the Powers above.
And therefore fancy that the gods did make,
And rule this All. How great is their mistake !”

“’Tis death alone dissolves and breaks the chain.
Scattering all things to their first seeds again.
’Tis plain that souls and minds are born and grow,
And all, by age or accident, decay as bodies do.”

Lucus. Latin : “a wood.” The origin of the word is uncertain (see Lu “to be,” and Lad or Ludh “to grow”).

Lud. Lydia. The Ludim of the Old Testament (Gen. x, 13) were probably inhabitants of Luden or Ruten, the Egyptian name for Palestine and Syria ; but Lud (verse 22) appears to be Lydia, on the E. shores of the Aigēan Sea, opposite Greece. The Lydian kings (called Hēraklidai) claimed descent from Ninus son of Bel (Herod., i, 7), which suggests a Babylonian origin, such as is supposed for Lud in

the Bible. Yet, earlier, the Etruskans set out from Lydia (i, 94), and many rude Hittite monuments, with Hittite seal cylinders are found in Lydia (see Etruskans). The Lydians also had temple women (i, 93) like the Baby Ionians (see Kadesh), and used brick. Their later coins (of electrum, or gold mixed with silver) were commensurate with Babylonian weights ; and votive double axes are found in Lydia, as well as in Karia, in Krete, and among Hittites (see Krete). Lydian history, however, begins with the Aryan dynasty of Gyges, who is mentioned by Assur-bani-pal of Assyria about 660 B.C. as Gugu of the Ludī, who was a tributary of Assyria. Lydian power increased with the decay of Nineveh ; and Gyges was followed by Ardys, Sadyattes, Alyattes, and finally by Crcesus, who was famous for his wealth and power, meeting Cyrus on the Halys river in 546 B.C., when he was defeated, having till then ruled over nearly the whole of Asia Minor (see Kuras). The population of Lydia seems to have been first Turanian (as represented also by the “ short-headed ” skull in the lowest strata at Troy), and afterwards partly Semitic. Some Lydian words are non-Aryan, and apparently Turanian, others are Aryan, and the later kings worshiped the Phrygian Attys (see Atus).

Luk. An ancient root for “ light ” (see Loki).

Lukaïos. Lycreus. A title of Apollo, and of Pan, worshiped on sacred Lukaian hills. [The root may be Luk “ light,” or otherwise connected with Lucus a “ grove.”—ED.] Those who entered the cave-shrine of Pan must remain a year, or were stoned and hunted as stags. They were said to lose their shadows, which connects the name with the idea of “ light.”

Lukāōn. Lycaon. A son of Pelasgos, or of Argeus, at Lukosourē, changed into a wolf (*lukos*), because he offered human flesh to Zeus. From him sprang the Titan enemies of the gods.

Lukastos. A son of Minos and Itōnē in Krete. He was fabled to have married Mt. Ida, and Lukatos in Krete is connected with his name, which may come from the root *Luk* for “ light.”

Luke, Gospel of. The Greek Loukās. He is traditionally the author of the third gospel, “ according to Loukas,” and identified with Loukios of Kurēnē (Acts xiii, 1), a companion of Paul (Rom. xvi, 21), and with Loukas (Colos. iv, 14) “ the beloved physician,” also a comrade of Paul (2 Tim. iv, 11 ; Phil. 24). The writer who addresses Theophilos in the first verses of Acts, and of the third gospel, does not give his name ; and if the two books be by the same author, yet the

inclusion in Acts of passages written by a companion of Paul would not suffice to settle the date of either composition. The writer does not claim either inspiration or early date : he says that as “ many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which, from the beginning, were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order ” (Luke i, 1, 2). He appears therefore to wish to sift the traditions, and to state those most commonly believed (see Gospels).

It is waste of time to consider legends common to many rude peoples, and which educated persons, as Bacon said, “ only believe that they believe.” Luke and Matthew agree best when stating matters to be found in Mark. They both believed in the Virgin birth of Christ, but their traditions are contradictory. In Luke we find the story of the shepherds and other legends—like those of the Annunciation and of the walk to Emmaus—peculiar to this gospel. Marcion, however, seems to have had a copy which did not include the first chapter—perhaps a later addition conflicting with other passages (ii, 41 ; iii, 23). The legend of Virgin birth attaches to Zoroaster, Buddha, Plato, Alexander, and many other heroes, as well as to Christ, and is abandoned even by dignitaries of the Church of England (see *Times*, 3rd to 23rd November 1902).

St Luke has the bull as his emblem, and at Charlton, near London, a “ horn fair ” is still held on St Luke's day. (See Marcion.)

Lukē. Lycē. A child of Artemis Lukeia, to whom Hippolūtos, son of Thēseus, built a mountain shrine at Troizene in Argolis (see Loki).

Lukia. Lycia. A small promontory in the S.W. of Asia-Minor, well sheltered on the land side by almost inaccessible mountains, and suited for a brave race extending its commerce seaward. Herodotos speaks of the original inhabitants as Milui, with legends of a Lukos and a Sarpedon. These were replaced by the Tremilæ or Termilæ, mentioned also in the great inscription of Xanthos—their seaport—written about 400 B.C. Homer speaks of Lukians with Solumoi, and with Bellerophon. They are thought to have been originally Semitic (see Lud). The region is famous for its rock-cut tombs, and its bas-reliefs of Greek type, including the “ Harpy tomb ” near Xanthos. The Kuklopēs (or “ round faced ” people) from Lycia were said to have built the walls of Mycenre, which are of that “ cyclopean ” (unsquared) masonry, found also in Etruria and through-

out Asia Minor and Syria, and still in use even in Roman times. Apollo, and his mother Leto, had a great shrine at Xanthos ; and Greeks borrowed much from the Lycians. The Lycian custom of tracing descent from the mother, instead of the father, is one found chiefly among Turanians, in India and elsewhere. The character of their later art may be seen from the remains in the British Museum. The Chimæra, with its three heads of goat, dog, and lion, is conspicuous in Lycian mythology. The language of the Tremilæ is discussed by Col. Conder (*Journal Rl. Asiatic Socy.*, October 1891), who establishes, by comparative study of grammar, inflexions, and vocabulary, and by aid of Greek bilinguals, the fact that it is an Iranian dialect. He compares it with the Vannic, Medic, and Persian, establishing the E. Aryan affinities of the race, which was mingled with the Greeks before the conquest of Lycia by Harpagos (see Kuras). [The meaning of the name Lukia is uncertain. Possibly "low lying" (see Ligues).—ED.]

Lukos. Lycus. Lupus. A "wolf," in Greek and in Latin. There is often a confusion between this word and words for "light" and for "grove" (see Loki and Lucus), or else a play on the resemblances of sound. [Lukos may be connected with the Akkadian *Lig* "dog," from the old root meaning "to lick": and Lupus from *Lab* "to loll"; both referring to' the distinctive lolling tongue of canine species.—ED.] In classic mythology wolves are both good and bad. The she-wolf of the Lupercal cave nourished the twins Romulus and Remus, and the legend is told of Tartar heroes, while Cyrus also is nourished by a bitch. In India the belief in wolf-nourished children still survives. An iron wolf stood before the altar (called Lukoreia) of Apollo at Delphi, and Deukalion founded the shrine, being guided by the howling of wolves (see Floods). More usually the wolf is an emblem of darkness, winter, and hunger. His ears loom on dark horizons ; his shadow is fatal to women with child. Horace records that the wolf's glance turned men to stone (with terror) ; and the wolf was a favourite form taken by wizards and evil spirits. Hence arose the dread of the "lycanthrope," or "wolf-man," common in Europe in the Middle Ages, and especially in the 16th century in France. [Italian peasants still believe in the "uomo-cane," or "man-dog," with a shining forehead, whom dogs howl at by night. But in the Norman tale of "William and the Wolf," about 1200 A.C., the "were-wolf" is beneficent to the hero.—ED.] The fox, and jackal, are allied to the wolf, all hating the dog who is man's friend. The Norse Edda relates that two wolves vowed to devour

the sun and moon, and were pacified only by the gift of the sun's daughter. Wolves will take the forms of sheep, of shepherds, of priests, or of penitents. The wolf in the old woman's house deceives and devours "Red Riding Hood," who is however rescued from its belly—a myth of darkness and of the aurora. The priests of Ceres were called wolves; and pious wolves, in the Middle Ages, aided the Inquisition by devouring heretics. They could be exorcised and would then go about singing psalms, and shepherding the flocks. Strong heroes were proven by resisting the wolf's bite, and the Aurora was said to clothe herself in the wolf's skin. A bad woman was called "lupa" or "she-wolf," and everywhere the wolf was the type of treachery and violence.

Lukumo. See Lu.

Luna. Lunus. The female and male moon, in Latin, from the root *Luk* (see *Loki*) : for *Lucna*, see *Losna*.

Lupercalia. The great Italian festival first of Pan, afterwards of Jove, Apollo, or Lucius. It began in the middle of February, at the season of the first ploughing. The Luperci priests then sacrificed goats to Apollo, and smeared the blood on the faces of young men to make them strong. The elders next gave them wool dipped in the blood, and in milk, with thongs of hide; and the youths ran stark naked through town and country, whipping all the women they met—brides especially were pleased, as the beating was supposed to ensure offspring. The women then offered sacrifices to J uno, and to Luperca the goddess of pregnancy. Cicero accused Antony of so running naked when he was a consul; and Augustus forbade any lad over 14 years of age to perform these rites.

Luzi. The Persian name for Gipsies, first given to wandering minstrels and conjurors who were sent (according to Firdūsi) from India about 420 A.C., as a present to Shah Behram Gaur (see Gipsies).

Luther. Martin Luther, the famous son of a miner, was born at Eisleben in Thuringia, 10th November 1483, and became a student at Erfurt in 1501. Shocked by a comrade's death he retired to an Augustine monastery, in. 1505. Studying the Bible he found it impossible to get a complete copy. In 1507 he was made a Professor in the new Wittenberg University, and his lectures became famous. Visiting Rome he was disgusted with the greed, immorality, ignorance, and tyranny, of the Roman Church of which

all Europe was then complaining. In 1512 he received the degree of Doctor of Divinity. His study of the Latin Bible had led him to the belief that the Christian faith had become corrupted. In 1517 Leo X, intent on building the great cathedral of St Peter, issued indulgences which were sold in Germany by Tetzel, a shameless mountebank, and a Dominican. Luther denounced the traffic in a thesis which received very general popular approval, though condemned by the emperor and the clergy. Leo X—a highly educated Medici of liberal views, who had caused the Psalms to be translated—did not understand the critical conditions of German thought as to Church scandals. He ordered Luther to Rome ; but the bold monk refused to enter the lion's den, and compared Leo himself to "Daniel among the lions." At Augsburg, in 1518, Luther was charged not only with opposing the indulgences, but also with declaring that obedience without Faith was not enough to secure the benefits of the communion. The Bull issued against him in Rome, on the 15th of June, was publicly burned by Luther at Wittenberg on the 10th December 1520. He was summoned before the Diet of Worms in January 1521, under safe conduct from the Emperor Charles V. [Luther's contention is clearly explained in the last words of his Latin speech at Worms. "I cannot submit my faith to either Pope or Councils, since it is as clear as day that they have fallen into error, and even into great contradictions with themselves. If then I am not convinced by testimonies of scripture, or by evident reasons : if I am not persuaded by the very passages I have cited : and if my conscience is not made captive by the Word of God ; I can and will retract nothing. For it is not safe for a Christian to speak against his conscience." To this he added in German : "Here I stand. I can no otherwise. God help me. Amen."—ED.]

The emperor denounced him, as the Pope had done, calling him "not a man but Satan himself." On leaving Worms he was carried away to a castle of the friendly Elector of Saxony. He appeared in a year's time at Wittenberg, with a complete translation of the Bible into German. He had been accused, at Worms, of denying not only the Pope's authority, but also the Papal doctrine of Free-will ; and Erasmus—the friend of princes—controverted his view in 1524 (see Free-will). On 11th June 1525 he married Catherine von Bora, an escaped nun, to the horror of priests. The great "Protest" dates from 1526, and the "Confession of Augsburg" was drawn up by his peaceable friend Melancthon (Schwartz-erde) in 1530. In 1535 Luther's German Bible was published, and Protestantism was tolerated at the Diet of Spires in 1544, when the emperor was in sore need of

Protestant aid against the invading Turks, Pope Leo's attempt to rouse a Crusade having entirely failed. Luther lived to see the calling of a Council which he had always demanded, and died on 18th February 1546. But the Council was not representative of anything but Roman Christianity. Neither Protestants nor any Eastern Christians were represented. It met at Trent on 13th December 1545, and it lingered on till 4th December 1563, when it endorsed Papal dogmas (see Creeds), thus stereotyping Roman teaching. [Don Francisco Vargas, a good Catholic, wrote to a bishop about this Council as follows : "Words and persuasions do signify but little in this place, and I suppose. are not of much greater force at Rome ; these people having shut their eyes, with a resolution, notwithstanding all things should go rack, not to understand anything that does not suit with their interests."—ED.]

Luther set up an infallible Bible against an infallible Pope. He insisted on Faith because Works had come to mean taxation. He agreed with Paul that the Will was enslaved by sin, while Aristotle—who said that it was free—was followed by Erasmus and the Pope. He distrusted Reason, and even said it should be destroyed in every Christian. He believed in miracles and in devils, and threw his ink bottle at Satan on one occasion when he saw him. He was dogmatic as a theologian, and violent in language ; and he had, naturally enough, no knowledge of true science. But he fought on the side of freedom. Cardinal Newman on the other hand said to his flock : "Avoid inquiry, it will lead you where there is no light, no peace, no hope . . . only into the black pit where is perpetual desolation." Mrs Besant said to Dr Pusey : "I must find out for myself what is true" ; and his reply was : "It is not your duty to ascertain the truth. The responsibility is not yours, so long as you accept what the Church has laid down." (But see Church.)

Lycia. See Lukia.

Lydia. See Lud.

M

The letter M interchanges with *N*, *L*, and *V* : and when joined to these is often not sounded.

Ma. See Am. An ancient word for "mother" and "being."

Ma. A name of Kubēlē, or "mother earth" : Akkadian *Ma*, Finnish *ma* "abode," "earth."

Mace. See Danda, Dor-jē, Rods. A club, originally carried by those who guarded officials : the club of Hercules is often an euphuism for the phallus : French *mache*, *massue* : Latin *matea* “mallet.”

Madagascar. See Malagasis.

Madai. Medes. See Ekbātana, and Kuras. The Medes are noticed N. of Assyria, by Shalmaneser II, as early as 840 B.C. (see Gen. x, 2 : Isa. xiii, 17). We know little of them, except that Medic names are Aryan, as are Medic words such as *Bag* “god,” and *Spaka* “bitch.” They are said to have been very luxurious, and to have painted their faces. They already held the lands S.W. of the Kaspian in the reign of Tiglath Pileser II of Assyria, about 735 B.C. In this region however Darius I set up his Behistun text in three languages, Persian, Semitic, and Turanian. Hence Dr Oppert supposes the “Proto-Medes” to have been a Turanian race, akin to the old population of Susa further south, and to the Akkadians. They never appear to have formed any empire, or to have ruled outside Media ; for Cyrus was a Persian.

Mādhavachārya. This great Brāhman was a Vishnūva reformer about 1200 A.C.; he was born at Udipi, 60 miles N. of Mangalōr, and there educated by priests of Ānant-isvara. He opposed the Pantheistic doctrine of Ā-dvaita (“not dual”), then taught by the great Vedik scholars Vyāsa, and Sankarāchārya : he called Vishnu the “supreme,” and regarded man’s soul as part of that of God. He was long prime-minister of the Rāja of Vijaya-nagar, and had a distinguished brother who shared his views. They opposed the Saivite sects, and some of their views were so near to Christian doctrines as to be thought derived from the West ; but both wrote commentaries on the Vedas, and studied the Hindu philosophies of the 6th and 7th centuries B.C.

Madava. Sanskrit ; “mad,” a title often of Siva and Kālī.

Madhava. Krishna as slayer of a demon Madhu.

Mādhneh. Arabic : “place for hearing.” The proper term for a *Minārah*, “light-tower” or minaret, as being the place whence the *Muedhdhin* (“he who causes to hear”) chants the call to prayer for Moslems (see Minaret).

Madra. A familiar Dravid name for Siva, or for one of his four sons, whence the name of Madras.

Mag. An ancient word for “great.” [Akkadian *Makh* “great” ;

Turkish *makh* “noble”; Aryan *magh* “great”; Hebrew *makh* “noble”; Assyrian *makhkhu* “great.”—ED.] Herodotos speaks of Magoi as a Medic tribe; but in the great inscription of Darius the Magi appear as priests. Darmesteter, in his introduction to the Zend Avesta (*Sacred Books of East*, iv), says that the word Magūs is connected with the Vedic *Magha*, and with godliness, whence Magos in Greek meant a priest.

Māgadha. The land of the Ikshvāku or “sugar-cane” dynasty from Pātala on the Indus, in 315 or 312 B.C. The main events connected with this region are fairly ascertained as follows :—

Accession of Pālaka in Gujerat, and death of Mahā-Vira the Jain saint	527 B.C.
Death of Pālaka, who was followed by nine Nanda princes (155 years)	467 „
Accession of Chandra-gupta the Maurya	316 „
Accession of Āsōka, grandson of the last	263 „
End of the Mauryas	207 „
Puspa-Mitra, Bala-Mitra, and Nara-Vāpana, kings of Gujerāt and the West, for 130 years till	74 „
Death of Gardā-bhilla, successor of Nara-Vāpana. Scythians enter India	61 „
Samvat Era. Kramāditya expels the Saka or Scythians	56 „
Kramāditya, King of Ujjain, is succeeded by his son	29 A.C.
Sāka Era. Kanishka, emperor	78 „
Bāla-Mitra “the pious” accedes	128 „
The Chauras attain to power	228 „
Chalukyas attain power first under King Mularāja (who reigned 55 years)	941 „
Chalukyas move South	1241 „

Māgadha was a Buddhist empire from 260 B.C. till our 9th century. This was indeed still the state religion of Mahi-Pāla in 1026 A.C.; or till the Moslem conquest according to General Cunningham (see India). In 1199 “the monasteries were destroyed, and the monks put to death.” Buddhist texts in mediæval characters attest this view (see *Arch. Survey Report*, iii, p. 119; and Dr Waddell, *Beng. Royal Asiatic Socy. Journal*, Jan. 1892). Local tradition at Uren, near Mungir, attributes the destruction of the temples to Pathān soldiers in

1195. Behār traditions point to the dominance of non-Aryan Cherūs in Māgadha in the same age (Mr Edgar, *Fortnightly Rev.*, June 1880).

Mā-gan. Akkadian : “ ship enclosure.” Apparently a port whence Gudea, about 2800 B.C., brought granite to Zirgul (see Loḥ). In later Assyrian texts, of the 7th century B.C., it is placed on the borders of Egypt, and may have been at Suez.

Magpie. In mythology a bird of omen, whence the common saying : “ One’s joy : two’s grief : three’s a wedding : four’s death.” Teutons regarded it as a bird of evil omen, to be killed between Christmas and Epiphany. Pliny (*Hist. Nat.*, ii) says that they sometimes die if they are unable to speak ; and Italians call the bird *gazza*, as the “ publisher ” of secrets. They were sacred to Bacchus.

Mah. Mas. The moon as “ measurer ” in Aryan speech.

Mahā. Sanskrit : “ great ” (see Mag).

Mahā-bāli-pūr. “ Great Bali town ” (Mr Chambers in *Asiatic Res.*, i : Muir’s *Sanskrit Texts*, iv, p. 133 : *Indian Antiq.*, Feb. 1881). A city connected with the war of Vishnu in his 5th Avatāra against Bāli, and noticed in the Ramāyana, and in the Bhagavat Purāna. It is now best known as the “ Seven Pagodas,” having remains of celebrated rock-cut temples. It lies 35 miles S. of Madras. It was a sacred place down to our 2nd century, traditionally founded by Ban-āsura, son of Bāli. Siva guarded the gates of this monarch’s capital when war was caused by the seduction of Bāli’s daughter by the grandson of Krishna. But Krishna cut off “ the thousand arms of great Bāli, all save two,” and he died at Dvāra, while prince Mali-Cheren seized Mahā-Bāli-pūr, and restored its magnificence. It was independent till conquered by the Pālavas in our 7th century. The chief Jain and Buddhist shrines belong, according to Mr Fergusson, to about this period, the inscriptions being in Sanskrit, and not in Tamil, as they would have been later. The peculiarly long apses of these temples connect them with those of Barhut, as early as the 2nd century B.C. One bas-relief is covered with Nāga serpents, and measures 90 feet in length by 40 feet in height. The later name Mā-māla-pūr—if not merely a corruption—may mean “ great Māla town ” (see Rev. W. Taylor, Madras Govt. Publications, *Historical Papers*, 1869—the *Seven Pagodas*, pp. 111-117). The Mālas came S. in 502 A.C. (see Mālis).

Mahā-Bhārata. “ Great Bharata.” The Hindu epik, named

after Bhārata, ruler of Bhārata-Varsha or India. In addition to the fierce wars described, it presents—as we now have it—a picture of social and political life, with profound religious speculations (see Bhāgavad-Gita, and Krishna). It is a great source for history, tradition, and folk-lore. Bharata was an incarnation of Visva-Mitra, a warrior (Kshatriya) who “worked his way up to Brāhman-hood.” The epik is mentioned in the Asvata-Yama Sutra, and in the writings of Pānini—or about the 5th or 6th century B.C.; and is called “the Fifth Veda.” Dr John Muir says that : “The date of the ancient epic . . . cannot be determined with certainty, and it is no doubt, in its present form, made up of materials dating from very different periods. Prof. Lassen is of opinion (*Indische Alterthums Kunde*, i, 589, 2nd edit.) that, with the exception of pure interpolations, which have no real connection with the substance of the work, we have the old story of the Mahā-bhārata before us in its essential elements, as it existed in the pre-Buddhist period, *i.e.* several centuries before Christ. The subsequent additions he considers to have reference chiefly to the exclusive worship of Vishnu, and the deification of Krishna, as an incarnation of that deity (p. 586). . . . Prof. Goldsttcker (*Chambers's Cyclopædia*) has the following remarks. ‘That this huge composition was not the work of one single individual, but a production of successive ages, clearly results from the multifariousness of its contents, from the difference of style which characterises its various parts, and even from contradictions which disturb its harmony.’ ”

Hindus believe that it was known in 3000 B.C., and represents the India of that time. The language, like that of the earliest Ramāyana, is said to be that of Vedic writings—but these also were not written down till about 500 B.C. No exhaustive study has however been yet scientifically carried out of its contents. Throughout the epik a strong tone of priestly prejudice and of dogmatic Brāhmanism is to be noted, inculcating restraints especially as regards food, drink, and female freedom. The old polyandry is condemned ; for though Draupadi marries the five Pandu princes, it is against her will, as she is lauded for virtue and wisdom. It is however clear from the last book (Hari-Vansa) that the sexes mixed freely in public ; they feasted, and danced, and bathed together ; they ate buffalo meat, if not cow's flesh, as well as venison and birds ; and drank strong drink. Communal feasts resembled those of Sparta and Krete, and such conditions of society were quite unknown in the time of Buddha. Yet in other parts of the work we find accounts of a superior civilisation on the plains of the Ganges and Jamuna, with study of philosophy and mystical religious speculation. The supposed author (or compiler)

Vyāsa, says that he gleans from ancient and later discourses, tales, and legends. He introduces, with King Indra-prasta, a sage who teaches logic and philosophy from six treatises. We need not then wonder at Vyāsa's having accomplished a poem of 215,000 lines—a work 20 times the length of Milton's *Paradise Lost*, or 7 times as long as the *Iliad*.

The hero of the poem is Hari, incarnate as Krishna ; and Hari was known to Megasthenes, the Greek ambassador, about 300 B.C. The 9th, or Buddha, incarnation of Vishnu is never noticed. Brāhmanism throughout exalts itself above other castes, whereas in Buddha's age it aimed only at piety and good life. The latest critic, Dr Dahlemann (1895), places the composition of the epik as late as the 5th century B.C. The Bhāgavad Gita is regarded as still later. Krishna, after much metaphysical discourse, is made to prophecy that “in the latter days Truth will fail : Atheists will abound: the life of man will be shortened, class rising against class, father against son, and wives against their husbands: that the temples will be ruined : that low castes will preach, and Brāhmans be their followers ; but that when sin, ignorance, and misery prevail there will be floods, signs in the heavens, and then a mighty fire will consume all, and on the ruins a new world will arise, and Kalki appear on his white horse ” (see Kalki). This recalls the beliefs of Persians and Jews about 500 B.C., or later, but in some respects may be ancient, tracing to a common Aryan belief (see Loki).

Mahā-Deva. “Great god,” a name of Siva.

Mahā-nama. A king of Ceylon (410 to 432 A.C., according to Turmour) very celebrated in Buddhist history (see Mahā-vansa and Buddha-ghosha).

Mahā-rājas. See Gosains and Vallabhācharya.

Mahā-rattas. See Rattas.

Mahā-sena. “Great leader” : a name of Siva's warrior son Kartikeya : also of a king of Ceylon (270 to 302 A.C.) famous in Buddhist history (see Max Müller, *Buddha-ghosha's Parables*, Introd., xi). See Mahā-vansa.

Mahā-at. Mahat. Sanskrit : “the great one,” Brāhma ; and a form of the first divine man (see Purusha).

Mahā-atma. Sanskrit : “great soul,” or “noble-minded.” A title for Yōgi or Sanyāsi ascetiks.

Mahā-vansa. Sanskrit : “great genealogy,” a Buddhist sacred history in Pāli speech. The first part, down to the reign of Mahā-sena (275 to 302 A.C.), was written by Mahā-nama, King of Ceylon (410 to 432 A.C.), beginning with the first known king of the island in 540 B.C. (see Anurādha-pūr). The second part was begun by order of King Pra-krama-bahu in 1266 A.C., and continued down to 1728 A.C., when Buddhist history in Ceylon ceases. The epik (as Prof. Weber calls it) opens with the landing of Prince Yijaya with 700 men in Lanka—or Ceylon—he having been banished by his father, Siha-bahu, King of Lala. Vishnu appeared to him sitting under a tree, as Upala-vāna, the deity of Ceylon, in the form of an ascetik, who baptised the prince and his followers with water from his own pitcher, and then vanished, after tying threads, as charms, round their arms. The followers of Vijaya however were beguiled by Yaksha (or Nāga) females, who shut them up in a cave ; for Kuvera then ruled Lanka (see Kuvera) : the prince obtained their release by aid of Vishnu, and married the beautiful chief Yakshini, and also a daughter of Pāndava, king of Madūra, whom the Yakshini slew.

Mahā-vāli-pur. See Mahā-Bāli-pur.

Mahā-vira. “The great man” : the last of the Jain Tir-thankaras (see Jains), whose real name was apparently Vardhmana. He is frequently mentioned with Gotama Buddha in Gaura Sanskrit inscriptions of caves sacred to Nāg-Arjuna, which date from about 150 B.C. to the 2nd century A.C. The Jain legend represents his soul to have passed through six lives, being born finally of the virgin Trisalā affianced to Siddhārtha, of the Ikshvāku dynasty—a prince of Ravana. He would appear to have been born (about 598 B.C.) near Vaisali, the capital of Videha, and to have been related through his mother to the ruling dynasty of Māgadha. He appears to have lived at home till the death of his parents, when his elder brother, Nandi-Vardhana, succeeded as a prince. At the age of 28 he became an ascetik, and led a life full of austerities for 12 years under a Sal tree on the bank of the Riju-paliku river, where he maintained complete silence for the first 9 years, and after the first went completely naked. Thus he attained to Kevala, or “perfect knowledge,” and then wandered as a teacher of Jain philosophy even among the wild tribes of the land of Radha. He was regarded as omniscient, and called a Jina or a Mahā-vira, titles also given to Gotama Buddha. He exhorted all to purity of heart and life, and suppression of all passions. He bade them not to hurt anything that has life, whether beast, bird, fish, insect, or even plant : not to resist evil or to retort abuse, but to

overcome evil with good. He was believed to have fasted for several months, sitting in silence with his eyes fixed on his nose (see Hypnotism) : during this time Indra posted a Yaksha, or angel, beside him to watch over his safety and to speak for him. He disapproved of self-torture, but was willing to submit to tortures inflicted on him by others. After many years Indra, and Sakra, visited him under the tree, and set a pulpit there from which he might preach, a model of which appears in several Jain temples. He called the world an ocean, into the depths of which our bodies (Jiva) are continually sinking, because of our ignorance and impurity : our spirits however can ascend if we are assiduous in virtuous life, harmless, and cherishing others rather than ourselves.

Maha-vira was in fact a Jain Buddha, and is mentioned in Buddhist works, under his well-known name of Nata-putta, as the head of Jains or Nirgranthas (Pāli Nigantas), and as a rival of his contemporary Gotama Buddha. Like Gotama he combatted the Brāhmans of Māgadha, or won them to his teaching. The canonical books of the Jains mention his victory over Gosala, son of Makkhali, and call the place where he died, at the age of 70 years, Papa—a small town. He spent the rainy seasons in Māgadha, but travelled as far N.W. as Srāvasti, and to the foot of the Himālayas. The names of the 11 Ganadharas, or apostles of the faith, are given in the Kalpa Sutra. The legend says that Sakra, and other deities, performed his funeral rites burning his body ; and that they built the shrine where his disciples placed his ashes, bones, and teeth. At his death many miracles occurred, and his whole life is transformed into a legend. We have often tried to ascertain real facts from learned Jains, about this fanatical but no doubt good Yōgi. He is called the last and greatest of the 24 Jinas, or Tirthankars, but we learn nothing about the others. In the Ramāyana, Rāma-Chandra stigmatises the precepts of Rishi Jabali, as those of Ārhats or Jainas (see *Anjuman-i-Panjāb* Journal, 21st Aug. 1885) which may indicate a date before 500 B.C.; and, in the Bhagavat, Rishabha, the first Jina is said to have been an incarnation of deity respected by all Hindus. Buddha himself seems to have come under Jain influence, though he advanced beyond their ideas. Both Jains and Buddhists believe in the approach to a divine life through abstraction, and intense thought (see Yoga). The complete legend of Mahā-vira is given in the Mahā-bīr-charita, answering to the Buddhist Lalita-Vistara. Both masters founded ascetik orders, but Jains never attained to the second stage of Buddha's teaching (see Pref., *Sacred Books of the East*, xxii, by Dr Hermann Jacobi). The Jains believe

that Siddartha—father of Mahā-vira—was a powerful monarch, but he appears to have been no more than a provincial ruler, allied to Chetaka, King of Vaisali, by his marriage. The later extension of the empire of Māgadha permitted the rapid spread of both the Jain and the Buddhist systems (about 260 B.C.), and Āsōka in early edicts proclaims toleration of all sects. Mahā-vira's followers were specially numerous in Vaisali, which is equally famous in the history of Buddha. But we must remember that Jain books may have incorporated Buddhist traditions.

Mahā-yana. Pāli : “great vehicle.” The later High Church Buddhism of the reign of Kanishka (10 to 78 A.C.), when the original simplicity was corrupted, by ritualism and pagan superstition. Tibetan Buddhists of this school teach that neither matter, spirit, nor conduct (Karma) is self-created : they are all properties of the One and unchangeable being, the living force being never separated from some form of matter. They speak of countless Buddhas who have become Tathāgātās (“gone on the way”), and have attained “perfect purity,” which is one meaning of Nirvāna (see Buddha).

Mahdi. Arabic : “guided one.” The name of the religious guide—a Moslem Messiah—who is expected to appear in the last days, and will be “guided” by God.

Mah-Endrā. Mahā-Indrī. Names for the Sakti (female power, or consort) of Indra, delighting in sacrifices of blood, and in wine, thus indicating the influence of older nature worship on the cultus of the Vedic Indra.

Mah-ēsha. Sanskrit. “Great being.” A demon in buffalo form destroyed by the goddess Durga.

Mah-ēshvara. Mah-Mandala : “great spirit.” Titles of Siva as Creator. Near Serampūr we have mingled with 100,000 of his devotees at the Jaga-nāth festivals ; but Āsōka is said to have made 40,000 converts to Buddhism at his temple in Maha-mandala, the ancient capital on the Narbada river.

Mahī. Sanskrit : “great one” (feminine) : the “great mother,” or earth.

Mahīla. Sanskrit : the “great round one” ; a title of Pārvati, wife of Siva.

Mahina. The son of the Emperor Āsōka, and the first great Buddhist missionary (see Asoka), is said to have gone with his

sister Sangha-mitta—(“friendly to the order”) to Ceylon in 260 B.C., converting princes and peoples, and translating into the Ceylon language the scriptures of northern Buddhists. Mahina’s principal work was the *At-tha Kathā*, or “Commentaries”; and he is said to have planted the Bo tree of Ceylon (see *Anu-rādha-pūr*). He was probably converted as a child in Ujjain, when his father was as yet only a Viceroy: with him he went to the court, at Pātali-putra, when 10 years old, and at 20 he joined the Sangha or “order” of Buddha, leaving shortly after for Ceylon as an ascetik (Beal, *Bud. Lit.*, p. 46). The faith seems to have been already known in the island (Oldenberg, *Bud.*, p. 75). This prince was severely ascetik; and magnificently carved caves are believed to have been hewn for him by the king and nobles of Ceylon.

Maia. A name for Kubele as “mother earth” (see Ma). She is also variously called, in classic mythology, a mother or a daughter of Hermes, a wife of Hēphaistos, and one of the Pleiades beloved by Zeus (see Maya).

Maimonides. The Greek form for Ben-Maimon, the name of the great Jewish rabbi and philosopher Rabbīnu (“our lord”), or Rambam, Moshe, son of Maimon. He is called “the second Moses,” and the “second Ezra”; he was born at Cordova in Spain (then a great centre of Moslem learning) in 1135 A.C. (30th March): and he died at Cairo in Egypt in 1204 (12th Dec.). He is also known as *had-Daiyān* or “the judge.” Maimonides is said to have professed Islām at one time, to avoid persecution: he was a very broad minded man, and a philosopher of the school of Philo or Josephus (as regards the allegorical treatment of Bible miracles and legends), greatly influencing the schools of the Qabbala in the 13th century. He was a mathematician and an astronomer, as well as a physician of great repute, and author of several medical works. This led to his receiving a lucrative appointment as physician to the court of Saladin in Egypt about 1170 A.C. Even while studying medicine, at the age of 22 years, he is said to have brought out an elaborate work on the calendar. He was a great linguist, and wrote about Greek, and Arab philosophy, and on “technical terms of logic.” He commented on the Hebrew Mishnah in Arabic; and his *Guide for the Perplexed* (Moreh-han-Nebukhīm) is an attempt to reconcile Scripture with philosophy.

His great work was the Mishnah-Torah, a commentary on the Hebrew Scriptures, embracing all that could be found in the Talmud, and in other earlier works of repute among the Rabbis. Jewish

scholars constantly quote "Rambam," especially those of Yaman or Arabia, and it is still a mark of erudition to refer to his opinion as to any difficulty in either the Torah or the Mishnah. In the *Guide for the Perplexed*, Maimonides (like the school of Averroes) speaks so highly of Aristotle that many Jews were disgusted, and even burnt the book, saying that Aristotle was made greater than Moses by the author. Yet it is an immortal work, which still aids the Jew who comes in collision with other systems of religion : Maimonides therein treats fully of the Moslem *Ḳalām* (or theology as to the "Word," or Logos) ; and the whole is regarded as a marvel of pious scholarship for its age (Prof. Friedlander's translation, 1885). Followers of Rambam were, however, often excommunicated, in the 13th and 14th centuries, for maintaining that the early scriptural history was merely allegoric. While Christian churches were disputing as to the nature of their Trinity, Maimonides was teaching that "the idea of deity was altogether inconceivable by the human intellect," which indeed is the teaching of every creed that calls God the Incomprehensible, or the Unknowable.

M'āin. Arabic : "place of springs" (see Arabia).

Mainyo-i-Kard. Minokhired. A sacred commentary, in Pāhlavi dialect, on the Zend Avesta of Persia, composed after the reign of Shapur II (309-380 A.C.).

Maitra-Varuna. These two deities (sun and sky) produced the sage so named (or Agastya) as a small fish (*māna*) in a water jar, and he is said to have written many hymns of the Rig Veda, as the great Rīhī Agasti.

Maitrī. Sanskrit : "love," "kindness." The god Mithra ("the friend") is named from the same root.

Maitri. Maitreya. The Buddha who is yet to come, and the last of five. When Gotama was dying he is said to have given his yellow robe to a favourite disciple Mahā-kāśyapa, that he might hereafter become Maitri (Beal, *Buddhism*, ii, p. 142) : he was fabled to have met this disciple in a former life in the Tushita heaven, where Maitri is now awaiting his future return to earth ; in which happy age a thousand thrones are to be made ready for all the Buddhas. Gotama related Maitri's history in a discourse called the Anāgata-vansa. He is the incarnation of love, pity, and maternal tenderness, now in Tushita "the joyful place."

Maka. Makka. The capital of Islām 45 miles east of the

port of Jeddah on the W. central coast of Arabia (see Arabia, Habal, Ka'aba, Muḥammad). The scenery and rites are fully treated in our *Short Studies*, x. [The meaning of the name, as a Semitic word, is unknown. It may be an ancient term, like the Akkadian *Muk* "building"; and the site was an early caravan station, the Ka'aba being already ancient in the time of Muḥammad. The feasts at 'Arafāt, ẖozah, and Makka, were held in the travelling season; but Muḥammad changed the calendar to one purely lunar, so that the year now loses $11\frac{1}{4}$ days annually, and the month Dhu-el-hijja ("that of the pilgrimage"), like the others, goes slowly round the seasons of the solar year. Makka stands in very barren mountains occupying—as said in the ẖorān (xiv, 10)—a sterile valley, to the E. of which, about 6 hours distant, the isolated Mt. 'Arafāt rises in a plain (see 'Arafāt). The hills of Şafa and Marwah (where two lovers were turned to stone, according to the legend, for having desecrated the Ka'aba) are S.E. of the Ḥaram ("sanctuary"), and one of the customs of the place is that of rushing from one of their platforms across a valley to the other. The "Valley of Mena" leads to the pass whereby Makka is reached from 'Arafāt, and here is the Jamrat el 'Aḳabah ("end of the ascent") with its cairn of stones. These are the sacred places of the holy region, in addition to those of the Ḥaram itself including the small fragment of the "black stone," the sacred well Zemzem and other wonders (see Ka'aba).

The rites, as reformed by Muḥammad, have been reduced to visits for prayer to the sacred spots. The population of Makka is about 60,000, and the number of pilgrims is about the same in addition. The Ka'aba however is still apparently the scene of rites belonging to the old worship of Allāt the Arab Venus (see ẖadesh), as in the days of Burckhardt who says: "The holy Ka'aba is the scene of such indecencies, and criminal acts, as cannot with propriety be here more particularly noticed. . . . They are not only practiced with impunity but . . . almost publicly . . . and passing spectators merely laughed . . . in spite of my expressed indignation."

The pilgrim having assumed the *Iḥrām*, or "sacred" dress, before entering the limits of the sacred territory, proceeds to visit the holy sites. Leaving the city at midday he reaches 'Arafāt in the evening, and on the 9th of Dhu-el-Hijja, after a night spent in prayer, he takes his stand on the mountain at dawn, and there recites texts and prayers till sunset. The pilgrims then rush westwards with utmost haste to Muzdalifa, where, before dawn on the 10th, they go in procession with torches round the mosk. This is the great "day of the sacrifice"—the only one in the year on which some Moslems taste flesh. The

pilgrims proceed to Mena where each must cast seven stones at the cairn—as if at Iblis (Satan) according to their modern ideas. But of the orthodox Moslem sects (the four Sunni sects, Shafi, Ḥanbali, Malaki, and Ḥanifi, who differ in minor points) the Shafi will cast 49, and the Ḥanifi 70 (both multiples of the seven), and these stones must include 7 brought from Muzdalifa, the rest being from the Mena valley, and all being washed seven times. The victim is then slain at Mena, and a sacrificial feast follows, some of the flesh (often of a camel) being dried to distribute to the poor. After this the pilgrim shaves, and the rites are concluded. They rush back to Makka, and perform the Ṭowāf or 7 “perambulations” of the Ka’aba (see Habal), going back to Mena for the night. There are two other cairns in the valley of Mena at which also stones must be thrown. The origin of this rite appears to be the leaving of a memorial pebble at a cairn round a menhir, which is common to Moslems and Jews in Palestine, and practiced also by Kelts and others. Every Moslem shrine in Syria has round it—at the first place on any road where it becomes visible—a group of Meshāhid or “witness” pillars, consisting of small stones piled on each other. The Jews cast stones at “Absolom’s pillar,” but also pile them up at the tomb of Simon the Just at Jerusalem.—ED.]

Makara. The marine monster on which Vishnu rides—his *Vāhana* or “bearer.” It has the head and forelegs of a deer, and the body and tail of a fish [as also on Kassite boundary stones in Babylonia—ED.], being the Capricornus of the Hindu zodiak. It is also called “black teeth,” “water form,” and Kantika.

Mala. Sanskrit : “strong,” “excellent,” applied to a cup, a woman, and a rosary. From this root may come *Malum* (Latin), *Melon* (Greek), for “apple,” *Mālus* “mast” (Latin), *Malus* “evil” “violent” (Latin), and *Malu* the Polynesian god (*Journ. Anthropol. Instit.*, Aug., Nov. 1898).

Māla-bār. The “Māla coast,” a word of Arab origin (*bara* “outland”), for the coast of the Malis in India.

Malagasi. The inhabitants of the island of Madagascar, which is the third largest in the world, extending some 980 miles N. and S., by 350 miles at its greatest width, or 230,000 square miles in all. The population is probably of $3\frac{1}{2}$ million persons. Madagascar appears in the geography of Ptolemy (2nd century A.C.), and Arab traders reached it perhaps as early; but to Europe it was unknown till 1506 A.C., when the Portuguese discovered it. English traders reached it

in the 17th century but abandoned their settlement on the, N.W. coast after a few years. The inhabitants are of African, Arab, and Malay origin : the first colonists being probab]y the Sakalavas now found on the N.W., who appear to have belonged to the African pigmy (or bushman) race, resembling the Wazambas of the Congo, and called Vazimbab. They were probably driven before the Malay Hovas, and are now only found in a few villages. The Hovas first established a regular government in the central granitic highlands of Imerino, from their capital of Antananarivo. In 1880 they claimed to rule the whole island. Hovas (now subject to France) are divided into three classes ; Andriana, or nobles ; Hovas, or commoners ; and Andevos, or slaves, who are usually captives or criminals. All speak the Hova language which is Malay (as shown very clearly by the numerals, which are always a very distinctive feature of any speech) including some Indian and Arab words. It is said that, in the 16th century A.C., they possessed some form of pictorial script ; but in 1820 English missionaries introduced the European alphabet. The religion of the island is a form of Fetishism, with charms, divination, and stone emblems. The Hovas believe in one “ great spirit,” called Andria-ma-nitra, who is the Zanahary or “ creator.” The Rev. J. Sibree says that before 1865 thousands of victims, mostly innocent, perished every year, by poison ordeals. Sacrifices propitiatory, or as thanksgivings, consist of cattle, sheep, and fowls, offered at sacred stones, and tombs, which it is customary to anoint with blood and fat. These include tombs of the Vazimbab who claimed rule over the island till the 19th century : their graves still represent the abode of the ancestral spirits of the island. Circumcision used to be a Malagasi rite before the introduction of Christianity. Cattle were only killed for religious rites.

The great fête is that of the new year, when all bathe ceremonially, whence it is called Fandroona, or “ bath.” The circumcision rites are licentious (see Australians), occurring every few years, and ending in drunkenness and immorality : yet as a rule the Malagasi are as truthful, kind, and hospitable as other peoples. From 1820 to 1835 Christianity was tolerated, but. the Hova queen Rāna-Vālona then declared it illegal, dismissing the missionaries and killing about 200 Hova Christians : others were degraded, fined, and imprisoned. On her death in 1861 her son Radama I tolerated all religions and traders, which probably led to his assassination in 1861. His queen ruled till 1868, when her cousin became Rāna-Vālona II, and this queen was baptised with her husband, the native shrines and idols being then destroyed.

Since 1868 the Hovas have advanced in civilisation round the

capital. Polygamy and licence have been repressed : education and literature have improved : laws have become less arbitrary ; and divorce less easy. Judges and officers received salaries (before the French conquest) and Hova power was extended.

The island abounds in rude-stone monuments (Rev. J. Sibree, *Journal Anthropol. Instit.*, February 1892): these vary from 10 to 20 ft. in height of the stones, which are called Vatolahy ("male stones"); and "the shape of the stones may indicate phallic worship": they are also called Teza, or "firm upright things." Those near Imērino are of blue undressed rock, and those in Betsiléo of fine white granite—recalling the dark lingams of Krishna, and the white ones of Siva, in India. Malagasy words, such as Rāna for "queen" (Hindu *Ranī*), also suggest Hindu influence, and the sacred tree of the Malagasy grows out of a rude-stone altar as among Hindus and Buddhists. Cattle also are sacred (as in India) and the stones are adorned with heads, and horns, of bulls : the king too was called Ombelahy or "bull." Mr Sibree figures ornaments like those of India, and a sacred stone surrounded by four lesser ones (see Khonds) is surmounted with vases of budding flowers. [Malays are not exclusively found (in this part of the world) in Madagascar. Moslem Malays are numerous at the Cape, and the Hottentots appear, by type and by mythology and customs, to represent a mingled Malay-Bushman stock. The Hovas have a list of at least 35 kings, so that their arrival may date back to 700 A.C. The language is said to compare with early Malay speech, having few Sanskrit loan words—according to Prof. Keane—but, on the other hand, the Hova type is not pure Malay, and indicates not only African admixture but very clearly also a Hindu strain. The Hovas were among the adventurous Malay sailors who sailed all over Polynesia and the western ocean, and the Hova kings, it is said, used to be buried in a silver canoe (like the canoe coffin of the Sakalavas) which points to their maritime character.—ED.]

Malak. Moloch. Milcom. The Hebrew *Melek* means "an adviser," "ruler," or "king," and from it the names of Moloch, and Milcom, are usually derived. In Amos (v, 26) we read of the "booths" of Moloch, resembling the shrines in which Assyrian deities were carried abroad. [Moloch was a Ba'al, or god of earth and hell, and the name. may—as Lenormant thought—come from the Akkadian *Mul-ge* or "lord below."—ED.] According to Rabbinical accounts Moloch was represented as bull-headed, with outstretched arms. The body of this brazen idol was hollow, with seven divisions, one for

each of the seven planets. It was made hot and filled—the 1st division with fine flour: the 2nd with bones: the 3rd with a sheep: the 4th with a ram: the 5th with a calf: the 6th with an ox: while in the 7th a child—the peculiar victim of Ba'al and Moloch—was offered as a burnt offering. In Yukatan the Americans in like manner (especially the Itzaek tribe) immolated human Qeings in conical cases of metal, and the Kelts down to Christian times burned men inside huge ozier idols. Babies cremated in jars, in Palestine, are thought to have been so offered (see Gezer) at shrines where the name of Moloch occurs in the dedicatory texts of pottery vase-handles. In Carthage as many as 200 children were offered at one time to Mēlḡarth (see Hēraklēs). The valley of Tophet (Isa. xxx, 33) was an ancient shrine of Moloch (“the king” in our version) where these horrible rites were performed just S. of Jerusalem, and the name is supposed to mean “a pyre.” Milcom is noticed in a Phœnician text in Cyprus, and David apparently took the crown of Milcom from such an idol (2 Sam. xii, 30), at Rabbath 'Ammon.

Malays. See Mali. The Malays are of Turanian stock, and include Malays proper, and others in Java, the Celebes, the Philippines, Formosa, and Madagascar (see Malagasy). They are connected with the Drāvidians, and widely spread, even to Easter Island and Peru. They are the great civilisers of the Eastern Archipelago, and include (1) Orang Benu, “men of the soil,” (2) Orang Laut, “men of the sea,” and (3) Orang Outan, “men of the woods,” who are however Negritos chiefly. [It is worthy of notice that two distinctive Malay customs—head-hunting, and the use of the blow-pipe for shooting—are found widely spread in the regions thus indicated as reached by Malays. Thus the use of jade, and of the blow-pipe, is found among Papuans, and the latter also in S. America with the “Couvade” custom, which is also Turanian. Polynesian and Australian languages also compare with the Malay very closely.—ED.] The Malays seem evidently connected with the Mali non-Aryans of India. The Malay annals (*Sejara Malayu*, Raffles, *History of Java*, ii, pp. 108-112) begin by tracing the Mālās of regions E. of India, as descendants of Alexander the Great by the daughter of the great Rāja-Kideh-Hindi. This account however, according to Sir Stamford Raffles, dates only from our 17th century. The princess had, we are told, a son Aristan Shāh, whose dynasty endured about 600 years, or to 280 A.C., when the ruling Rāja-Saren set out to subdue China, marching down the Ganges and then S. to the land of the “Klang Kins” (probably Klings), and settling at Bis-Nagar—no doubt our Vijra-nagar. These

Malas were probably the E. Chalukyas, who reached Tellingana about the same time. Rāja Suren's eldest son, Bechatrow, was dissatisfied with his share of the empire, and on his father's death fitted out a fleet of twenty vessels, determined to carve out a kingdom for himself E. of India. A storm scattered the ships ; but, with a few followers, he reached Palembang, where he found an Indian prince who, with his people, did him honour. This prince's daughter he married, and succeeded him probably about 340 A.C., ruling long in Java and elsewhere, and known as a descendant of "Sultān Sekander," or Alexander the Great. This tradition serves at least to connect the Malays with N.W. India, according to their own account.

The Malays appear to have been always unsettled and piratical, as they still are, being bold sailors who explored all the Pacific Ocean. They established a state at Singa-pūr ("Lion-town") in 1160 A.C., and preyed thence on the maritime traders, until Majā-pāhit, a powerful King of Java, drove out their king Sri-sin-derga (whose name is clearly Indian), and founded the Malay state of Mala-ka, or Malacca. In 1276 the race accepted Islām through Arab influence ; but, till recently, they knew very little of its tenets. In features, complexion, and temper, the Malay shows his Mongolic origin, though with Hindu and Arab admixture, and (in some regions) a Negrito strain, due to inter-breeding with Melanesians such as the Papuans. Custom, religion, and language, tell the same story. He has been the virtual ruler of the S. Archipelago since at least our 4th century. Though he seems to have had no literature till our Middle Ages, his language has been the common speech of all these widely scattered regions for at least 1500 years. He brought with him the worship of trees, serpents, and lingams. Other Gujerat races from N.W. India followed, and the Sabeian traders of S.W. Arabia traded with them from the Roman age, followed by Arab Moslems, who introduced a religion which has always appealed to Malays on account of its simplicity. The Malays of Cape Town adorn their tombstones with Arab Moslem inscriptions. Mr Crawford (*Eastern Archipelago*, ii, p. 267) describes, however, Malay Moslems who did not even know the name of Muḥammad. They retain their early superstitions; and charms, or idols, are hung in cages, or shrines, from the centre of the house roofs, these shrines representing small canoes, and *sakits* (*sukkoth* or "booths," as among Hebrews) in which the spirits are said to dwell, or to move about. These charms avert the evil eye, and appease spirits of whom heaven, earth, seas, rivers, trees, and rocks are said to be full, most of them being ill-disposed beings. For this reason small altars are erected, and food, wine, and tobacco offered on them to the

spirits, with prayers to the good beings. These altars occur in groves, and under shady trees, and the shrines are sometimes hung up, while little ladders of cocoanut fibre are stretched from the tree, that angels may ascend and descend as they did on Jacob's ladder at Bethel. But the Sakits, or shrines, are places dangerous to man, only to be approached with awe and reverence. Souls of men and animals are believed to quit the sleeping body, or to leave it at death, and must be captured by wizard priests well paid. Sometimes the soul returns at once when the priest sings, whistles, or dances, or if he waves attractive colored cloths. If this fails the cloth is put on a spear, and a sacred image above it: the enchanter waves it madly as he rushes about, till the high priest—by a mystic sign—declares the soul to be in the image. A priestess then stealthily approaches, and wraps it in the colored cloth, placing it over the patient's head, and anxiously awaiting the result. If after a time he does not recover consciousness he is abandoned, because the soul has gone to his forefathers; and elaborate funeral rites then follow. Angry spirits are enticed into the Sakits by offerings of goats, fowls, or pigeons; and the shrines are then removed, weighted with stones, and sunk in deep water. Sometimes the ghosts may be seen rowing about in small vessels; and food should then if possible be sent to them, to keep them away. When great epidemics prevail special boats, gaily garnished, and well provisioned, are pushed out to sea, with clamour and shouts, bidding the spirits to "go away to another land": and the noise is kept up, day and night, till the poor ghosts can endure it no longer, but board the boats and sail away. Men, women, and children, then bathe, and return to their homes with confidence. Some diseases require that a white cock should peck the body of the patient; other rites are phallic or solar.

Māli. Malla. The Malis, or Mālavas, are a widespread Turanian race, entering India from the N.W. and N. through the passes of the Himālayas. The word is often rendered "men," but may come from the Drāvidian term *māla* "mountain": for the Malayalis are still a considerable people in the central highlands of India. Mala tribes mingled with the Kolarians (see Kols), and settled by the 4th century A.C., at the "Mons Malleus" of Latin writers (Paris-nāth). Thence some established Māli states in the valley of the Ganges, and on the Mālini or Mali River, the sources of both being near each other: they extended over Behār and to Banāras, and over Rohil-kand, the Mala kingdom thus embracing some 60,000 square miles. From Delhi they proceeded to Māla-tāna (Multan).

Mālwa, and the Māla-bār coast. Their central capital in the north was Srāvasti, while on the S.W. at Mālani they occupied the rich province of Jodh-pūr, bordering on the Ran of Katch. The deity of this branch was Māla-nāth-ji. The Yavana-Mālis (“foreign” Mālis) lived along the Rapti and Sutlej rivers. Nine Mala tribes confederated with nine Drāvidian Likchavis (*Sacred Books of the East*, xxii, p. 266), against the kings of Kosāla and Māgadha, founding the Videha kingdom, with its capital at Vaisala, overlooking Patali-putra (Patna); but they were finally absorbed in the Buddhist empire of the 3rd century B.C. (see Mr Hewitt’s Map, *Journal Rl. Asiatic Socy.*, July 1889). Thence probably they moved into Mālwa, holding Ujjain, and as far S. as the Narbada River: or they may have reached Mālwa from the Dammuda. That the Malis came from N. of Delhi is shown by the notice in the Mahā-bhārata, where (say about 500 B.C.) the Multānis are called “Southern Malis.” The Western Ghāts about Bombay are still called Malayan mountains. The Malis were serpent worshipers, and tree worshipers, and (like other Turanians) hard working agriculturists. A gardener is called a *Mali* in India—*Mal* meaning a “flower.” Fusion of the Turanian and Aryan stocks is traceable as early as the time of Buddha (6th century B.C.), as when Prasenjit, king of Banaras, married Mallika a Māli maiden.

Mam. Muma. Moumis. A Babylonian word for “water,” rendered *moumis* by Greek writers. It answers to the Hebrew *Mīm*, “waters,” “sea”; and comes from the old word *ma* or *wa*, which here has the “mimination” or demonstrative *m* added. [Mongol *mu*, Malay *wa*, American *ma*, Polynesian *wai*, Keltic *ma*, Egyptian *ma*, African *ma*, Semitic *me*, *mi* “water.”—ED.] The Babylonian creation tablet (Dr E. Schrader, *Cuneif Inscript. and Old Test.*, i, p. 2) says “*Mummu tiamat* gave birth to all,” that is to say “the waters of the deep.”

Mamitu. The Babylonian translation of the Akkadian *Sag-ba*, meaning a “vow.” [Compare the Hebrew *Emeth* “faith.”—ED.] One of the bilingual magic texts reads: “The vow! the vow! The aid of the gods is an everlasting help: the aid of Heaven and Earth never fails. God only is unchanging. God is not understood by men. The snare for the wicked is not removed: an impassable decree is set against the sinner” (see Col. Conder, *Hittites and their Language*, 1898, p. 123).

Man. Several distinct roots are often confused having similar sounds: (1) *Man*, *Maen*, “stone,” as among Kelts, or in the Poly-

nesian *meni* for a "stone": (2) Man, "being," "man," and "mind." [Akkadian *men* "be," Egyptian *men* "create," Aryan *man* "man," Latin *mens* "mind," Arabic *mana* "meaning."—ED.] Hence in Egypt Men or Min is the creator, and Mani is Horus: while Menes, Manu, Minos, and others are the first "man," among Egyptians and Aryans: (3) Man "measure," whence the Greek *mēnē*, Lithuanian *menu*, and English *moon* for the "measurer" of the month; and the Babylonian *manah* (a measure of weight), and Hebrew *Meni* a deity of fate—the Arab Manāt in the valley of Mena at Makkah: and the Minyeh of Moab, a place where stone shrines of great antiquity are found. The Egyptian *men* for "shaft," or obelisk, may come from the first of these roots, but the connection between the upright stone and the idea of creation is easily understood when the phallic origin of these monuments is remembered. It is not probable that rude tribes like Kols, or others, would have derived the name of man from the abstract idea of "mind": Man "to be" is connected with *ma* "parent" (usually "mother," but in some languages "father"), and with *an* "to breathe" (see An and Ma). The word *manna*, and the Arabic *mann* for "sperm," may also be ultimately connected with *ma* "to make" (see Manna). In India *mana* or *mani* is a "gem" (from *man* "stone"), and a charm, or divine emblem like the Polynesian *manava*. The Mani stones may vary from a few inches to 4 or 5 feet in diameter (see Mr Knight, *Where Three Empires Meet*, 1893, pp. 144, 194). This writer says that on approaching Leh "the whole road was lined with chortens, manis, and cairns." In literary Sanskrit the roots are distinguished by different letters for the final *n*; but such distinctions are comparatively late refinements. The Sarpa-mani, or "snake-stone," is a jewel in the head of the phallic serpent, and Manis are everywhere set up in fields, forests, or at dangerous defiles, to ward off the evil eye. Even in the Vedas we find the god Rudra appearing as a Manē, and Mr Aynsley (*Indian Antiq.*, May 1886) follows the author's view (*Rivers of Life*) when he says that "Manē is but an augmentation of *men* or *maen*, stone." The American Indians of Dakōta, who set up and anoint lingam stones, call a spirit, or a wizard, a *Manitu* or "Great Mani" (see Prof. E. B. Tylor, *Journal Anthropol. Instit.*, Feb. 1892): and among Algonkins every nature—good or bad—superior to that of ordinary human beings is a Manitu. The Rev. Dr Codrington (*Melanesians*, 1891) says that, in Polynesia, Mana is "the universal power, force, and influence, supernatural and physical, which it essentially belongs to personal beings to originate, but which may act through the medium of water, a stone,

or bone, and be conveyed to any thing, person, or spirit, disembodied, or supernatural." "The Melanesian religion consists in getting this *mana* for one's self . . . this is the object of all sacrifices, prayers, and rites." [In the Turanian languages *man* also means "first," or "principal," as in the Akkadian *man* "king," and Turkish *manap* "chief."—ED.]

The connection of the moon (Lydian *mēn*, Phrygian *maneros*) with the idea of measurement may go back (like Meni the deity of "number," and of "fate") to the older idea of "that which is"—the reality; and the idea of the "mind" is again founded on that of life and existence, created by the *mann* or living sperm, and symbolised by the *maen* or erect stone.

Manaf. An Arabian sun god. [Probably the "fierce."—ED.]

Manak-meya. The name of an ancient sacred book, in Java, describing the creation of the first man. The supreme god, Sang-yang, created an egg or sphere (see Eggs), whence issued the sun, moon, and man (Fornander, *Polyn.*, i, p. 213).

Manasa. A name of Vishnu as "lord of water." He is especially the deity of the Kulin Brāhmans of Dakka ; but all castes in lower Bangāl worship him on the 5th and 20th days of the four rainy months—from mid June to mid October—especially at the Nāg-Panchāmi, or snake feast of the latter half of August (see Nāga).

Manasarawar. An ancient Paradise near Mt. Meru at the sources of four rivers. Thence the Brāhma-putra flows east, the sacred Sarāyu (or Gogra) and the Malinda (or "Māla river") break through the Srāvasti gorge to central Oudh, and the mighty Indus goes forth 1800 miles westwards (see Meru). The four rivers of this Eden are said to issue from the mouth of a cow, a horse, an elephant, and a tiger respectively (see Prof. Beal, *Records of Western Countries*, i, p. 12 ; *Asiatic Res.*, vi, p. 488).

Manchus. Mantchus. A branch of the Tunguse (see Tunguse), occupying Manchuria, a region which stretches from China to the Amūr river, embracing 400,000 square miles. They became distinguishable in our 13th century, organising various rude nomad tribes who are first noticed in the time of the Chinese Kau dynasty (1122 to 1225 B.C.) as Sushin (Tunguse proper), Yih-lo, Niichin, K'etan, etc. Before 1100 B.C. the Sushin were attaining power in N.W. China. In the 1st century B.C. the Chinese conquered Mukden, the Manchurian capital, and Korea, and in 263 and 291 A.C. Tunguse ambassadors were sent to the Tsin emperor at Nanking. The Chinese

only drove back these Tartars from their lands about 470 A.C., and the historian Tso says that they were the strongest race in Tartary in the 6th century B.C. The K'etans established their dynasty in N. China about 920 A.C (see Kheta), and this lasted 200 years, till overthrown by the Nii-chin Tunguse, who are the direct ancestors of Manchus. They founded the Kin or "gold" dynasty (see China), and after the Mongol conquest the Manchus recovered power, finally founding the present dynasty. The Manchus use a form of the Mongol alphabet, which is derived from that of the early Uigur Turks, who learned the use of letters from the Nestorian missionaries. It is thus traceable to the Syriak (Dr Isaac Taylor, *Alphabet*, i, pp. 297-304).

Manda. Mandap. Sanskrit. A temple or shrine, also called Mandir, and signifying a "core" or "essence," and also a "bower."

Manda. See Kuras.

Mandæans. A Gnostik sect in Babylonia, who included—as late as the 17th century—some 20,000 families, now reduced to 800 or less. They were Šabians or "baptisers" (the *Šabiūn* noticed as "people of a book" in the *Ḳorān*) called consequently in the Middle Ages "Christians of St John," and also Nazarenes, being descended from the early sect, so called, of Judaic Christians (see Ebionites). They are more properly called Manæans, after the celebrated Gnostik (see Manes), or from their god Māna-rabba "the great intelligence," the "god of life and light," or "Māna-rabba-di-ekāra," the "great mind of glory." He is the first of three great Aions, the second being Pēra or Pir "the old," and the third Ayarziva "the shining ether."

The Mandreans, or Mendaïtes, also say that this god Mana had a female emanation called Damutha ("appearance" or "likeness"). His "messenger of life" was the Aion named Yu-Shamēn ("Yahveh of the heavens"), who strove for mastery over Māna (as the Gnostiks taught also regarding the Jewish Yahveh and their Supreme God), and was consequently degraded to the "world of inferior light." Māna was himself incarnate as Abel (Hibel), Seth, Enos, and John the Baptist. The Mendaïte creator of matter—or Demiurge—is called Ptaḥ-il ("the sculpturing god"), who answers to the Gnostik Il-de-baoth ("god of the depths"). The Mendaïtes, according to Prof. Kessler, "represent the older type of Gnostik Ophites or Naḥassenes" (serpent worshipers), but preserve Christian rites including repeated baptisms in running water, and an eucharist of bread and wine. They have six annual festivals, and they sacrifice doves at the consecrations in their churches. The Mendaïtes have an Aramean alphabet, and their

sacred language is Aramaik like that of the Talmud. In this they preserve the Ṣabian *Book of Adam* (see Ṣabians.)

Mandala. Mander. S. Tamil words for a cairn, or sacrificial circle (see Manda).

Mandara. The great stone or mountain with which Vishnu churned the “sea of milk” (see Vishnu), by means of the Vasūka, or serpent rope (see *Journal Rl. Asiatic Socy.*, xi, p. 133).

Mandrakes. See Dūdaīm.

Manes. The founder of the Manichæan sect. [See Gnostiks. This was one of the most important attempts to found an universal reJigion, and to reconcile the Christian, Buddhist, and Mazdean, with the Greek philosophy. It presented the same syncretic ideas found later among Moslem Druzes, and among Sikhs. It failed in the East because Islām presented a much simpler system, and in the West because Christianity was already developing, in the time of Manes, a religion which aimed at reconciling the paganism of Italy and of Gaul with the ethics of Christ, thus presenting a simpler and more familiar faith.—ED.] Manes was a notable philosopher and religious teacher, born about 216 A.C.; and he was crucified and flayed alive by the Persian Magi, under Bahram I, in 277 A.C. His Persian name was Shuraik, rendered Cubricus in Latin. He was of high birth, and a native of Ekbātana; he became a great traveller, and a voluminous writer, having studied the religions of Trans-Oxiana, India, and W. China. He was carefully educated by his learned and pious father, at Ctesiphon; and they appear to have belonged to the Ṣabian or “baptising” sect of Mesopotamia (see Mandæans). He was thus well acquainted with Gnostik Christianity. As a boy he seems to have seen visions, and to have early shown a keenly critical spirit. In 242 A.C. he proclaimed a new religion at the court of Sapor I (see Prof. Harnack, *Encyclop. Brit.*). His “Acta Archelai” became the Manichæan Bible, with sundry added epistles. He taught the Mazdean dualism of the powers of light and darkness, as representing good and evil beings, and an asceticism which aimed at the control of all passions. The spirit of God is Light, according to Manes, radiant with the virtues of love, faith, fidelity, high mindedness, wisdom, meekness, knowledge, understanding, mystery, and insight. The first man was armed with five pure elements (apparently the five senses), but deceived by Satan, and falling into the abyss, till God redeemed him and set him in the sun. The second Adam was begotten by Satan in his own image (or, as Gnostiks said, by the Demiurge, who is the

father of Satan, and also the Hebrew Yahveh) ; and Adam therefore was full of passion and sin, and seduced by Eve. But good spirits, or Aiōns, were set to guard the race, and became incarnations of God : among these Christ was one, and sent to aid man in resisting sensual sin, and to teach the true Gnosis, or knowledge of God and of nature. This Christ—as Jesus—was not truly incarnate, but a phantom “impassible,” and never suffering or dying when on the cross—a Gnostik belief which Muḥammad appears also to have taken from the Ṣabians. Jesus was succeeded by Māni (Manes) himself, as the last and greatest of prophets, and of divine emanations—the Paraklete or “advocate,” and the ambassador of Light. Without such a redeemer none can see light, yet he too must be purified after death.

Severe asceticism, fasts, and prayers, were enjoined by Manes, who established two orders, one of the Elect or perfect (the initiated), and the other of Hearers or probationers—the masses who had no time or ability to perfect themselves. The aim of all was self-salvation. All pleasures were forbidden; and marriage even was prohibited : nor might the life of any being be taken. The Manichæan Church had its festivals, rites, and symbols, its priests and bishops, whose duty it was to teach the Hearers. Sunday was devoted to prayer, fasting, and ceremonies. The Elect were half-worshiped by the Hearers : in March (on the day on which Manes was crucified) his later followers established a commemorative rite of the Bema or teacher’s chair. This was placed on a platform with five steps, and after long fasting all were permitted to kneel before it, in adoration of the unseen Master. Baptism and the Eucharist were celebrated in spring. Manes repudiated Judaism, and (like the Gnostiks) regarded Yahveh as an evil god. There can be no doubt that he was acquainted with Buddhism, and he speaks of “Buddas” by name. The Manichæans were more feared and hated by Catholic Christians than any other early sect. They were still in existence, in spite of constant persecution, as late as our 10th century ; and their influence was felt from China to Spain and Gaul : it still lingers in Asia ; and, among the “Christians of St Thomas” in Madras, it survived till the 15th century. St Augustine had listened for nine years to Manes ; but the Roman empire felt the force of this system chiefly in 280 A.C. The Romans knew it in 330 A.C.; and Faustus became its missionary among them. Many clung to the Manichæan belief till 440 A.C., when Leo the Great found that he must stamp it out, if the Roman creed was not to be extinguished. It was the basis of Paulician heresy, and of that of the Albigenses, in the S. of France, which was only quenched by blood in the 13th century.

Manes. See Man and Lar. “Minds,” “souls.”

Manētho, or Men-Thoth, the celebrated Egyptian historian, was a priest at Heliopolis about 270 B.C., in the reign of Ptolemy II. He compiled his account from earlier materials (such as the Turin historical papyrus), but his authorities are so far unknown to us beyond a few fragments. Extracts from Manetho are found in Josephus, Julius Africanus, Eusebius, and George the Syncellus (or monk), from the 1st to the 9th centuries A.C.; but our present text in each case is corrupt. Renouf (*Hibbert Lect.*, 1880) says: “There is not the slightest reason for questioning the fact that Manetho had access to authentic historical records.” But Dr Rinks has pointed out a series of deliberate falsifications of the lists. [The names and numerals are often entirely in disaccord with those of the Turin Papyrus.—ED.]

Mani. Sanskrit. A great serpent borne by Kadru, daughter of Daksha, identified with Kanda the moon god of Balis, in Ceylon. The name is connected with that of the “moon” (see Daksha, Kadru, and Man).

Mania. See Etruskans. A moon goddess, and among Greeks the daughter of night, evoked from Tartaros, and sprung from the blood of Coelus (heaven); whom Juno converted into a Gorgon. Among the Etruskans she was the honoured mother of Lares and Manes. But she was a maddening goddess, probably to those who were “moon struck” by sleeping in moonlight; and the heads of children were offered to Mania till the time of Junius Brutus, when the sleep-giving poppy was substituted as an offering.

Manichæans. See Manes.

Manko - kapak. Manco - capac. The Peruvian divine teacher of religion, agriculture, weaving, and civilisation. His sacred capital was at Kusko (see Peru), and he became the deity of the four quarters of earth. Some said that he was the eldest of two brothers, and two sisters, who came out of a rock at Kusko; and with his sister-wife, Mama-Oello, he was guided by a “golden wedge” (like the Persian Yima’s gold wedge), which stuck fast in the earth, in the valley of the Yuka river, where the city of Kusko was founded.

Manna. This mysterious food from heaven (Exod. xvi, 15) bore a name (*man*) which the writer apparently did not understand, as he renders it *man-hu* (“what is it?”). [The name is applied now to the product of an insect like the cochineal insect (*Coccus manniparus*),

which punctures the tamarisk bush (*Tamarix mannifera*), causing a gummy secretion which hardens and drops, being collected for sale.—ED.] It is described as like white coriander seed, tasting like a honeyed wafer. In Egypt a substance called *men* was used for incense. The mythical manna appears to be the dew, which disappears when the sun becomes hot. It is thus connected with the Arabic word *mann* for “sperm”; and Talmudic legends state that a rain of manna will fertilise the bone Luz (*Os coccygis*) for those who are to rise in new bodies at the last day.

Manth. Sanskrit : “the borer” (see Arāni, Mandara, Pramatha, and Prometheus).

Mantra. Sanskrit : a “charm,” hymn, or prayer, which “reminds” the deity (see Man).

Manu. The “man.” Hindus say that 14 Manus preside over every Kalpa or age. The present age is that of the 7th Manu (see Kalpa). Manu was saved from the flood by Vishnu (see Floods). The first Manu was the “self existent,” when Brāhma divided himself (see Brāhma) calling up Ida as his consort from the waters, and producing the ten Prajā-patis, or creators.

Manu - shastra. The “Laws of Manu”; attributed to a mythical legislator, like the Hebrew Law. The age of the code is equally doubtful in both cases, both having been manipulated by later priests, and modernised to suit later ideas. Sir William Jones, the first translator of the code of Manu, thought that it originally belonged to the Vedic age about 1200 B.C. Later writers suppose that, as it now exists, it belongs to the 4th century A.C. Many of the laws appear to have been known to early Buddhists, and Indian philosophers. Others, like Dr Max Müller, and Dr Burnell, place it as a whole about the Christian era (see *Sacred Books of the East*, xxv). Megasthenes, in the 4th century B.C., said that no written laws were known in India. But many British rulers pass half a lifetime in India knowing nothing of such literature, nor are the laws of Manu recognised by Drāvid races in the south. The authors were Mānava Brāhmans of N. India, who formed the Dharma Sutra or “book of duty,” whence the code of Manu is supposed to have arisen. Their great authority was the Black Yajur Veda. Half at least of the work is late, but the older part is noticed in the Mahā-bhārata epik, or at least some laws of the kind. The Manu code never mentions Sati (Suttee) or the self-immolation of the widow, but on the contrary (ix, 4) directs the son to protect the widowed mother. There are

many allusions to torments in hell ; and the wife occupies a subordinate, or enslaved, condition, women being regarded as quite untrustworthy. These indications seem to point to early ages. Our legislators, unfortunately, have appealed to many of the disgracefully tyrannous laws of the code, exalting the power of Brāhmans. The author himself commanded part of a large force which surrounded the gibbet on which a Brāhman murderer was hanged ; but our rulers, influenced by the Laws of Manu, have not always dared such a deed. In this code Brāhmans are called “ lords of the world ” ; the Kshatriya or warrior caste is to defend them ; the Vaisya caste to collect wealth for them ; the Sudra caste to perform for them menial offices. Kings are only useful as conferring gifts on Brāhmans. The great epiks are unnoticed in these laws, as are the gods Siva and Vishnu, Vedic deities alone being noticed. The account of the four castes resembles that in Sutras of the Yajur Veda, compiled perhaps as early as 500 B.C. The Manu Shastra is described (*Scotsman*, Dec. 1884) as recording the creation of the world, the origin of the four castes, the duties of the householder, student, and ascetik, family relations, laws of property, rules for kings, and the sins and crimes of all classes, with their punishments, and means of expiation. “ There is nothing omitted from this remarkable code—from birth to marriage, on to death ; from hell to heaven ; from the breaking of the moral law down to the breaking of the axle of a cart ; from the beginning of time till the absorption in the universal essence. The Brāhman—who proceeded from the mouth of God—is the lord of all castes . . . for him life is easier, privileges are greater, punishments are lighter—as with the *noblesse* in France before the Revolution. If a Sudra—the lowest order—speak violently against any of the higher castes his tongue is cut out ; while if a Brāhman insult a Sudra he pays no penalty at all, and only 50 *panas* if he insult one of the caste nearest his own. The highest posts on earth, the highest places in heaven, are his. . . . There is no distinction between moral sins and ceremonial crimes—it bears with as heavy a hand on the man who overturns a pot of ghee as on him who murders and slanders. . . . The Brāhman practices the same penance for killing a daw, a frog, or a lizard, as for killing a Sudra. We find in these laws a spirit, and practice, of savage unproportioned cruelty, difficult to harmonise with traces of a high civilisation, and elevated ideas of ethics. . . . Every part of life, every attitude, every act of existence however slight, is the subject of these inquisitorial laws. . . it is difficult to see how a Brāhman could walk, eat, sit, or lie down, without falling into some sin or breaking some minute law. How these laws arose is a strange problem. [But

the same is found among Jews and Persians, while traces of such class legislation are as old as 2100 B.C. in the Laws of 'Ammurabi.—ED.] That many were originally begun, like Jewish laws, for sanitary purposes . . . is evident: that many are survivals of superstitions whose origin is lost in the remote past of the Aryan race, or from contact with other races, is also clear: that others are additions, to hedge and safeguard the law, as was done by Pharisees, and to exact more sacrifices and fines, as was done by priests, may be believed readily." Metempsychosis as purgatorial is taught in minute particulars. The whole picture of social tyranny, due to religious beliefs, is full of importance to the student.

Mānū-skīhar. A term now often applied to a teacher among Persian Mazdēans, but especially applied to a celebrated high priest in Pārs, and Kirmān, who wrote in Pāhlavi certain epistles called Dadistāni-i-Dīnīk or "Doctrines of Religion." These include the whole priestly doctrine of Zoroastrians (*Sacred Books of the East*, xviii). From the 3rd Epistle we learn that, about 881 A.C., this author was attempting to answer 92 questions put to him by Mitrō-kurshed, an ecclesiastic who had doubts, on matters that no one has ever been able to explain in some of the cases. The doubter asked why a righteous man is better than any other creature in the sight of heaven: why the righteous were created, and how they should act: how their temporal troubles are to be explained; and why the good often suffer more than the bad: why all men were created; and how all should conduct themselves towards him who made them: what is to be the retribution or fate of men after death: what are the pleasures of heaven, and what the pains of hell: should we, and do the angels, grieve and rejoice at the death of good and bad men: are good and evil spirits to war together till the Resurrection: what will then become of the world; and what advantage will it be to a good man to have credit for good works beyond what are absolutely required. In reply much stress is laid on ritual and ceremonies, and on the proper wearing of the sacred girdle (Kosti), and the distance from which the sacred fire should be addressed; on the use of a lamp; and on the proper order of propitiatory dedications in consecrating a sacred cake. The high priest is asked also if it is lawful to buy corn and keep it, in order to gain profit from a rise in price, and whether a trader must fulfil his contract at famine prices: whether a man without a son can leave property to his daughter on his deathbed, with other questions as to laws of inheritance and adoption. Other questions are scientific,

referring to the cause of the rainbow, of the phases of the moon, eclipses, river beds, the material nature of the sky, and how ocean water becomes rain. The teacher in reply often goes beyond his depth. As to the end of the world he says: "Near to the time of the Renovation the bodily existences desist from eating, and live without food; and the offspring who are born from them are immortal, for they possess durable and bloodless bodies. Such are they who are the bodily existing men that are in the world when men passed away, rise, and live again." Regarding the evil power of the fiend we learn that the creator allows it only for a time, and that it is certain that he will prevail over this devil, by the aid of his army of angels. Mr West, in his Introduction to the three Epistles translated in the volume above cited, says: "The reader will search in vain for any confirmation of the foreign notion that Mazdā worship is decidedly more dualistic than Christianity is usually shown to be by orthodox writers, or for any allusion to the descent of the good and evil spirits from a personification of 'boundless time,' as asserted by strangers to the faith. No attempt is made to account for either spirit; but the temporary character of the power of the evil one, and of the punishment in hell, is distinctly asserted."

Comparing the older books of the Zend Avesta we find that these doctrines were in existence probably as early at least as 500 B.C., in Persia. Manu-skihar's epistles were due to complaints from Mazdēans of Sirkān, directed against his own younger brother Zād-spāram, who was a high priest, but regarded as heretical in matters of ritual. The first epistle is addressed to these Mazdēans, the second to the brother, and the third to all the faithful. The brother is mildly, but firmly condemned, as Mr West says: "with the moderation and tact of a statesman, the burning zeal of a well informed priest, and the affection of a brother."

Māo. Maonh. Māh. The moon among the Mazdēans in Persia, and in Baktria where the word occurs on the Kanērki coinage of Hushka, about 65 to 15 B.C. In the Yasna, Māo is said to guard the "seed of Mithra" (the god of light), as Soma—the Hindu moon—guards the ambrosia, or dew.

Maol. Maulagh. Keltic: "a hill" or "high place" (see Mali), like the Indian *mala* "hill."

Māoris. Mārae. The Maories are New Zealanders; and among Polynesians generally *Mārae* means a "stone circle." Māori worshipers are differentiated from the Negrito Pāpuas or Pāpa-langis,

who are regarded by the former as foreigners, and pagans, being earlier inhabitants of Melanesia. In the island of Oroa (Fornander, ii, pp. 51, 52), the Mārae circles were dedicated to Oro, and Mā-ori may mean "the people of Oro." "A *mārae* dedicated to Lono was a solid pile of stones 40 by 20 feet base, and 14 feet high, with a flat summit for sacrifice, all railed round," and comparable (see Fornander, ii, p. 174), to the sacrificial pyramids of Canadian Indians (see Stones). Mr Ellis (see Miss Gordon Cumming, *Fire Fountains*), noticed such a shrine at Kawaihai, in the Hawaii group of islands, the base measuring 224 by 100 feet, and the enclosing wall being 12 feet thick and 20 feet high ; it was erected by King Kamehameha to the war god Tairi. Here sacrifices were offered in security, in presence of idols—which are usually of wood and adorned with feathers (see *Rivers of Life*, ii, p. 230, fig. 31), being placed in inner chapels or courts. On the altars of the chief gods human victims were offered as well as hogs, dogs, grain, fruit, and flowers ; and diviners foretold future events by inspection of the victim's entrails, uttering oracles from beneath a pyramidal frame work. The human victims were usually prisoners, or sinners who had broken the laws of Tapu (or Tabu) "custom," as established by priests.

At Rua-pua the Mārae, or Heiau, was 150 by 70 feet, and at Pakiha 270 by 21 feet, at the base ; many such shrines were in sacred groves ; and one 200 feet square was in a sacred pond, used for ablutions and baptisms. All were made of huge well-carved blocks of lava, and they are attributed to "a very ancient race who came from the west"—no doubt Malays or Malas (see *Short Studies*, i), as the Polynesian race is a mixed Malay-negrito stock. Papuans here and there resisted the invaders, and refused to marry the brown men, but they conquered New Zealand and all the Chatham group of islands, 500 miles further east, spreading all over the Pacific. The comparison of Polynesian and Malay speech agrees philologically with the evidence of racial type. The New Zealand Māori affirms that Tonga grew out of a sacred stone, which "his ancestors brought in a canoe, and fixed there, in the beginning of time." All agree that these ancestors came from Hawaiki—otherwise Arawa—which is perhaps a name connected with that of Hawaii in the Sandwich group, far away N.E. Tonga is the chief island of the Friendly group, N. of New Zealand. [The populations of the Pacific are divided by anthropologists into three classes : (1) Malays on the W.; (2) Melanesians further S. and E.; (3) Polynesians, as far as New Zealand on S., and the Sandwich Islands in the far N.E.: of these the Melanesians are much more purely negrito (including the Australians) than are the brown Poly-

nesians.—ED.] The Maoris speak of their “Hawaiki father,” or “Tonga parent,” as Tāpu or “holy 2 (Mr K. Nicholls, *Journal Anthropol. Instit.*, Novr. 1885). The time at which the Maoris invaded the earlier Melanesians of New Zealand has been variously supposed to be 3000, or only 600, years ago. Tradition says that a chief named Ngahue was driven from Hawaiki, and discovered the N. island of New Zealand. He went back, taking with him jade, and bones of the now extinct Moa ostrich, and induced many to emigrate, in canoes filled with seeds of sweet potatoes, gourds, berries, dogs, parrots, rats, and sacred red paint.

The Maori religion is animistic, with fire, water, serpent, and phallic rites. All beings, including sun, moon, stars, and wind, have *Aitus* or “spirits,” some being *Atuas*, or divine souls who must be propitiated by sacrifices and religious services. “The great spirit is said to haunt the forest depths, and mountain tops: he floats in the air, in rivers and lakes; rides in the storm; and works all good and evil.” Only the Tohunga high-priest, or his ministers, can treat with this spirit. Two stone *Atuas* were brought from the fatherland in a canoe, the chief one being Matua Tonga (“the Tonga father”), whose symbol was recently dug up on the island of Mokoia, by the lake Rotorna, representing a man squatting on his haunches with the knees drawn up against the breast, on which rests the palm of one hand, while the other supports his chin. The whole figure is about 4 feet high, and 6 feet in girth. Mr Nicholls gives the names of other Māori gods. Matas turned the world upside down: Maui fished up the N. island from the sea: Papa is god of sea and rivers, and Ru of lakes, rivers, and earthquakes: Kanika placed “the seed of fire” in trees: Maru is god of the great Whanganui river: Irawaru of dogs, rats, and reptiles; Patiki protects infants: Tangaroa is the fish god: Taue god of birds: Tolē of sudden death: Tu of the wind: Tau-potiki is the creator of sun, moon, and stars: Rehua is god of the sick, and ever demanding prayers and sacrifices: Rongomai is god of war, and the chief deity of Taupo.

The first man Tiki also became a deity. There is no lack of evil demons called Taniwhas—fierce monsters usually of lizard or serpent form, frequenting dark caves, waters, lone mountains, or dangerous rivers, and ever seeking to devour mankind. The gods are satisfied with *Mata*, or first fruits, or by an occasional cock; but the Taniwhas demand burnt offerings and bloody sacrifices. Yet even among Mēoris unbelievers are said to have always existed, who thought only of “fat pork and potatoes.” Lingam worship is clearly indicated (Taylor, *New Zealand*, p. 72) by “a small image about 18 inches long, resembling

a carved head, with a fillet of red parrots' feathers under the god's chin, held by a bandage of sennet tied in a peculiar way." "The Atua, or divine spirit, is believed to enter into this image when it is stuck into the ground ; and the Karakia—a powerful prayer—is then offered up ; and the symbol vibrates, a sitting priest having hold of a string attached to the neck. The jerking is supposed to arrest the god's attention." "This god made use of the priest's tongue in giving replies, and the divine affiatus (*atua*) was only supposed to enter the image for the occasion ; it was not always worshiped, and only used as a mode of approaching the deity."

The Maoris say that they knew, before Christianity reached them, of a superior being presiding over their destinies, and of a beautiful and peaceful heaven (Reinga), the gate of which is at the N. cape of the N. island. Here all ghosts assemble, and float peacefully away to a home where there is no war, or trouble, or want, but sunshine, joy, and rest. Maoris lament the dead, and have a sacred dance (Tānji) over the grave. After a time they disinter the corpse, and place the bones in caves which are strictly Tāpu, or holy. Christianity was first introduced among them in 1814. In 1864 they are described as chanting, shouting, and ejaculating as they circumambulated an upright pole reared in the centre of a circle. The Māoris, like the Malays, are skilled designers, carvers, and builders ; and they had schools of art before Europeans knew them (Hamilton, *New Zealand Instit.*, 1897-8). Such exquisite taste as is shown by their delicate, and elaborate, work is now mainly devoted to the adornment of the figureheads and stern posts of canoes, to door posts, porches, and agricultural instruments, usually in illustration of popular mythology. Mr Hamilton says that "some of the subjects must have taken years, if not generations, to complete, and . . . though peculiar to New Zealand they agree in many features with South Sea and Polynesian art in general." Many Maoris are still in the communistic stage, but they are exogamous, though having no name for family. They speak only of the offspring of a tribe or islet ; but they pay most respect to the first born, regarding such as often possessing supernatural powers (see Mr Best, *Journal Anthropol. Instit.*, Jan.-June 1902, p. 184).

Mar. [Two roots are to be distinguished : (1) *Mar* "to shine," Aryan *mar* : Assyrian *amar* "see" (also *Ar*, *Var*, and *Bar*) : (2) *Mar* to "crumble" or "decay" : Egyptian *Mer* "die" : Aryan *mar*, *mal*, "to rot," "melt," "die" (also *Mat*), whence perhaps the Egyptian *mer*, and Latin *mare*, for "sea," as being putrid : Hebrew *marr* "bitter."—ED.]

Māra. Sanskrit “death” (Latin *Mors*), a mighty demon, or devil, who tempted Buddha under the tree (see *Lalita Vistara*).

Marcion. A very influential heretic of our 2nd century, mentioned by Justin Martyr, Irenæus, and Tertullian. He was a Pauline (as contrasted with the Judaic) Christian. His father is said to have been a bishop at Sinope in Pontus, where he was born about 130 A.C.—or earlier, as he visited Rome about 140 A.C., where he was taught by Cerdo the Syrian, whom Judean Christians regarded as a heretic. Polycarp is said to have regarded Marcion with horror. He made use only of the third Gospel, but of a text apparently not including the first chapter about the virgin birth of Christ. He died about 165 or 180 A.C., and was acquainted with the Pauline epistles (*Supernat. Relig.*, ii, p. 81), including that to Philemon, but not those to Timothy and Titus. We however only hear of his gospel from the accounts of his enemies, and later Marcionites attributed it to Paul. His sect spread from Italy to W. Asia and Egypt, and was numerous down to 250 A.C., surviving even till the 5th century, when it was stamped out by the Catholic emperors of Byzantium.

Marcion—like many Gnostiks—believed in two gods (see Mandæans), the creator of man, from *hūlē* (“matter”), being a god of justice and wrath. The higher god was “love,” unknown until he sent his son—a divine phantom—to earth, where he was crucified by the Demiurge, or god of wrath. Christ being glorified compelled this god to deliver up the souls of the good to the higher god.

The Marcionites were severe ascetiks, who refrained from meat and wine, and who forbade marriage. They would not baptise any married person, or accept them as pupils: they said that they did this for love of the God of Love, whom they desired to resemble (see Essenes and Gnostiks). Marcion celebrated the Eucharist without wine; he allowed fish to be eaten: and he fasted on the Jewish Sabbath, observing the next day as the Lord’s day of rest. He did not attempt to reconcile Jewish law with the teaching of Paul. He held that there was no resurrection of the dead body; but the soul returned to the true God. The idea that “God is Love,” or the command “love your enemies,” he thought to be quite inconsistent with the character of the Hebrew Yahveh—the Demiurge—a deity of limited intelligence as shown by his asking Adam, “Where art thou?” He did not deny the truth of Hebrew prophecy, but saw no connection between the son of the true God and the Hebrew Messiah. There were many angels ministering to the Demiurge, and beneath all was *Hūlē* (“matter”), a female principle through which creation became

possible. Hūlē made man, and the Creator breathed his spirit into him, forbidding him to touch Hūlē. She then in wrath produced many gods and many devils. Adam fell, and was cast into hell, but was redeemed 3000 years later by the son of the true God, who however saved Ẹain, Esau, Korah, and others, whom the Demiurge hated, but not the saints who await the spiritual resurrection in Hades. Marcion observed the old rite of baptism with unction (see Baptism), and held that it ought to be repeated after any had fallen into some great sin. If the catechumen died before baptism some other person might be baptised in his stead (see 1 Cor. xv, 29). Such variations of belief did not interest the early philosophers : for Cicero said that “mankind are mostly fools, and their general opinions folly.”

Marduk. Merodach. The Babylonian name of the sun god, apparently from the Akkadian *Amar-uduk*, or “sun disk.” He is the son of the ocean god Ea, represented as the creator, and as the champion who defeated Tiamat the demon goddess of chaos. He is armed with lightning and a sickle (see Babylon).

Marī. Sanskrit : “death” (feminine. See Māra). Marī-ama, or “mother death” is the goddess of diseases, especially infectious ones. She is usually represented at defiles, or in hills and woods, with four hands, and holding the *tri-sul*, or “trident” of Siva as god of death, with a skull, a rope, and a drum-like object—the Damaru. Her festival lasts eight days, with dances and rejoicings intended to please or pacify her.

Marī. Maree. Mourī. An ancient Keltik deity adored in the N.W. of Scotland in connection with sacred wells, trees, and stones ; and enshrined in the islet of Maree (Loch Maree, or as Highlanders pronounce it, Mourī ; see *Folk-Lore Quarterly*, Decr. 1893). Miss Godden gives in this serial an interesting account of the later worship of Saint Mulrubha, who came from Ulster about 670 to 640 A.C.; and Mr Hartland, of the “pins and rags” which were affixed to an oak, or thrown into the well of Maree, as emblems of visits by devotees. The well, now neglected, is only a hole overgrown with vegetation ; but the “wishing oak” is a bare trunk the clefts in which are full of coins and bits of iron still brought, though the priests and Presbytery of Dingwall began “to utter bitter anathemas against the worship from the middle of the 10th century.” Till the close of the 17th century bulls were here sacrificed, with processions and libations of milk, near small kilns (chapels) and sacred stones :

some of the latter had in them holes, into which the sick, and lovers, or those desiring offspring, thrust their heads. The margin of the well used to be smeared with red paint—as, in India, the Yoni stones of Pārvati are still painted. The site was famous along 50 miles of coast, as consecrated to Rufus Mul-rubha (Mulray), whose day was the 28th of August, or otherwise the 21st of April. He was said to have been martyred by Norsemen in 722 A.C., and buried in a mound (Claodh Marī), the earth of which cured many ills. Till the 17th century lunatics used to be rowed round the sacred island, and were thrown, with a rope round them, into the holy water at intervals. The well dried up because desecrated by a mad dog. Queen Victoria wrote (*Life in Highlands*, 1884, p. 352) that: “After scrambling through thickets we came upon the well—nearly dry (Sept. 1875), celebrated for the cure of insanity. We hammered some pennies into the old oak tree which stands close to the well, for it has been the custom from time immemorial to insert copper coins into the bark as a sort of offering to the Saint Maol-ruabh, or Mulray, who lived here in the 8th century.” Rags and ribbons are also tied to the tree, just as to so many sacred trees in Asia.

Mari. Latin (*mas*, gen. *maris*) a grown person (compare Ar), whence the *maritus* or bridegroom, and the *marita*, or bride. Dr Westermarck says (*History of Human Marriage*, 1891) that the institution is derived from the pairing of animals which is necessary for preservation of the young. Marriage is still temporary among many rude peoples. The preference for wives outside the family is believed to be due to the desire to preserve the purity of family life, but may also be founded on observation of the evils of inbreeding. Among Australians and Māoris no such objections were felt. [The rites which are classed as the survival of “marriage by capture”—or the raiding for wives on other tribes—are sometimes better explained (as among Arabs) by the reluctance which is considered modest by brides (see Badawī).—ED.]

Maricha. A Daityā who, in the disguise of a gazelle, tempted Rāma to pursue him, while Rāvana was carrying away Sita. He was a form of Māra, or the Hindu Satan.

Mark. Eusebius says that the “gospel according to Mark” was written by Marcus a Latin, who was the “interpreter of Peter.” He is supposed to have gone to Rome—apparently because of a single allusion (2 Tim. iv, 11), and of a forced identification of Rome with Babylon (1 Pet. v, 13). He is otherwise represented as a Hebrew

(Acts xii, 12 ; xiii, 5, 13), who left Paul and afterwards rejoined him (Colos. iv, 10), his native name being John. The final passage in this gospel (xvi, 9-20) is absent from the earliest known MSS. which end with the words "they were afraid." Mr Bent found a highly prized codex of Mark in the monastery of St John at Patmos, but this is yet more imperfect (ending with xv, 22). This gospel begins with the baptism, and has no allusion to the birth of Christ. The Greek is rude, and it can "scarcely be called a book, but rather a collection of graphic anecdotes" (Rev. Dr Abbott, *Encyclop. Brit.*). Luke and Matthew are most in accord when they relate details found in Mark, and the second gospel is very generally regarded as being nearest to the common source of synoptic tradition (see Gospels). The Church dedicates the 25th April to St Mark, a season when animals are said to converse, and foretell the future, as at Christmas also. The emblem of the saint is a lion.

Markand. A fine group of temples on the banks of the Wain-ganga, in Central India.

Markata. A name of the sun (Amen-ra) in Egypt.

Markulim. Apparently a corrupt pronunciation of the Latin Mercurius among the Jews of our 2nd century. In the Mishna ('Abodah Zarah—"strange worship"—iv, 1), Markulim is symbolised by three stones—apparently a dolmen ; and an image of this idol was found at Şidon under a tree, by a gal or stone heap (see Hermes), where the idolatrous object was declared to be the image, and not the tree (see Col. Conder, *Quart. Stat. Pal. Expl. Fund.*, April 1882, p. 84). Stone heaps (see Makka) are commonly connected with Arab and Jewish superstition. Jerome finds the custom mentioned in the Bible (Prov. xxvi, 8) where the Vulgate reads "as one who casts a stone on the stone heap." The cairns were often gradually formed round a central Hermes or menhir.

Maronites. The Christians of the Lebanon, followers of a patriarch John Marūn (680 to 707 A.C.). They were Monothelites believing in the "single will" of Christ, but in 1182, when the power of the Latins was at its greatest height in Syria, they renounced this tenet, and were reconciled with Rome, the Pope conceding to them the right to retain a married clergy, the priests (as among the Greeks) being married before ordination. They claim a yet earlier origin as disciples of Mar Marūn, a hermit of the 6th century A.C. His celebrated hermitage—a labyrinth of rock-cut caves, immediately E. of the main sources of the Orontes, as described by Col. Conder

(*Heth and Moab*)—is still much revered though deserted. The Maronites were massacred by the Druzes in 1860, which led to the establishment of the Christian “Province of the Lebanon” where they now form the large majority of the population (see Druzes). In 1584 a Maronite college was established at Rome. It is said that some 8000 of the Maronites (or 1 in 30 of the population) are either priests, monks, or nuns. The slopes of Lebanon are covered with their monasteries and churches. After legal enquiry in 1766 (see Mr Bliss, *Quart. Stat. Pal. Expl. Fund.*, April 1892) the Roman propaganda reported “infamous scenes of debauchery, and horrid cruelties” in this region. The Church now owns a sixth of the lands, and the monks lead a useless and idle life, while the priests are little esteemed by the laity. Many curious superstitions, charms, and legends, survive among Maronites, in connection with St Antony, and Mar Marūn. They light fires on the hillsides in autumn (see John) as a religious custom.

Mars. Latin. See Ares, Mar, and Maruts. He is the “crusher,” and god of war and of storm, among Romans.

Martan. Martand. Matan. A lingam temple near Islām-abad, at the foot of the Takt-i-Suleimān (“Solomon’s throne”) which overlooks Sri-nagar. On the summit of the mountain (or throne of Solomon) is a square platform, with a pillar at each angle, and a lingam in a Yoni in the centre, all these being of rock. The temple of Martand is roofless, but the central lingam is covered by a dome, and is daily anointed. Arab inscriptions speak of Mughal worship at the site. Gen. Cunningham thinks that the shrine is as old as about 370 A.C. It stands in a quadrangle measuring 220 by 124 feet, and the black marble pillars are fluted, and carved with quaint figures.

Martu. Akkadian : “way down,” or “west.” The name of a deity who presided over the west. The word was rendered *Akharu* (“west”) in Semitic speech, and the god was identified with the Semitic Rimmon, as deity of the west wind, and of storms.

Maruts. Sanskrit : “the crushers” or “pounders” (see Mars), who were stormy winds (see Ganesa) : they were sons of Kāśyapa (the sun), and of Diti—moist air. They were separated in the womb by Indra, and aided him in his wars (see Vritra) armed with lightning. They are also called “Rudras, fierce impetuous rain gods, sons of ocean and earth.” Siva is said to have found them as “shapeless births of Diti,” and—at the request of Parvati—to have changed them into comely boys, and worshipers of Agni.

Mary. Miriam. As a Semitic name this has no true derivation, though it has been connected with Marah "bitter." [As Egyptian, however, *Meri-amu* may mean "mother's love," and Miriam the sister of Moses, after whom Mary was called, has been thought to bear an Egyptian name.—ED.] St Jerome (who was fond of playing on words) calls her "Stella Maris" or "star of the sea." Roman Catholics, delighting in mysticism, call her the "gate of heaven," and the "mystic rose" (see the *Glories of Mary*; and Waterton's *Pietas Mariana Britannica*, 1879). She stands on the crescent moon, and treads on the serpent (Gen. iii, 13; Rev. xii, 1). She carries the infant deity (like so many pagan mother-deities); and, in a famous picture, Christ offers her the apple, no longer that of sin but of holy fruit (Waterton, p. 231). The mother and child are often shown within the Vesica Piscis or oval nimbus—which at York Minster is supported by four angels. In Fownhope church (Waterton, p. 237) she rises like Aphroditē from a shell, and is "known as the new Eve when on a globe, a boat, or a crescent moon" (see *Rivers of Life*, i, p. 202, fig. 81). She rests one foot on earth, and the other on a tortoise, and appears crowned with stars. St Bridget heard Christ say that Mary could obtain God's grace even for the devil. Nicephorus assured the faithful that God might refuse our direct prayers to himself, but would grant them on the intercession of Mary. St Damian said that "God would not have become man without Mary's consent" (*Glories of Mary*, pp. 95, 106). But, like Ceres, Mary is the Mater Dolorosa, mourning her child, as 'Ashtoreth also was the "mourning Venus" of Apheka on Lebanon. The legend of virgin birth was at least as old as the 2nd century A.C. among Christians; but Buddha, Zoroaster, Plato, Alexander, and even Tartar emperors and Pharaohs, were called the children of virgins by some god, as well as Christ.

[Muhammad—following the Gnostiks—supposed Miriam, mother of Aisa, to be a reincarnation of Miriam, sister of Moses. The legend of the Virgin's life is chiefly taken from the apocryphal "Gospel of the Nativity of Mary," famous in the 5th century, which tells how she span scarlet and purple in the temple, and how Joseph was chosen as her husband because his rod flowered with lilies, and a dove sat on it.—ED.] Dr Dollinger says that "the adoration of Mary only began to take root in the Middle Ages." But she was called the Theotokos, or "mother of God," in the east by the 5th century; and the doctrine of her "perpetual virginity" was doubtfully held by Clement of Alexandria in the 2nd (*Strom.*, vii, 16). According to Brady (*Clar. Cal.*, ii, p. 305), "public prayers were offered up to, and through her," at Antioch and Constantinople, by order of Bishop Gnapheus, in 480 A.C.

The Collyridian Christians in Arabia were so named from the twisted cake (*Kolluris*) which they offered to Mary, as the Hebrews offered cakes to the "Queen of Heaven" (see Buns).

In Europe the Virgin was very frequently represented by a black image ; and mystics who connected the Song of Solomon with Christ's love for the church, quoted the words "I am black but comely." So also Isis, Hekatē, Artemis at Ephesus, or in Rome, Juno, Mētis, Ceres, or Kubēlē, were represented by images of black basalt. Thousands still flock to adore the black Virgin of Loreto, in S.W. Italy. In the Cathedral of Moulins, at Augsburg, Genoa, Pisa, Madrid, in the Borghese chapel of Santa Maria Maggiore ; in the Pantheon ; and in a small chapel at St Peter's in Rome, there were other black virgins ; but yet further east, at Moscow, the huge black Madonna is borne to the dying, by black horses, and a black escort. "Black Madonnas swarm in all countries of the Eastern Church, and are included in the holy *eikons* (images) in every place where the Russian and Greek images are sold" (*Notes and Queries*, 12th and 15th Nov. 1898). Some of these, however, are paintings which have become black with age. In the Cardiff Museum is preserved a black Madonna whose infant has negro features and woolly hair, the painting being apparently Abyssinian. Pilgrims who wear an oval emblem (the Vesica Piscis) visit the black Virgin of Amadou in France (Dr Inman, *Ancient Faiths*, i, p. 159 ; ii, pp. 262-266) ; and 100,000 persons, annually, are said to worship the black babe in the abbey on Lake Zurich. Notre Dame at Paris was the shrine of an ancient black Isis.

Many emblems of the ancient goddesses have become those of Mary. The "lady-bird" was once Freya's (see Beetle) : the Speculum Veneris is "Our Lady's glass" : the Pecten Veneris is "Mary's comb." Even the milk of the Virgin is supposed to have tinged the walls of the "milk grotto" at Bethlehem, and the chalk rock is sold as a charm.

As the mother of God it became needful to suppose for Mary also an "Immaculate Conception," and this feast was founded about 1100 A.C. on the 8th of December, though the dogma was not fully authorised till the 19th century : Mary's birthday on the 8th of September was however kept as early as 695, and regularly established in 1244 A.C. The 15th of August is the date of her death, or rather of her Assumption or Ascension (according to the spurious legend) : for her body remained on earth in its tomb till 40 days later. The Assumption festival dates from the 8th century, and was decreed in 813 A.C. Other feasts connected with Mary include those of the Annunciation on 25th March, of the Visitation (the meeting of Mary

and Elisabeth) on the 2nd July, and of the Nativity on the 25th of December, on which the others depend. As regards the true history of Miriam, or Mariam, wife of Joseph, we know nothing beyond the gospel notices and legends, for she is never mentioned in the Epistles (see Joseph).

Marwah. See Makka.

Mas. Akkadian : rendered “warrior” and “bull” in Assyrian. A name for certain spirits, and heroes, and an element in Hittite proper names.

Māsa. Sanskrit : “moon.” Persian *mas* or *mah*, from a root meaning to “shine” (see Mithra).

Mass. The “offering of the mass” is that of the Hostia, “host,” or “victim” (see Eucharist). The Rev. W. C. King (*Gnostics*, p. 53) says that it is “absurd in the extreme” to think that Mass stands for *missa* (“dismissed”); and that “the object sacrificed gives its name to the rite.” Whether the Latin words “*Ite missa est*” (“Go thou away, it is dismissal”) end the rite, or should occur before it when the unbaptized were sent out of the church, the orthodox explanation is equally unsatisfactory. The *missa* might be the “cake” (from *massein* “to knead”); or more probably the word is the Hebrew *maṣṣah* for the “unleavened cake” of the Passover. In Egypt the *mest* cakes offered to Osiris were similar emblems of the god of corn and bread. They were also offered to Mithra, with the sacred Haoma drink. The mass in fact is a “mass” of paste. The celebration of Mass in England is first noticed in 680 A.C., and in 1201 A.C. all were required to prostrate themselves when the host was elevated—which properly speaking is done only at consecration, while the sun is still not past the zenith. No priest should celebrate it more than once a day, and this not after midday, though he may begin at midnight at feasts such as Christmas, or Easter, provided that the wine, and the wafer, are not touched till after midnight. But any number of celebrations may go on, at different altars in the same church, at one time.

Maṣṣebah. Hebrew : “a monument” or erect stone (see Bamah) : otherwise Neṣeb “post.”

Massorah. Masorah. Hebrew : “tradition,” the orthodox exposition of the Old Testament by the Massoretic scholars, who were Rabbis of Tiberias on the Sea of Galilee, through whose labours the received canon and text were finally established about 550 to 650 A.C.

The traditional pronunciation of the Hebrew was then marked by “points”—that is dots and lines to represent the short vowels and other grammatical niceties. Such points had been used as early as 370 A.C.; but the Massoretic system dates only from the end of our 6th century (Dr Isaac Taylor, *Alphabet*, i, p. 280); and the variations of the Greek Septuagint (as seen in personal names) show that there was much difference of opinion as to the precise sound of many words ; while it is clear, from the blunders of the Massorettes, that the original meaning had at times ceased to be intelligible to these erudite Rabbis. They divided the books into portions convenient for reading ; but the present Hebrew chapters—independent of these sections—are not always the same as ours, and the Samaritans divide Genesis into 150 sections (see Bible). Dr Ginsburg, in his edition of the Masorah, founds himself mainly on the labours of Jacob ben Ohayim (1524 A.C.), while collecting all available Massoretic commentaries. It is becoming clear, however, that actual progress in the critical study of the Old Testament cannot be reconciled with the assumption that the authority of the Masorah is to be taken as indisputable.

Mast. See Arks, and Rivers of Life, i, p. 361.

Mât. Egyptian : “justice,” represented by a feather in the scale (see Amenti).

Mât. Maut. Egyptian : “mother.” A name of Isis. The symbol of Maut is the vulture. [Compare the Arabic *Rahm*, for “pity,” “womb,” and “vulture.”—ED.]

Materialism. This word, often misused to mean either a non-belief in the existence of anything but Matter, or again to denote love of material pleasures, and selfishness, means properly the recognition that no perceptible phenomena exist apart from matter, and that what we commonly call “spirit” is force or movement in matter. Goethe claimed to be a Theist, but he said : “There is no spirit without matter, and no matter without spirit,” evidently meaning by “spirit” a power inherent in organic and inorganic matter alike, though, in the former, men confuse it with the idea of some unknown “soul”—the individuality being created by the fact that the organism is limited and distinct. This imaginary “soul” has ever rendered unsound the arguments of the past, and has stood in the way of scientific research. Plato wandered among the stars, following the imaginations of Anaximander (570 B.C.), but Aristotle attempts to qualify his teaching, and to define the nature of the mind. The older philosophers sought to explain life by study of “elements.” Thales (600 B.C.) thought that

water was the origin of all matter : Hērakleitos said air (495 B.C.) ; and others added earth and fire. [We still talk of “elements,” forgetting that water is a chemical compound, air a mechanical mixture of gases, earth a yet ruder mixture of chemical modes of matter, and fire not matter at all, but a force in matter.—ED.] But such speculation brings us to the old Hindu question : “If earth be supported on an elephant, on what does the elephant stand ?” The old mystery was embodied in the ancient statue of Isis (Plutarch, *Isis and Osiris*) with its inscription : “Behold I am everything that has been, that is, and that shall be: nor has any mortal been able to discover what is under my veil.” She remains to us, as to the Hindu, “Maya” or “illusion,” ever described anew yet without any true approach to reality. Matter is the Sanskrit Prakriti, the “all receptive,” never dying, but instinct with universal energy also imperishable, and ever producing new forms or combinations. Matter not only exists in visible outward phenomena, but equally controls what we call “mental” phenomena, and “emotions” ; the effects of material heredity ; and every action and thought. Hence early philosophers thought of the earth, and of all heavenly bodies, as being living things. The poverty of language, and scientific ignorance, have prevented mankind from expressing, or recognising, the infinitely delicate modes of material motion ; but we no longer think of matter as dead because inorganic, knowing it to be full of sensibility, such as we may study in chemical attractions and repulsions. For matter is never stable or unchangeable—like the gods, or sometimes like the ideas of man. She is in ceaseless motion, ever creating not only new forms but new forces of thought, by the repetition of former sensations or movements. It is the complexity of her action which puzzles us, especially in our rude classification of the organic and inorganic.

The minutest cell, or even the white corpuscle of the blood, has purpose in it when it rejects or selects matter that presents itself from without. It is in vain that we attempt to separate the action of mind or thought from that of matter : all within her is forever wrestling for new life and varied modes of being. Hence Materialism is better named Monism—the recognition of “singleness” in ever moving matter—the denial of any faith or philosophy that seeks to establish a dualism of spirit and matter, or which regards force and spirit, as in some sense another kind of matter.

Yet though we cannot acknowledge any such separation as a scientific possibility, we may accept as a poetic term—necessitated by the rudeness of human language—the idea of the “soul-force,” which even Goethe imagines (though laying down the axiom, “No matter no

force”), especially when we speak to those not scientifically educated. But to accept the assumptions of the theologian, or of those who believe in personal gods and disembodied spirits, is not science ; and it involves us in false logic. If we speak of such spirits, we must either explain the how, why, and where, or we must admit that we are unable to understand what we mean. Asserted visions are of no value to those who see them not. We are at once forced to materialise, for if a spirit is perceived, it must be perceived by one or more of our senses. [Imperceptible matter and force are easily conceivable, but of such we could have no perception.—ED.] Beyond the testimony of the senses we cannot advance a single step even in imagination. Science can only deal with matter as studied in its molecular movements, watching its attractions and repulsions ; for as Huxley says (*Lay Sermons*), all phenomena of life “are in their ultimate analysis questions of molecular physics. What we call the operations of the mind are but functions of the brain, and all the materials of consciousness are but products of cerebral activity” (p. 5). Force and matter are but words to describe the properties of the single thing that fashions alike all that we call alive, and all that we call dead, or “inanimate” : it is a difference not of kind but only of degree—a difference between the active and the latent, as we say in speaking of the motion called heat. Descartes said a century ago : “It is no more necessary to suppose that there is a soul in our bodies than in a clock”—words which, as Huxley says, “might be taken as a motto for any treatise on modern physiology . . . all living bodies are machines, the operations of which will sooner or later be explained on physical principles . . . all states of consciousness, in man and brutes are immediately caused by molecular changes in the brain substance.” The nerve centres—of brain and spine—are agitated by new impressions, producing the repetition of old combinations, till memories and thoughts are produced. How these phenomena—internal to the individual, and external—act and react on one another, is the great mystery as yet not comprehended, and therefore not explained. We may be on the right track when we measure consciousness in terms of heat, as Prof. Lombard measured the heat thrown off during various mental operations ; which may startle us, but is only disturbing to those who prefer ancient assumptions which are fated to be disproved by a knowledge as yet in its infancy. For true science is but of yesterday, and few even now care to speak plainly, discarding the trammels of old beliefs. We are still haters of ideas, which Plato said is worse than to be haters of men (*Phædr.*, i, p. 467, Dr Jowett’s translation).

Consciousness grows from a mere glimmer to the full light, through repetition of sensations, and fluctuates with the conditions of the body, in health or sickness, in full maturity or in imperfection, and with the body it decays. [Consciousness must be defined therefore as the result of sensitive power. The force being a constant, the matter is more or less able to receive its impression—the friction is greater or less, the elasticity of the organism differs, as we say when speaking of simpler forces.—ED.] The study of matter is overturning all older assumptions concerning spirit, and leads to the connection of intellectual action with other actions or movements of the universe. Prof. Tyndall said : “ I am a physical philosopher, and as such, a pure materialist, acknowledging that all mental manifestations—of which the brain is the great source—depend on physical conditions alone.” He says again (Weale’s Series, 1885) : “ I believe now as firmly as I did in 1874, that we have in matter the promise and potency of all terrestrial life. I believe in the nebular theory, and that the life which we now see upon the earth is the development of a power resident in matter before it shaped itself into worlds.” This idea of Bio-genesis (or development of organic life without any sudden origin) is, according to Prof. Huxley, “ victorious along the whole line, with some expressed limitations.” The progress of science means extended knowledge of matter and of causation, and the banishment of what is called “ spontaneity ” from all regions of human thought. To the theologian Prof. Tyndall says : “ Keep to the region of the human heart, which I willingly confess is the region of man’s greatest nobleness and sublime achievements ; cultivate this. . . . Love and manhood are better than science, and they may render you less unworthy than many of those who possess three times your natural knowledge. But, unless you come as a learner, keep away from physical nature . . . at present you are ill-informed, self-deluded, and likely to delude others. Farewell.” (*Fortnightly Rev.*, June 1867.) But elsewhere he adds : “ Let us reverently but honestly look the question in the face. Divorced from matter where is life ? Whatever our faith may say, our knowledge shows them to be indissolubly joined. Every meal we eat, and every cup we drink, illustrate the mysterious control of mind by matter.”

“ It is idle,” says Prof. Karl Pearson, “ to postulate unknowables behind the real world of sense-impressions.” Such unknowables (or imperceptibles) do not aid us to understand, being practically non-existent to us. “ We cannot pass from the known to something entirely unlike it in the unknown.” Science cannot help us, and the mind cannot pass the wall created by the senses. It is only the savage

who thinks the reflexion in the mirror to be a man, or a god, on the other side of the glass. Materialism is only a term used in contrast to Ordinary ideals as to spirits, just as Monism is opposed to Dualism, or Naturalism to Supernaturalism. It is not the name of a creed, or of a science, or of any attempt to solve the problem of matter. The term will die out when the philosophy of science is more generally understood; and, having been given a bad meaning by those opposed to progress in knowledge, it is now better replaced by the term Monism. Neither science nor any "ism" can fully explain the facts of the universe, and true knowledge knows neither creed nor finality. Those who are led by faith, fears, or priests, ignore the dry facts of nature, and they describe the beginning and end of all things, disregarding the eternity of matter and of force. Ontology (the study of being) thus becomes, as Mr Justice Stephen well says, "a barren region haunted by shadowy chimæras—spectres which have not life enough in them even to be wrong . . . nonentities veiled under dexterously woven masses of verbiage" (*Science and Ethics*, p. 447). Those who believe like Paley in virtue, truth, and goodness, and also in such chimæras, resort as this writer says to "the driving wheel of material torment." They are forced to materialise, and seek to lead men by hope and fear. They create a "posthumous prison" answering to those of earth, and Paley appeals—as do earlier religions—to selfish motives, to "a thorough-going egoism, or disbelief in the efficacy, or reality, of unselfish motives." If we are not quite sure of retribution in this world we must be made quite sure of it in the next.

Only through the five senses—the material organs and their impressions—do we attain to memory of experiences, and thus to thought. The wise man pauses, being diffident as to the unexperienced: how much more then should those who have little or no scientific education, or accurate knowledge, pause in the attempt to solve problems of the spiritual world. If we understand not what we experience, how can we understand what we have never experienced at all? The enquirer should have no preconceived theory to support, whether philosophical or religious. We have not discovered the origin of life, nor do we know what follows when it ceases to animate the body. It represents the operation of some inscrutable power but, as Prof. Tyndall says: "So far as the eye of science has hitherto ranged through nature, no intrusion of a purely creative power into any series of phenomena has ever been observed." [In other words no inconsistency or caprice.—ED.] Arbitrary action—mere display of power—is contrary to all our ideas of a great, uniform,

unchangeable, Law Giver. For the present at least we must accept the fact that we are not capable of comprehending what is evidently behind appearances in the coming and going of life. Yet we need not sit idle with folded hands, though it is well to be silent, rather than incur the danger of misleading the ignorant. The truth of Materialism is founded on facts patent to all, nor need it raise a shudder in the most timid. Nature is matter in ever rhythmic motion, forming ever new life from that which has gone before, and not "creating out of nothing." That which is indestructible can never have been made or created, and we know of no power apart from matter, nor could we perceive such if it existed. We only repeat vain words when we speak of the "incomprehensible," "the unknown," the "first cause"; for though there is much, no doubt, that is incomprehensible and unknown, we are only in fact seeking to understand the ultimate nature of matter—though Mr Herbert Spencer declares that this is "absolutely inconceivable" (*First Principles*, I, iii, 16).

By matter we now understand only that of which we have cognisance through perceived phenomena. We cannot understand infinity, of either matter, space, or time, or any matter not perceptible by our organs of sense. We cannot think of any existence apart from matter, since existence means the action of something—that is of some matter. We only think that we define a cause when we separate such existence from matter, but if we suppose a First Cause we still require to know how it arose, and what preceded its appearance; all this being far beyond our powers of thought as being outside any phenomena known to our experiences; and even these we fail to understand correctly except by aid of a very high culture. The spirit is like the yeast that stirs the dough, but it is only by the action of matter on matter that the highest forms of life, and of thought, are produced. There are dark mountains on our path, but the light is increasing; some heights we have already scaled; and in the end men may perhaps understand how it was that life first appeared in a world of strange and terrible forces, amid stormy thermal conditions. We are told that "there are properties inherent in the elements of protoplasm which, under certain special circumstances, will not only combine, but that the products of their combination will live" (Archbishop Temple, *Religion of Science*, p. 198); but this means only that life is inherent in matter, and that the gap between what was once called living, and dead matter—a gap not always very marked—has yet to be bridged. There is an ultimate affinity between the formation of the crystal, and that of the cell, both producing

definite forms through natural action. But the nature of the cell nuclei still escapes us. The ultimate unit of consciousness has been called a "shock or tremor," like the shock of heat or light. All we really know is that the two parent cells bestow on the cell that springs from their union—whether animal or vegetable—an indescribable energy and power of growth. Thus "man's soul is derived from an hereditary source"; and his power of understanding depends on the energy which forms a brain more or less deeply convoluted. We can only conclude that his intelligence is inseparable from matter. Apart from some such connection no experience, or thought based on knowledge, is conceivable. When Kapila argued that God must be either absolute or conditioned (see Kapila), we see that like us he thought of a material deity; but as our vision widens the gods retire into the unknown, where alone they can range at will. The chemistry of protoplasm shows us that organic life is peculiar to a combination of oxygen, hydrogen, nitrogen, sulphur, and carbon, ever present in what we call living matter. No other material produces organisms, any more than a piece of glass becomes a magnet. But we can as little conceive life without matter, as magnetism without a magnetic substance. If we could understand the nature of this power in the cell nucleus we might be able to create life, as we do create chemical compounds. We do not attribute a supernatural origin to that which we can ourselves create. But we as yet hardly understand more of the causes that act so invariably in the formation of crystals than we do of those which act in the yeast plant, or in the amoeba. We do not speak of a "bile spirit," as controlling the action of the hepatic cells (as a savage might do), or of a "brain spirit" ruling the brain. The how we may trace; the cause is unknown; and the cause of life may remain for ever unintelligible to our limited understanding. The Theist speaks of two existences—bodily and disembodied—which is a speculative belief. The Realist—called a Materialist—speaks of one, namely of ever moving matter. Both refer to the same phenomenon—the unknown thing which is only perceptible through our material organs. Reason asks for a basis to connect all phenomena, but it does not demand two bases: it is satisfied by the two aspects of the single thing, as explaining both what is objective—or outside the individual organism—and what is subjective or internal to that organism: while that which is unknown—or unperceived—cannot really be divided into two. We are but parts of an infinite being, and were that being limited it must be limited by some other. Whether we call it God or Nature the Infinite must be single. We must leave it to those who, like Cardinal

Newman, seek rest in the old faiths and assumptions, to prove the contrary : for it is evident that unless proof of some reality unconnected with matter can be adduced the ancient religions will die out. Only through the healthy action of the nerve centres can realities be perceived by any, and when this fails madness, delusion, and inconsequence, are the only real results. Even in health we are not fully conscious of reality, when the brain cells act imperfectly through the slower circulation of the blood. Hence, at the moment of reawakened consciousness, we see visions and dream dreams which, to the ancients, seemed as real as the facts of waking life. Our love and hate, our fear and expectation, depend on nervous action ; our mind, soul, or life, depends on our body. [Jewish philosophers conceived the idea (see Kabbala) that our individuality may be but part of one that existed before : so that we seek its complement on earth, and may be reunited therewith after death.—ED.]

Sir Noel Paton, in his picture “Faith and Reason,” portrays the latter as a man fully armed, testing the ground under his feet as he moves slowly forward, holding back his star gazing sister who, heedless of the pitfalls dug by ages of error, attempts a flight into the unknown.

Matsya. See Vishnu and Fish.

Matthew. The first gospel—that “according to Matthew”—is traditionally ascribed to the “publican,” or tax-gatherer, who was an apostle (Matt. x, 3). The Greek Matthaïos represents the Hebrew Mattithiah (1 Chron. xxv, 3, 21) “given by Yahveh” ; but the story of his call (Matt. ix, 9) is elsewhere told of Levi, son of Alphæus (Mark ii, 14 : Luke v, 27). Eusebius, in our 4th century, says that Papias, bishop of Hierapolis, said, in the 2nd century, that “Matthew composed the oracles in the Hebrew tongue, and that everyone interpreted them as he was able.” Irenæus also says the gospel was originally in Hebrew ; and other fathers—Clement of Alexandria, Origen, Jerome, and Epiphanius, said the same, if we may trust the text of their writings. But the canonical Greek Matthew is not thought to show any traces of having been translated from Hebrew (or from Aramaik) on which we can rely ; and the quotations from a “gospel of the Hebrews,” preserved by the Christian Fathers, show at least that it contained things not in the Greek Matthew (see Gospels). Jerome speaks of this as : “The Gospel according to the Hebrews which I recently translated into Greek and Latin” (*Agst. Pelagius*, iii, 1), and again he says (on Matt. xii, 13) : “In the gospel which the Nazarenes and Ebionites use, which I lately

translated from Hebrew into Greek, and which is called by very many the original Gospel of Matthew, the man with the withered hand is described as a mason." Epiphanius, in 376, says (*Her.*, xxx, 13) that the Ebionite gospel, "called the Gospel according to Matthew," was falsified and mutilated, and called by them the Hebrew Gospel. Origen (230 A.C.) asserts that, in the Hebrew Gospel, the brethren of Jesus (Matt. xiii, 55) were said to be sons of Joseph by a former marriage. Clement of Alexandria (200 A.C.) says (*Strom.*, II, ix) : "So also in the Gospel of the Hebrews it is written." Irenæus states (185 A.C., *Her.*, i, 26) that the Ebionites "use the Gospel of Matthew only, and repudiate Paul" and again (*Her.*, v, 1, 3) that these Jewish Christians "asserted that Jesus was begotten by Joseph," and "do not choose to understand that the Holy Ghost came upon Mary." Even Eusebius relates (*Hist. Eccles.*, iii, 39) that Papias "also gives a story of a woman who was accused of many sins before the Lord, which is to be found in the Gospel according to the Hebrews." It seems that the Hebrew Gospel included also the statements that Christ was baptised with fire in Jordan, and that his "mother the Holy Ghost" carried him by a lock of his hair to Mt. Tabor. Hence it appears that the Hebrew Gospel (whether in Hebrew or Aramaic) contained no account of the Virgin Birth of Christ, and was not identical with our text of the Gospel according to Matthew in Greek. Jerome was a sound scholar, but evidently regarded the Hebrew Gospel as uncanonical. Some scholars are now disposed to agree, not with Epiphanius, but with the Ebionites, and to regard the first two chapters of the Greek Matthew as later additions. The genealogy of Christ in this gospel is quite different to that in the third Gospel, though both trace his descent from David through Joseph. Nothing is known of Matthew beyond what is to be found in the Gospels and Acts, and we have no text (save a short fragment of our 2nd century on a papyrus in Egypt) that dates earlier than our 4th century, so that the question of text and language remains in great doubt. The account of Christ's childhood disagrees with that in Luke, and that of the Resurrection is equally different. In Matthew alone do we hear that the graves then opened and the dead came out (xxvii, 52), and here only are the Logia or sayings of Christ arranged as a single "Sermon on the Mount." The old Syrian version recently recovered reads (i, 16) : "Jacob begat Joseph, and Joseph begat Jesus, by Mary a virgin."

Matuta. A title of Juno, apparently as goddess of "morning." King Servius (579 to 535 b.c.) erected a temple to her, which the

Dictator Camillus restored in 395 B.C., when he captured the Etruskan city of Veii. Mater Matuta ("mother dawn") is noticed in connection with the festival of the Matralia, on 11th June, and her rites resembled those of Leukothea the "light goddess" of the Greeks.

Mau. Egyptian : "cat" (see Bas).

Māu. The god of sky and light among Polynesians and New Zealand Māoris. He was baptised in the waters, but was vulnerable like other sun gods, and died in the lap of his ancestress Hine-niu-tepo, the "woman of night." Another ancestress, Muri-ranga-whenna, gave him a jawbone as a weapon, wherewith he wounded the "great man sun," making him move slowly ; he also fished up with it the island of New Zealand, which is still called Te-ika-a-Maui or "Mau's fish." He once grasped fire and sprang into the sea, when the world became dark ; but at dawn he rose again like a fish. He burns in the volcanoes, and brought new fire to earth, at the request of his mother Mahuika, or Ta-ranga. His father made an error in the baptismal prayer, which is the cause of most of the evils in the world. He was the youngest of four brothers, each of whom is called a Māui. He hid himself till night, seeing his mother rise at dawn ; and then crept out and closed every crevice, so that Ta-ranga slept till he was high in heaven. When Māu (or Māui) was very little he was aided by Ru—the dawn—to lift the sky, or the covering of darkness, off the earth: when this was partly done he killed Ru, and scattered his bones, which are found in the hills and vales of Mangaia. The murdered Ru was his father (Gill, *Polyn. Myths.*, p. 71).

Maut. See Mat.

May. May-poles. This month, regarded as unlucky for marriage, was called "the month of bastards," in consequence of the liberties which were then allowed between the sexes. It was sacred to Flora ; and the Floralia or "flower feast" was held by Romans at the season when flowers were in bloom. The first of May was a great day also among Kelts and other Europeans (see Bel-tein) ; and in this month Romulus, the Roman hero, was said to have performed rites to appease the manes of his murdered brother Remus, so that it became a funereal month, and as such unlucky. The nights of the 9th, 11th, and 13th, were celebrated in silence and mourning. On the 9th the devotees walked barefoot, and flung 9 beans behind their backs to ghosts (see Beans) : on the 11th they held games in honour of Mars : on the 13th they flung

little ozier mannikins from the Pons Sublicius into the Tiber, in honour of Mercury whose shrine was as old as 500 B.C. Throughout the month none might marry "for fear of the Lemures" (or ghosts), but all must choose mates in the next month, which was sacred to Juno the goddess of marriage. This probably was due to the necessity of providing for the results of May licence of which we find evidence elsewhere. Ovid describes the Lemuralia of the 9th to 13th May above noticed (*Fasti*, v, 489-490), and says that "the vulgar say May is a bad month in which to marry," probably because prudent maidens then held aloof, but professedly because the ghosts must then be adored. She who married in May would, it was thought, either die early or be divorced.

In every British village the May-pole used to stand on the green, with its surrounding ring, and its adornments of fruit and flowers, streamers and other symbols. It was also erected on the Mut-hill, or in glades, or by sacred wells such as the "mapple well" (*Country Folk-Lore*, 1895, i, p. 29): such tree emblems were not however peculiar to Europe (see Gonds), being even described in America among natives (Bancroft, *Nat. Races*, ii, pp. 329-331, 713, 714; see *Notes and Queries*, 4th January 1896). At the beginning of the month, when the fête of the fire god was celebrated in Mexico, certain priests went to the mountain and selected the tallest and straightest tree they could find. This was cut down, and dragged on rollers to the temple, where it was set up. After twenty days it was lowered, and dressed smooth, the branches being left at the top, below which a long cross-yard was fixed. It was adorned with colored papers, and on the summit was placed the image of the fire god, made of a dough of amaranth seeds, robed, and bound with a sash of paper. In its head were inserted three rods, on each of which was spitted a *tamale* or native magpie. The pole was then again raised erect. Those about to sacrifice captives appeared dancing with them, and grotesquely dressed and painted. The dance ceased at sunset: the captives were delivered over at midnight; and at dawn were stripped of dress and ornaments by the priests. They were dragged to the foot of the temple steps, partly stupefied by a powder thrown into their faces, carried to the top of the temple, and burned nearly to death. Each was then thrown on the stone of sacrifice, and the heart torn out. The skulls were spitted on poles, and the people then came together to dance and sing in the temple court-yard. The youths raced to climb the great pole, and the first at the top scattered the dough image, and its ornaments, on the applauding crowd below, and became the hero of the day. The pole was next

dragged down with rejoicings by the multitude. The Tepanecs—according to Duran—had a similar custom, offering incense to a tree—set at the entrance of the town—for a month before the fête. It was then raised, with a dough bird on the top. Food and wine were offered, warriors and women in their finest dresses danced round it, holding small dough idols, and youths struggled to reach and to knock down the bird image, the pole being afterwards overthrown.

Miniature poles decked with flowers are still carried (in Dorset and in other parts of England) by children on old May-Day. In 1902 the Vicar of Billesdon, we are told, dismissed the head master of his school, on the plea that he refused to maintain a May-pole, which he said was an old sacred symbol (*Truth*, 11th December 1902). On April 30th, at midnight, youths and maidens used to visit the woods in couples to “find the May-dew.” The May-pole was decked next morning, and borne in joyous procession, being dragged by gaily caparisoned oxen, on a car, with dances, songs, and music (*Notes and Queries*, May and August 1883; March 1891). Men and maids in Cornwall still dance and sing round the May-pole at Landrake and Treryn. Till recently these poles were preserved in Yorkshire, Berkshire, Worcestershire, Wilts, and Gloucestershire. The May-pole was part of the church furniture (see Peacock, *Church Furniture*), and the clergy taught that “these were pleasing ancient rites.” But Dr Stubbes (*Anatomie of Abuses*, 1595) said: “As regards the May-Day eve and morn rites in woods and groves. . . . not one-third of the maidens who entered them returned as they went.” We wonder not therefore that the Puritans decreed (6th April 1644) that May-poles should be abolished, as “heathen vanities full of superstition and wickednesse.” The May-poles were restored by Charles II; and it is recorded that “the great Strand May-pole” was brought on May-Day, 1661, from Scotland Yard, with music and rejoicings, by sailors sent by the Duke of York; and it was erected opposite Somerset House, in “May-pole alley,” as a “type of golden days.” This pole was of cedar, and 134 ft. high, having three golden crowns, and other rich ornaments. It appears in a picture as late as 1713, but it was sold four years later to Sir Isaac Newton, for use in connection with his great telescope (see Pennant; and Chambers’s *Book of Days*). Its original position was on the E. of the “ancient cross” opposite Chester Inn, W. of Catherine Street. Another May-pole was near a sacred well in “Holy-well Street, Strand,” no doubt near the “May-pole Tavern.” The London parish of Under-shaft was named from the “great shaft of Cornhill,” mentioned by Chaucer. Stow says that this “was set

up every May-Day morn . . . in midstreet, before the S. door of the church, and was higher than the steeple." It was kept in "Shaft Alley," and was destroyed by Puritans in 1549 A.C. Another in Basing Lane, near St Paul's, was called the "giant's staff," and set up at "Gerard's Hall." A new May-pole was set up at Fenchurch in 1552. Parishes vied in the height of these great fir trees, which were hung with bells and charms. May-poles can still be seen at Hemswell in Lincolnshire, and at Wellford, near Stratford-on-Avon, near Donnington Wood in Shropshire, and in Pendleton churchyard, Manchester, this latter being surmounted by a cock.

On "Yellow May-Day" the need-fire was lighted, and the May-poles were painted black and yellow. The Morris-dancers then wore black dresses with yellow hoods in England. The 1st of May was the day of Robin Hood, and Maid Marian, Friar Tuck, and Little John. The fool wore a green hood (*Scotsman*, 7th April 1885). The May Queen was the goddess of the rite, represented by a maiden of good repute robed in white; but she also appeared in Malkin, or Mad Moll, the Bona Dea of Rome. In this month also a bull with gilt horns, and decorated with flowers, used to be led to the Temple at Jerusalem for sacrifice, by the later Jews (see *Jewish World*, 15th May 1885).

Maya. Sanskrit: "illusion," represented as a woman. It is also the name of Buddha's mother; and Mahā-Maya, or Maya-devī, is the goddess Durga in India. Maya-vati, the wife of a demon, reared a son of Krishna, and an incarnation of Kāma (love), whom she recovered from the ocean and wedded. Krishna then recognised her as a virtuous wife, and an incarnation of Rati or "passion." Durga Maya is thus called "a daughter of vice" (Ā-dharma), and "of falsehood" (An-rita), sweet in springtime, but bringing troubles in autumn.

Mayas. An early race of Central America (see Azteks). They preserved an alphabet supposed to be connected with Aztek hieroglyphics. Five brief chronicles of Yukatan, in the agglutinative Maya language, carry back their history many centuries before the Spanish conquest, soon after which they were written. A history of the conquest was also written by a Maya chief in 1562 (Dr D. G. Brinton, *Maya Chronicles*). The Mayas were conquered by the Azteks. The language belongs to the same class with others in America, which present similarities of both grammar and vocabulary with Mongolian speech.

Mazār. Arabic. From *zor* "to visit," or "go round": a shrine

“visited,” or circumambulated, often called a *Mukām* or “station.” These little cubical domed shrines, in Syrian villages, are the real peasant temples, named after some prophet, or hero of Islām, who is the local saint. Sometimes Christian shrines of St Paul, St George, and others, have been taken. Sacrifices are still offered at them in times of sickness, and the elders of the village dance solemnly round them. The interior contains the saint’s tomb, and a Mihrab niche in the direction of Makkah. They have been specially described with their legends by Col. Conder (*Mem. of Survey of W. Pal. and Tent Work in Palestine*).

Mazbah. Hebrew : “altar”—Arabic *Medhbaḥ*—a “place of slaying.” The Hebrews were to have altars “on the ground,” without any steps (Exod. xx, 24, 25), and if not of rock or earth they must at least not be of hewn stone.

Mazdean. A common term for the Persian religion, from the name of Ahura-mazdā, “the being of great knowledge” (see that heading).

Me. Japanese. The mother goddess (see Japan).

Me. Mi. Barmese : “fire.” Akkadian *mu* “burn.”

Mean. An Etruskan spirit of comfort like Lasa. She carries palms in her hands. [Probably “mother goddess.” Akkadian *eme-an*.—ED.]

Mecca. See Makka.

Medes. See Madai.

Medha. Sanskrit : “sacrifice” (see Andromeda, Asva-medha, and Ganumēdēs).

Megasthenes. A friend of Seleukos Nikator, sent as ambassador to Chandra-gupta in N.W. India (315 to 294 B.C.) : he appears to have lived at the Magadha court from 306 to 298 B.C., and to have concluded an alliance between the Greek and Indian emperors in 302 B.C. Arrian speaks of his having accompanied Alexander to India (327 B.C.), and says that he lived with Sibyrtius, the Satrap of Arakhosia and Gedrosia, in 323 B.C. (Max Müller, *India*, p. 297). Megasthenes wrote *Ta-Indika* (“the Indian matters”) in the Attik dialect, and is said to have been surprised by the honesty and truthfulness of Indians. Buddhism was then the prevailing religion. There was, we learn, no slavery in the Māgadha empire,

“the women are chaste, and the men excel all Asiatics in courage : honour, truth, and virtue, are highly esteemed . . . the doors have no locks, yet theft is rare, and no Indian is ever known to tell a lie. The people are sober and industrious, good farmers, and skilful artizans : they scarcely ever go to law, and live peaceably under their chiefs.” The laws were, he says, unwritten ; but Nearkhos (the admiral of Alexander the Great) is quoted as saying “they write on cotton cloth.” As yet we have no texts in India earlier than about 250 B.C., but the antiquity of writing—back to 500 or 600 B.C.—is not doubted (see Alphabets, Deva-nāgari, Kharoshthi). Megasthenes is known by the quotations in works of Pliny, Strabo, Diodorus, and Arrian.

Mehtar. Originally this meant “great one,” but the word has gradually come to be applied to the lowest Pariah, or sweeper caste, who are scavengers, living in a village near any town, and properly called Pachpirya : the name of their patron deity or saint is Bāle-Shāh, or Ghāzi Miyān. His son Jivan was converted by the Guru Govind (see Sikhs), and founded the Sikh sweeper caste called Mazabis. Jivan is said to have had 7 sons who founded 7 sub-castes : one being Moslem, and the other six Hindu or Sikh. Some of these sub-castes will not inter-marry. The degradation of the Mehtars was no doubt the result of conquest and persecution. They consider themselves of high caste, and have a high priest at Banāras who possesses their scriptures and traditions, and prescribes social and religious regulations. They meet at night, and hand round a pipe to be smoked by each in turn (see *Knights of the Broom*, by Mr Greeven, R.C.S., Banāras, 1894). The sub-caste of Helas will not touch dogs, though these are usually in charge of Mehtars. All the caste consider their duties sacred, as symbolising spiritual cleanliness. They say that their royal founder Jivan swept roads, and sprinkled water, on account of his humility of heart, and was therefore raised to heaven which he now cleanses of the filth of Satan. When this labour is completed a millennium of purity, holiness, peace, and chastity will begin : the prophets of all ages will reappear on earth—the Bālmik of Mehtars first, and after him the Hindu Mārkan-deva, the Christian Christ, and the Moslem Mahdi.

Melanesia. Greek : “black isles.” A modern name for the islands N.E. and E. of Australia, the largest being Papua or New Guinea, and the furthest east the Fiji group. It includes the Admiralty, Solomon, Banks, and Loyalty isles, with New Ireland, New Hebrides, and New Caledonia. The inhabitants belong to the Papuan negro

race, with frizzled hair and hideous features, akin to Australians and Tasmanians, and having a less infusion of Malay blood than the brown Polynesians and Māoris. Their languages are supposed to be akin to those of the aborigines of India, and to the Drāvidian, with some Malay terms. The area occupied stretches some 3500 miles in a S.E. direction from New Guinea. Though sometimes sharp traders, and often skilful carvers, the Melanesians, who have received the rudiments of their civilisation from the Malays, are still cannibals, and without any organisation. Their religion is mere Fetishism, and they regard every object as possessing a spirit or Mana, including rocks and trees as well as animals and men. The Mana can go anywhere, and enter into any person or thing, traversing water and air. The Vui is a non-human spirit, as powerful as the Mana. The Tindalo is a ghost, which becomes very active and mischievous when it loses its human body. They may be seen at shrines, and at tombs, but soon sink into oblivion as the dead are forgotten. All must strive to keep the Mana, which lives after death in Panoi or Elysium. Suretupa is the place of good ghosts, and Surelumagar of those who die young. It is a beautiful world of sweet flowers, fruits, song, and dance.

Memnon. A deity, or hero, whom the Greeks connected with Egypt. He was a son of the sun and dawn, and built a Memnonium in the city founded by his father Tithōnos. The two gigantic statues at Luxor in Egypt, now known as representing Amenophis III, were connected with Memnon by the Greeks; and many Greek, Karian, and Phœnician names are scrawled (since about 600 B.C.) on the legs. Memnon's father Tithōnos was the half-brother of Priam—sons of Laomedon. At the siege of Troy Memnon slew Antilokhos, and was slain by Akhilleus. He could travel through air, and could cross seas and rivers dry shod. He died in many places and ways; Ajax also killed him, and Eōs (the dawn mother) wept dew drops for him. Zeus made him immortal; Pallas gathered his ashes at Paphos in Cyprus. His tomb was shown on the Belus river near 'Akka in Palestine. Hepbaistos made "bright armour and a magic sword" for Memnon, and all wept his death, while from his funeral pile birds (or souls) flew out, but fell back again after fighting each other. Virgil (*Æn.*, i, 493) speaks of "the weapons of black Memnon," and in Egypt no doubt his statues were of black basalt. The Memnon statue at Luxor was said to utter a note at sunrise, which has been supposed to have been due to the sudden heating of the stone by the rays of the rising sun: but after Septimus Severus repaired the statue about 196 A.C. it ceased to be a "vocal Memnon" (see Prof. Goldziher,

Academy, 6th November 1886). There was a sacred pillar in the Arabian mosk at Ṭaif which gave a Naḵīd, or “note,” when the sun rose, and another at Askalon. The Jews in Arabia also said that the statues in the castle of Ghumdān roared like lions when the wind blew on them. In the Arab romance of ’Anṭar, which preserves many folk legends, we read of the hero who encamped “near a mountain—one of the wonders of the world, from which black clouds and smoke rise, summer and winter; and that when the new moon rises it at once utters a cry, like that of a mother bereaved of her children.” The name Memnon may be connected with that of Agamemnon.

Memphis. An ancient capital of Egypt S. of Cairo, near the mouth of the Nile before the formation of its delta. The name is thought to have been originally *Men-nofr*, or “Fair-haven” as the Greeks understood it. The whole nome or district was sacred to the triad of Osiris with his son and his wife. Memphis was one of the largest of ancient cities, and the reputed capital of the first king Menes; but little now remains, and even in the time of Strabo (about 50 B.C.) it had become ruinous, though still flourishing under the Ptolemies. ’Abd-el-Latif (about 1100 A.C.) speaks of its great size, and of the many marvels, and innumerable buildings and images, still to be seen. Diodorus found its palaces in ruins, but its temples still kept up with some of the old magnificence. Seventy pyramids on the plains of Memphis range in antiquity from Senefru to Amen-emhat III (3rd to 12th dynasties), and hard by is the rock-cut Serapeum, with the tombs of the sacred Apis bulls (see Egypt) a vast vault 600 feet long, containing black granite sarcophagi, in separate chambers, well polished, and weighing 60 tons each. The divine bulls—symbols of the sun god—were here preserved (as discovered by Mariette) from the time of the 18th dynasty down to about 50 B.C., under the Ptolemies—a period of 1600 years.

Men. Min. Egyptian. A name of Khem (see Khem, Knouphis).

Mena. See Makka.

Menāt. The third goddess of the Arab triad, with Allāt and ’Uzzah. She was the goddess of “numbers” or “fate” (see Man), typified by the stone monument in the V alley of Mena, and by similar stones at Ṭāif and elsewhere.

Mencius. The Latin form for the Chinese Mangtsze, or “Mang the teacher.” He is the great exponent of Confucian philosophy (371

to 288 B.C.), making the welfare of the people his constant theme. For this, he said, kings ruled ; and, if they waged war, and sacrificed their subjects, they were inexcusable, unless the general happiness of the nation was involved (see Dr Edkins, *Asiatic Quarterly*, Octr. 1886). Mencius courted argument, and laid down definite political axioms. He was born in Shan-tung, 14 miles S.E. of the home of his master. Both discarded any sectarian title, but Mencius became the founder of the literary class, the Ju school who said—following Confucius—that the king's power came from heaven (Tien), and must resemble that of heaven in rectitude and goodness. They held that the will of heaven was to be discovered by the study of events—historical, meteorological, oracular, or retributory, and thus required knowledge of antiquity. The emperor who did not win the hearts of his people was unworthy to rule : for “the human heart possesses in itself the germs of perfect virtue and wisdom.” Mencius thought that if Duty, Love, and Morality were supreme, armies might be disbanded, and their vast cost saved : so that land taxes, and frontier dues, would not be needed. Men, he held, were naturally inclined to goodness, reverence, loyalty, love, and pity ; to prudence and courtesy ; and only the pangs of hunger, and the instinct of self-preservation, prevented their attaining to such a happy state. This opinion was strongly opposed by many in China, both before and after the time of Mencius. Among the earliest disputants was Si-un-king, who said : “Man is clay which the potter must work up for use and beauty—a horse that requires a good rider armed with whip and spur, bit and bridle : that requires to be trained early and always ; for then there is no limit to its capacity for good.” But Yang-Chu, the bitter Tāoist contemporary of Mencius, said : “The world and mankind are utter and hopeless failures ; let us keep to ourselves, as well as we can, and leave the world alone ; if by plucking out a hair of my head I could confer benefit on the whole world of men I would not do it.” Mencius, on the other hand, followed Mitzi (450 to 500 B.C.), who said (see Metse) : “Love all men equally; do all for love, and seek the good of the whole world, not limiting your love to those who can claim it on special grounds, but extending it to those who have no claim on you. Befriend the widow, the orphan, the friendless and lonely ; feed the hungry, clothe the naked, nurse the sick, and bury the dead.” Mencius, however, says that “this is too much to expect of any. It is unpractical, and therefore an unbecoming teaching for a statesman, and likely to be destructive of filial piety, if not also of loyalty to kings and rulers.” “There is,” he said, “a nobility of heaven and also of men. Benevolence, righteousness, self-consecration, and fidelity, with unwearied

delight in these virtues, constitute the nobility of heaven . . . the great man is one who does not lose his child-heart. Respect others and they will respect you. Love both life and righteousness ; but if thou must choose between them, choose the latter. Respect the old, and be kind to the young, not forgetful of strangers and travellers. The great charge is the charge of one's self. He who knows well his own nature knows that of heaven. He who delights in heaven will affect a whole empire by his love and protection. When heaven is about to confer a great charge on a man it first exercises his mind with toil and suffering, his body with hunger and poverty . . . thus to stimulate his nature, and to supply his incompletenesses. . . . Therefore let us reflect that happiness often springs from misery." The Tāoists (see Lāo-tze) were powerful, in the time of Mencius, as mystics ; and of them he says : " Let their stories spread, if only they contain sound principles." The seed of philosophy fell at the time on un-receptive soil, and his system only became famous long after his death.

Mendaïtes. See Mandæans.

Mēnē. Greek : " moon." Supposed to come from an Aryan root *Mih* " to shine " (see Man).

Menes. The first king of Egypt according to Manetho (see Egypt). Dr Borchardt (see *Times*, 22nd Novr. 1897) claimed to read the name of King Menes on a tomb at Nagada found by M. de Morgan. It is, however, a matter in dispute whether the text is rightly understood, or the tomb that of a king.

Men-hir. Keltik : " long stone," an erect monumental stone.

Meni. Hebrew : " number " or " fate " (see Man).

Mennonites. An American sect, chiefly in Pennsylvania, who in 1891 numbered about 40,000 persons. Many joined them from Russia, and they have gradually developed half a dozen sub-sects. In the census return Dr Carroll tells us that Menno Simons, a native of Friesland in Holland, was born in 1492, and educated as a Roman Catholic priest ; he became a Waldensee pastor in 1536, but soon began to preach the doctrine of non-resistance to evil, and against infant baptism. In 1683, attracted by the success of Penn's colony, Mennonites crossed the ocean and settled in German's-town. They forbade marriage outside their sect, as well as any resistance to violence, or the taking of oaths. They inculcated the washing of saints' feet, and the kiss of peace, seeking to establish a Christianity in strict accord with the Gospels. Their ministers are chosen out of the con-

gregation they are to serve; and if the election, over which the bishop presides, is not unanimous, some of the Russian congregations accept a majority vote, but others take as many books as there are proposed candidates, and place a slip of paper in one, on which is written, "Herewith God has called thee to the ministry of the Gospel." The candidates take a book each, and by such divination the minister is selected, the books being all just like each other. Disputes are settled by arbitration, and Mennonites accept no public offices except such as are connected with the management of schools. Their Eucharist is celebrated twice a year, and is followed by the washing of feet, women washing those of women, and men those of men. The same ceremony is still also observed by both Greeks and Romanists at Easter.

Mentu. The Egyptian Mars, a form of Amen-Ra, hawk-headed, with a winged solar disk above his head, and carrying a sword.

Mer. Akkadian: "wind" (see Mar, and Maruts).

Mer. Mera. Egyptian: "sea" (see Mar). The Nile deity was Mera, and the word is found in the names of Lake Moeris (see Egypt), and of Lake Mareotis, as also at Meroe.

Meriah. See Khonds.

Mercury. The Latin god of "marks," boundaries, coins, and merchants (see Hermes). Cæsar recognised a Keltik Mercury. Dulaure says (*Hist. des Cultes*, i, p. 359) that Mercury "stole the sceptre of Jupiter, the hammer of Vulcan, the trident of Neptune, the sword of Mars, the arrows and cows of Apollo, and the girdle of Venus," being natural appropriations for a phallic deity.

Mermaid. Merman. See Nix.

Merodach. See Marduk.

Meropēs. A very ancient people according to the Greeks. [Probably "bright eyed" (see Mar).—ED.] They lived in innocent happiness to a great age, under a King Merops who saved them from a deluge (see M. F. Lenormant, *Contempy. Review*, Sept. 1881). The island of Kos was called Meropis, and Siphnos was Meropia, the inhabitants being said to be very licentious, but to live to the age of 120 years. Strabo, quoting Theopompos, says that Merops was a king of the Aithiopes, and ruled the Hyperboreans (or Northerners), the "dusky faced" subjects being perhaps contrasted with a "bright" ruler.

Merti. Milt. An Egyptian deity carrying lotus flowers or papyrus.

Meru. The great Hindu mountain of Paradise, the name perhaps meaning "bright" (see Mar). It has one sacred river only, called Mandā-Sini, and is identified with the triple peaks of the Himālayas called Ila-vatta, the home of Brāhma ; By-kant of Vishnu ; and Kailāsa of Siva. But the site of the heaven mountain was variously pointed out, for it rose from the centre of the Madhya-dvipa, or "sweet region," a heaven of untold joys. It is the abode of Ila mother of all, and daughter of Manu—"mother earth." Its rivers are also said to water four continents (see Mountains). Meru is not mentioned in the Rig Veda, but seems first to appear in the Ramāyana epik. It is compared to a bell-shaped Dhatura fruit, which is sweet to taste and produces slumber, and to a lotus—the gem of the Jambu-Dvipa, or region of the golden apple tree of life, placed also in the centre of the "Jewel India."

Meryeks. Miriyeks. See Korea.

Meshio and Meshia. The Persian Adam and Eve (see the Pāhlavi Bundahīsh), who grew united out of a sacred rhubarb tree (as in Talmudic legends of Adam and Eve, which make them to have been originally united as a single being) : they were created by Ahūra-Mazda ; but Meshia mistook Angro-mainyus (or Ahriman) for the creator, and ate fruit by the advice of this Satan. The pair discovered fire, and made an axe and a hut, but quarrelled and wounded each other, and lived a long time apart.

Messiah. Hebrew : "anointed" (see Christ). In early times both priests and kings were anointed. In Exodus (xxx, 22-30) the unction of the Hebrew High Priest, and of other priests, is described ; but the earliest notice of unction is that of Jacob's stone at Bethel (Gen. xxviii, 18). Hebrew kings were anointed from the time of Saul downwards, and David did not dare to touch "the Lord's anointed," though we are told he had already been anointed himself. The "anointed ones" (Psalm cv, 15) is apparently a term for the early patriarchs ; and the pagan Cyrus is also a Messiah (Isaiah xlv, 1). When we read of the Messiah in Daniel (ix, 25, 26), as a prince who is "cut off," we cannot suppose that he is the "branch," or human successor of David, of whom the earlier Hebrew prophets speak (see Isaiah) as a future king. [The allusion seems to be to the destruction of Hasmonean priest-princes by Herod after 37 B.C.—ED.] ; but the belief in a mysterious Son of God and Messiah was arising among the

Jews before Christ was born, and the doctrine becomes important in later Talmudic literature. The pre-existent Messiah is to appear at the end of the world as an universal monarch, ruling a restored Israel; and at his great feast Behemoth and Leviathan will be eaten, while grapes of enormous size, and gigantic corn, will furnish food for all. Some said that he would rise from the Sea of Galilee. The Moslems adopt these legends, and apply them to their Mahdi, but the idea is much older and is found in Persia (Pahlavi Bahman Yast, and Bundahīsh), where Zoroaster will be born of a virgin (in an eastern lake) as Sosiosh, and will defeat the powers of evil, becoming the ruler of the righteous on earth. Such a "world king" was also expected in India in Buddha's time, and in Europe we have endless legends of the return of great heroes, such as Marco Kralievich the Serb, Frederic Barbarossa in Germany, Holgar Dänske in Denmark, Charlemagne in France, Don Sebastian in Spain, the Italian Lasseretti, and our own Arthur.

Metempsychosis, or Transmigration. The Greek term signifies the passage of the soul to another body; and the Latin its "migration." The belief common to most early peoples was however very hazy. Our forefathers believed that old women could change into cats or hares (see *Rivers of Life*, ii, p. 281), and this idea, which lies at the base of much Greek and Indian philosophy, is found in its earliest crude forms in the beast worship of Egypt, and in what is commonly called Totemism in Africa, Australia, and America (see Animal Worship), savages supposing that chiefs and ancestors, after a human life, transmitted their souls into the bodies of beasts or of plants. There is no allusion to this belief in Vedic hymns, but it appears later among Vedanta scholars as part of the doctrine of Immortality.

Transmigration was anciently regarded as purgatorial, which is an advance on the savage theory, and involves a belief in the moral government of the universe. Early Hindus taught that there were three futures possible for anyone: (1) in heaven with the gods, after a life of virtue on earth: (2) on earth, a continuance of anxious weary lives, for those who have lived the ordinary busy worldly life: (3) on earth in animal forms, more or less degraded according to the degree of wickedness in the previous human life. Each of these three phases was again subdivided into three: and these nine classes were known to Plato, whose doctrine is explained at the end of the *Republic* (see Er). Prof. Max Müller says (*Vedanta Lectures*, 1894) that: "If a man feels that what—without any fault of his own—he suffers in this life can only be the result of some of his

former acts, he will bear his sufferings with more resignation, like a debtor who is paying off an old debt. And, if he knows besides that, in this life, he may be suffering not only to pay off his old debts, but actually to lay by moral capital for the future, he has a motive for goodness which is not more selfish than it ought to be." [This is the Catholic doctrine of "works of supererogation."—ED.] But this assumes that we carry into future lives a consciousness of personal identity, and a memory of the past, with many other assumptions (see Sou)].

Sir Le Page Renouf warns us against supposing the metempsychosis of Indians and Greeks to be discoverable in Egyptian allusions to transformations (see Egypt). These are "expressly said to be entirely voluntary: the nature of them depends upon the will and pleasure of the glorified personage" (see *Proc. Bib. Arch. Socy.*, May 1893): the unglorified suffered the "second death," being given over to the "devourer," a monster shown awaiting his prey in the hall of Judgment. All mediæval Europe believed in such transformations, and that the soul could leave the body during sleep. Endless legends occur (as also in Arab tales) about such changes of shape; and souls were seen stealing from the mouths of sleepers in the form of mice. Men were cautioned not to go to sleep thirsty, for if the soul—so stealing out to drink—was chased away it might never find its way back. The Teutonic goddess Holda, who was the guardian of souls, was symbolised as a mouse, and scared evil mice from sleeping maidens and children. With her, as the White Lady, departed souls spend the first night, and the second with St Michael, leaving for their future home on the third. Dryden alludes to such beliefs when he says—

" Here and there the unembodied spirit flies
And lodges where it lights in man or beast."

Thus no existence was thought to cease, but only to undergo a metamorphosis or "change of form." Even Buddhists accepted the theories of the Vedānta and Darsana schools on this subject. Kapila said that: "Joy, fear, and grief, arise to him that is born, through return to his memory of things previously experienced": so that Gotama remarked that: "If joy arises before causes for joy are experienced, the child must have existed in a previous life." This doctrine was known to the Jews, but is set aside by Christ (John ix, 2, 3). The Nyāya school (see Darsanas) argued that the soul "must be eternal: if otherwise it would be mortal: for whatever has a beginning has of necessity an end." In the Bhāgavad-gīta

Krishna is made to say : “ One cannot say of the soul it has been, or is about to be, or is to be hereafter ; it is a thing without birth.” Plato also (*Phædrus*) says that the soul “ is deathless. Evil may attack or corrupt it, but cannot waste its substance : it is one thing, not composite, and must therefore live for ever.” The logic and the assertion alike may be disputed ; but the idea was yet earlier brought to the West by Pythagoras, who begged that a dog might not be beaten, lest it should have in it the soul of some former friend. The followers of Swedenborg (18th century A.C.) said that the cunning would become foxes, and the timid hares, and this idea is everywhere traceable from savage ages. The Rig Veda speaks of the dead as “ being glorified, and putting on a body,” for “ the good man shall be born in the next world with his entire body ” (*Sarvatanu*). This is nearer to the belief of Christ and of Paul as to a spiritual body. Origen was condemned for speaking of the soul as corporeal, asserting that it had been seen issuing from the mouth of the dying in the form of a child. He wrote that : “ Corporeal matter, in whatsoever quality (or form) it is placed, is necessary to the soul, now indeed carnal, though hereafter it will become subtle, and purer, and what is termed spiritual.”

In the Buddhist Jātaka (or “ birth ”) tales, Gotama is made to describe the transmigrations of himself and of other sages. But Buddhist philosophy is concerned with the surviving effect of conduct (see Karma), not with the immortality of an individual identity or soul. Buddhists teach the existence of a definite number of beings, which exist in various conditions (see Buddhism), and this number is only occasionally diminished when some one being attains to Nirvāna, and is born no more. The Buddhists thus attempt to avoid two extremes, that of belief in a soul, and that of disbelief in retribution. They believed that “ if a man reaps sorrow, disappointment, and pain, he himself—and no other—must at some time have sown folly, error, and sin ; and if not in this life, then in some former birth.” Metempsychosis was a prominent feature of neo-Platonic teaching at Alexandria. Prof. Knight tells us that : “ Philo of the first century (B.C.) held it : Plotinus and Porphyry in the third (A.C.) : Jamblichus in the fourth : Hierocles, and Proclus in the 5th century.” It was a Gnostik, and especially a Manichæan, dogma : “ It was held by Nemesius who emphatically declared that all Greeks believing in immortality believed in (metempsychosis) ; and we have hints of it in Boethius.” The 2nd Council of Constantinople (553 A.C.) condemned it as beld by Origen, but the idea survived late among the Christian schoolmen. It found an earnest advocate in Lessing :

Herder maintained it, and it fascinated the minds of Fourier, and Leroux. Soame Jenyns, Chevalier Ramsay, and Mr Cox, have written in its defence. It appears as a belief in Mexico, and Tibet, among Negroes, and in the Sandwich Islands, among ancient Druids and extinct Tasmanians. If the truth of a belief depended on its being of general acceptation "ever, everywhere, and among all," then Metempsychosis would be true.

The advocates of the theory deny that "if we cannot remember our past lives it is all the same as if they never were ours." This was Cicero's view ; but on the other hand it is argued that we forget even the events of our present existence. The doctrine of Metempsychosis is so far scientific that it recognises the indestructibility of force, and supposes only a change of form. Prof. Knight says that according to this theory: "Every creature in which there is the faintest adumbration of intelligence . . . the intelligence of the dog, the beaver, the bee, and the ant, which does not 'perish everlastingly,' is conserved somewhere after the dissolution of their bodies." It may be admitted that, if we reject the idea of dissolution of the forces which animate a body, there is more to be said in favour of Metempsychosis than in favour of the idea of continual creation of new additional souls out of nothing. [But if evolution teaches us that there is a purpose and a unity in the universe, though we may not understand it, we can rest in confidence about the future, while admitting our limited powers of comprehension, whether the life be preserved as a single force, or otherwise.—ED.] The idea that a personal creator is compelled to furnish a new soul for every new body, which soul must last forever after, is ancient but crude. The theory of Transmission implies that every soul has two sources, being derived from those of its parents.

Mētis. A daughter of Okeanos and Thetis, who, to Orphic mystics, personified the power of creation, but whom the Greeks called "Prudence," the first love of Zeus. She was the mother of Athēnē (the dawn and the later abstract personification of Wisdom), and before Athene was born Zeus swallowed Mētis, so that Athēnē sprang from his head. It was Mētis also who caused Kronos (as Khronos or "time") to disgorge his own children (see Kronos).

Metse. Mitzi. A great Chinese teacher about 500 to 400 B.C. (see Confucius and Mencius). He advocated prayer and sacrifice which, he said, God or heaven (Tien) accepts from men for their good. He blamed Confucius for encouraging singing and dancing as alleviations of the sorrows of life, saying that the time would be

better spent in helping the miserable. He was himself a maker and inventor of weapons and machines for use by land and sea : he urged the necessity of building comfortable houses for the people, and also forts with improved armaments for their protection. He advocated justice, and respect towards foes as well as friends, and kindness towards the people, as the best way of ruling them. He said that love “without distinction should be the guiding principle of sage and statesman alike ; and governments should only levy taxes (*li*) in order to execute, and aid all works which are a benefit to the people.” He thought that the school of Confucius was wrong in holding back from the people a teaching about things spiritual, and in their ideas about fate : that they did not sufficiently point out how happiness is the natural consequence of good, and misery of bad actions. Yet Mitzi has been called “the exponent of the doctrine of expediency” by Dr Edkins.

Mexico. See Azteks. The city of Mexico (Te-mix-titlan) had four quarters, the chief one being the Teo-pan or “god-place.” The later Azteks called it Mexi-ko, after Meshi (or Mixi), their god of the sun and of war ; whence the Spanish Mejico. It was also called the “central place of the Maguey”—the invaluable agave or aloe used for so many purposes, including the manufacture of a kind of paper. Mexico was known in China in our 6th and 7th centuries as Ve-shi-ko, Bu-shi-ko, and Fu-sang-ko (Vining, *Inglorious Columbus*). In 1520 A.C. the Spaniards found the Azteks in possession of the city, and understood that they had conquered the earlier Tolteks about 1050 to 1150 A.C., occupying the whole kingdom of Anahuak. The Tolteks were supposed to be traceable as early as 650 A.C., as writers of hieroglyphics using the Nahuatl language, and as having erected the pyramids of Cholula, Teo-ti-huacan, and others. The Spanish conquest was effected between 1519 and 1535, but the last descendant of the Aztek emperors died in 1820 A.C. Cortez entered the city of Mexico as a conqueror in 1519, and called it Vera Cruz (“true cross”) : all Yukatān was finally annexed as “New Spain” in 1540. The Asiatic derivation of Mexican civilisation is indicated by the resemblance of their astronomical ideas to those of India and Tibet, as Mr Vining shows (pp. 144-154, 555); and it appears to have reached Mexico from the N.E. of Asia. [See for instance the comparison of the Manchu and Aztek cycle of years.

<i>Tibet.</i>	<i>Manchu.</i>	<i>Aztek.</i>
<i>ky</i> “dog”	<i>nokoi</i> “dog”	<i>izanitli</i> “dog”
<i>pah</i> “hog”	<i>gacai</i> “hog”	<i>calli</i> “house”

<i>Tibet.</i>	<i>Manchu.</i>	<i>Aztek.</i>
<i>tchip</i> "water-rat"	<i>singueri</i> "water-rat"	<i>atli</i> "water"
<i>lang</i> "ox"	<i>onker</i> "ox"	<i>cipactli</i> "sea monster"
<i>tah</i> "tiger"	<i>pan</i> "tiger"	<i>ocelotli</i> "tiger"
<i>io</i> "hare"	<i>taulal</i> "hare"	<i>tochtli</i> "rabbit"
<i>brou</i> "dragon"	<i>lon</i> "dragon"	<i>cohatli</i> "snake"
<i>proul</i> "serpent"	<i>mogai</i> "snake"	<i>acatli</i> "reed"
<i>tha</i> "horse"	<i>morin</i> "horse"	<i>tecpatli</i> "flint"
<i>lon</i> "goat"	<i>kom</i> "goat"	<i>ollin</i> "sun path"
<i>spra</i> "monkey"	<i>patchi</i> "monkey"	<i>ozomatli</i> "monkey"
<i>tcha</i> "bird"	<i>tulia</i> "bird"	<i>quantli</i> "bird"

In thus comparing we must remember that there were no hogs, oxen, horses, or goats in Mexico, so that other signs had, in these cases, to be adopted. The Mexicans, however, had a distinct system of dividing the year into 18 months of 20 days, with 5 additional days, or 365 in all. This was revised to suit the solar seasons in 1091 A.C.—ED.]

Father John René, a missionary on the Yukon in Alaska (*Daily Mail*, 11th October 1901), discovered that the language of the Nulato Indians who live within the Arctic circle, and that of the Apaches of New Mexico, is the same. [Such comparisons had however been pointed out earlier—see *Compar. Philol.*, H. P. Greg, 1893—and the resemblance of vocabulary between the American and Tartar languages is very close, and extends through hundreds of words.—ED.] The Chevalier de Paravey reported to the French Academy of Sciences, as early as 1840, that: "On an island of the Colorado river was a sanctuary, and a Lāma like one of Tibet, called Quatu-zaka—'he who never eats'—meaning (thinks the Chevalier) the Sakya Buddha of Cathay": *zaka* however is probably the Chinese *shi-kia*, applied to "persons who abstain from flesh, eat only three or four kinds of fruits, and never wage war." Whenever this Lāma arrived, his presence illustrates what may easily have happened in earlier times: and even the Chama-naui, or "peaceful ones" of the Toltecs (*Inglorious Columbus*, p. 74) may have been Buddhist Shamans. American antiquaries have again and again pointed out the resemblances between the old western native tribes and the N. Asian Tartars and Mongols. The Denes, in N.W. America, show (says Father Morice of British Columbia) their Asiatic origin in marriage and divorce customs, mode of dressing the hair, washing hands and face; in the forms of their buildings, amusements, banquets, and articles of food, as well as in customs connected with births and with women (see *Proc. Canadian Instit.*, October 1889).

Mr Purchas, in his "Pilgrimage" of 1613, found "within the circuit of the principal Mexican temple two cloisters, one for men and one for women. . . . Virgins of 12 or 13 years of age, called 'maids of penance'"—corresponding to the Bhikshuni of India, and the Gelong-ma, or nuns, of Tibet. They were dedicated to the service of the god, swept the temple, prepared the food, and collected alms: they held services at midnight, and performed various penances. They were habited in white; were under an abbess; and, if they desired, might leave after a year for the purpose of being married. The young men entered the cloister at the age of 18 or 20; they had shaven crowns, and tied up the side hair in bunches. They lived meagrely and chastely, ministering to priests and altars, to the sacred fire and the altar lamps, which must never go out. They might not look at women, and in public must keep their eyes on the ground. They wore linen garments, and went daily through the city in fours, or sixes, to gather alms. They rose at midnight, and sounded trumpets to wake the people. The neophyte remained a year, or as long as he had vowed to remain; the rule was the same for him as for those who were to become priests or monks; for all lived together, in chastity, on alms, and never tasting wine or strong drink. Those most renowned for sanctity were called Tlama-kaz-kayotl, dedicated to the god of peace (see Kuetzal-koatl). Their superior lived on the coarsest food, dressed in black, and worked very hard, but never issued from seclusion except to confer with the king (Bancroft's *Native Races*, iii, p. 436: Vining, *Inglorious Columbus*, p. 565). The resemblance to Buddhist manners is evident (see Barmah, Buddha, Palenque, Peru).

The ancient remains of Mexican art and architecture are exquisite and colossal. They are scattered over a distance of 2000 miles, and include flat topped pyramids like those of India and Babylonia (see Architecture), of masonry accurately hewn. The oldest remains are probably those of Maya-pan, and Uxmal; Palenque and Cholula come next, in Yucatán, with Papantla, Hoxikalko, Mizantla, Quemada, and many others in tangled forests or on unexplored mountains. Torquemada said that Mexico had 40,000 temples: Clavigero thought there were more; and Mexico, with its islands, covers 744,000 square miles of country. The early Spaniards speak of the city of Mexico, and its suburbs, as having a population of one-third of a million, with 600 temples; to the, principle ones 5000 priests were attached. Their system was Polytheism as regards the masses, but Theism among the learned; and their ritual included many horrible and cruel rites of sacrifice. Their priests appear to have cultivated many virtues, in

spite of this terrible belief (see May) : they were celibates and ascetiks, and taught a high morality. They had a goddess of love like many other nations, and her votaries were not few. Yet they taught purity and benevolence, and established hospitals for the sick. They inculcated confession of sins, and taught men thus : “Clothe the naked, and feed the hungry, whatever privations it may cost thee : for remember that their flesh is like thine, and they are men like thee : cherish the sick for they are the image of God.” Yet the penitent is commanded (as Mr J. Robertson says) to procure a slave for sacrifice to the deity. This is but the priestly idea that “without the shedding of blood there is no remission of sins” : neither the penitent nor the State could be saved unless these hateful services were performed with a willing heart (see Khonds). They sacrificed victims specially fed and pampered to Tezkatli-poka, the soul of the universe, an ever-young god, and to Centeotl the corn goddess, a beautiful maiden. The victim (a youth or a maiden respectively) was accorded—as among Khonds—the honours of a god, and clad in gorgeous garments, carried in procession in a car or barge, and eaten sacramentally by the congregation (see *Hibbert Lectures*, 1884). The life of a foreigner, or of a captive taken in war, was less valuable to Mexicans than that of an animal. In the atonement (or reconciliation) of Centeotl, the skin of the maiden victim was flayed off that the worshiping priest might be therewith robed (Bancroft, *Native Races*, iii, p. 355). The gods numbered some 200, of whom the sun, and his 12 attendants, were the greatest.

The Mexicans practised infant baptism, and Centeotl was then specially invoked. But the rain god Tlalok demanded infant victims (like Moloch), who were either purchased or dedicated as a return for benefits received or expected : the greater the weeping of infants and mothers, in the great processions for babe-sacrifice, the more certainly would Tlalok send rain on the thirsty land. Uit (or Huitzilo-poktli) was the god of winds and of the State. Uizilin, the humming bird, was an emblem of this god, and of the spring sun who became a war god, uattling by aid of winds in spring time. Huitzilo-poktli also became incarnate for the salvation of mankind, being born of the virgin Koatlikue, who played with a ball of bright feathers ; and his wintry brother Tezkatli-poka (Réville, *Hibbert Lect.*, 1884) was “the shining stone,” or mirror, able to produce greenness even in the woodpecker (see Prof. A. de Gubetnatis, *Zool. Mythol.*, ii, p. 268). Hue-hue-teotl, or “the god of days,” was also Ziuhte-kutli the “lord of fire.” He was adored as the dough image (see Cross and May), which was also the emblem of Tlalok the “rain god,” torn in pieces and eaten

as an eucharistic rite, just as the dough image of a god is torn and eaten by Tibetans, who call themselves Buddhists. His cross was called "the tree of our life," and the dough image was kneaded with blood (see Eucharist). The Aztek Venus was the consort of Tlalok, carried off by the wintry Tezkatli-poka. Teo-tl ("the god") was the sun, depicted with a large mouth and a protruded tongue, which (says Réville) was an emblem of life (see *Rivers of Life*, ii, p. 454, fig. 303). The pedestal of the statue of Teo-tl was colored blue, and had serpents carved at the corners. His shrine was the Teo-calli or "god's house."

The Mexican pyramid shrines were correctly oriented. Two of these at St Juan (Teo-ti-huakan), in the plain of Otumba, are each 682 feet square at the base, and rise 180 feet, being nearly as large as the Egyptian great pyramid. [The pyramids of Babylon—reproduced in India—are however the true prototypes of both Egyptian and Mexican examples.—ED.] On the top of each of these pyramids was a shrine 75 feet square, for sun and moon respectively. The whole was built of hard basalt or trachyte. Round such shrines are found weapons of stone, knives and arrows of obsidian (a material found in Asia Minor also, and used in Krete), with terra-cotta heads, masks, and beads, representing grotesque deities : or such a mysterious object as the *candelero* ("candlestick"), with rows of holes in a square stone.

The Spaniards ruled Mexico till 1810, when revolution broke out. In 1823 a Republic was established : in 1863 the unhappy Archduke Maximilian was made emperor, and, abandoned by France, was executed in 1867. For the third time, Juarez became president, and Mexico is still a Republic, with a mixed population of some 2 million Europeans, 4 million American Indians, and 5 million mixed tribes.

Michael. The Christian soldier angel (see Dan. x, 13, 21 ; xii, 1). Fürst regards the usual etymology as doubtful. [Hebrew *Mi-ki-al* "who is like God?" the name, if unpointed, is merely *M-i-k-a-l*, and may signify "he who strikes for God."—ED.] He is one of four angels, with Raphael ("the highness of God"), Suriel ("God's command"), and Uriel ("God's light"). He fought with Satan for the body of Moses (Jude 9), and is ever warring with the dragon (Rev. xii. 7). Moslems rank him with Israïl and Jibraïl. He was the patron saint of France after St Denys failed to overcome St George (see Denys), for "by the power of St Michael," did Charles V, in 1425, overcome those who had seized the Abbey of St Denys in

1419. The shrines of St Michael are usually on steep rocks, as at St Michael's Mount in Cornwall, at Mont St Michel opposite it on the French coast, and at St Malo. He is symbolised as a lion, and like St George he tramples on a serpent and dragon, being always in full armour. He was pursued as a bull to the cave of Monte Gargano, but the arrows of the pursuers flew back to the archers, who fell trembling on their knees, and after three days (early in May) the arch-angel appeared to a bishop by night, and commanded the erection of a shrine. This miracle dates about 492 to 536 A.C. As the sun in the cave is connected with autumn, so St Michael is worshiped in the end of September, when the goose is his victim at Michael-mass. The feast was appointed in 813 A.C. by the Council of Mentz, and in England by Ethelred III in 1000 A.C. From Monday till Wednesday all must then go barefoot to church, on pain of being flogged. According to the annals of Eutychius the bishop, about 900 A.C., Alexander, Patriarch of Alexandria, was unable to stop the worship of Serapis in Egypt, till he substituted that of St Michael, and induced the Egyptians to destroy their older idol. Pope Gregory the Great saw Michael sheathing his sword where the tower of St Angelo still stands. In Wales the lofty summit of Caderidris is St Michael's "chair": another shrine of St Michel is found at Le Puy, in the Haute Loire department, S.W. of Lyons, a rock reached by 271 steps near the town gate; and a small church of St Michael, on a vertical cliff, overlooks Torbay in Devonshire. On Arran Isle, at the foot of Goat Fell, is the Kil-vighal or "Michael's cell," where Mr Carmichael saw naked dances round the shrine (*Scottish Geogr. Mag.*, Feby. 1887) celebrated in the end of September.

Mid-gard. Norse: "the central region" or earth (see Hel and Yggdrasil).

Midian. [This is apparently a geographical and not an ethnical name; it applies to the country E. of Jordan, including Moab and Edom. Its inhabitants were descendants of Abraham, Lot, and Ishmael, according to the Hebrew Scriptures. The meaning of the word is not known—possibly *Mad-yanu*, as in Assyrian, meaning "land of no one," or "of nothing." This region is still called the Belka or "empty" land.—ED.] The great Midianite god, worshiped near Mt. Nebo and in the Jordan plains at Shiṭṭim, was the phallic deity (see Ba'al-Pe'or).

Midrash. The Jewish "teaching," or commentary on the Scriptures (see Haggadah, Halakah, Hebrews). The Midrashim (*Rabbah*

and *Pesikta*) became known in Europe about 700 to 1100 A.C. The first of these comments on the law, the latter on the festivals. The various Midrashim are founded on the Hebrew canon, on the Mishna, am! on the Jerusalem and Babylonian Talmuds. They include both the “decisions” on legal points (Halakah) and the “stories” (Haggadah) in illustration or enlargement of Bible legends, with those referring to the future Messiah. Thus the Jews say: “In adversity we bang on the consolations of the Haggadah, and in prosperity cling to the law of the Halakah.”

Miktlan. Mitla. The ancient capital of Salvador, on the Pacific, S. of the Gulf of Honduras, where the god of Hades was known as Miktlan-teuktli (or Miktlan-tekutli), the “Lord of Miktlan,” transformed into St Michael (Miguel) by the Spaniards (Vining, *Inglorious Columbus*, pp. 411, 546). His consort was Miktlan-cihuatl, resembling the Indian Kālī in character. Nothing but shapeless ruins here remain, but the high priest of Miktlan was once second only to the king. He bore a sceptre, and had a diadem of feathers, and a long blue robe (Bancroft, *Native Races*, iii, p. 489). The founders of Miktlan, according to the Abbe Brasseur de Bourbourg, were followers of the god of peace (see Kuetzal-Koatl).

Melinda. Pali for the Greek Menander (see Nāga-sēna).

Milcom. Milkom. See Malak.

Milukha. Melukhkha. The name of a region near Sinai (Māgan) and Egypt, noticed both in the 15th century B.C. and also in the 7th. It appears to have been part of Nubia, or of Aithiopia. [Probably the Akkadian Mi-lukha, “land of slaves.”—ED.]

Mīmāṃsā. See Darsana. A school of Hindu philosophy. The Pūrva is the oldest work of this system, and is attributed to Jaimini, a celebrated disciple of Viyāsa founder of Vedanta philosophy. Some however attribute the second (or Uttara), Mīmāṃsa to Viyāsa himself. These works uphold the inspiration of the Vedas; they permit images, but hold that rites are matters of indifference, the important question being the state of the heart, whence vice or virtue comes; and religion is a matter of creating the greatest happiness for all. Jaimini held that the universe had no beginning and no end: that God is the omnipotent, and omnipresent cause, the supporter, and the destroyer of all things; and that creation is the manifestation of his will and action.

Mimir. The Skandinavian giant of “memory,” or wisdom, who sits under the World Tree (see Odin and Yggdrasil).

Mīmra. Aramaik : “spoken” or “ordered” : the later Jewish word for the Logos or “reason” of God (see Logos), which heals all (Wisdom of Sol., xvi, 12) and leaps from the throne of God in heaven (xviii, 15).

Minaret. Arabic *Minārah*, or “place of fire,” applied to a lighthouse. The term is incorrectly used by Europeans of the towers of a Mosk, which are called *Mādhneh*, or “place of hearing” the call to prayer (see *Mādhneh*).

Minas. A tribe of Rājputāna, in Meywar, Jeypūr, Bundi, and Katā, including 340 clans, or about 430,000 persons (*Journal Bengal Rl. Asiatic Socy.*, 1886: lv, i-iii). They worship spirits, especially Siva and his consorts, and certain warrior ancestors such as Mālāji, or Mānjatji, who was conquered because his wife, Bhatyān, betrayed his vulnerable point—the foot—which reminds us of 'Akhilleus, Krishna, and Hēphaistos.

Mind. See Man.

Minerva. The Roman goddess of wisdom, who is identified with the Greek Athēnē. She is the Etruskan Menerva (see Etruskans).

Minos. The son of Zeus and Europa, born in Krete. He had two brothers Sarpedon and Rhadamanthos, and was said to have succeeded Astērios (“the starry”), as King of Knossos. Poseidōn gave him a bull from the sea, which he was to sacrifice; but he failed to do so. His queen Pasiphaē (“all shining”) was changed into a cow, and from this bull and cow was born the Minotaur or “man bull,” a monster. Minos was said to have received laws from Zeus on the summit of Mt. Ida, and after death became a judge in Hades with Aiakos, and Rhadamanthos.

Minotaur. “The man bull” (see Minos). This monster dwelt in the labyrinth (see Krete), and devoured youths and maidens—who were probably human sacrifices to the bull form of Minos. [As there were good and bad wolves (see Lukos) so there were good and bad man bulls (see Ea-bani).—ED.]

Minyans. These are not connected with the Arab Minæans (see Arabia), nor certainly with the Minyans known to the Greeks, but were a people living near Lake Van in Armenia (“the land of Minyans”), and noticed as early as the 15th century B.C., as well as by Jeremiah (li, 27). The Minuai of the Greeks dwelt in Boiōtia,

Thessaly, and Lemnos, and most of the Argonaut heroes were Minuiai. The letters which occur in the Tell Amarna collection from Dusratta, king of Mitanni, to his contemporaries and kinsmen Amenophis III and Amenophis IV of Egypt, are mostly in Semitic speech ; but one is in the native language of Mitanni (the Matiène of Herodotos, or S.W. Armenia), which is an agglutinative dialect like the Akkadian and the Hittite (see Col. Conder's translation, *Journal Rl. Asiatic Socy.*, Oct. 1892). The writer invokes the god Tessub, who was also worshiped by Kassites, with others, and writes about his daughter Tadukhepa, who was about to marry Amenophis IV. In this letter his subjects are called Minni or Minyans, ruled by Khakhans (an ancient title for "chiefs" in Turkish also) ; and Dusratta appears to have conquered the Hittites of N. Syria, where however he recognised the Pharaoh as a suzerain.

Miracles. See Agnostiks, Atheism, Bible, Christianity, Gospels. A miracle was a "wonder," usually supposed due to divine action with the intent of striking awe, or of showing special favour. Education is now gradually convincing even the most religious that the miracles of the ancients were stories due to general ignorance, and belief in spirits ever busy in interfering with natural events. The Asiatic peasant is still as firmly convinced of the constant occurrence of such miracles as were his ignorant ancestors. Those who recorded such miracles no doubt believed in them, though they usually speak of them as occurring in times earlier than those in which they lived. The assertion of miracles weakens our confidence in their own statements on historical questions. Monumental inscriptions may confirm what they say as to natural events, but we do not find in them any allusion to contemporary miracles. Cardinal Newman, referring to miracles attributed to Christian saints, says quite truly : "If the miracles in our church history cannot be defended by the arguments of Leslie, Paley, etc., how many scripture miracles can satisfy these conditions?" (*Miracles, Eccles. Hist.*, p. 107). Professor Huxley (*Nineteenth Cent.*, June 1889), answers "none," adding : "from the levitation of the axe at one end of a period of 3000 years (2 Kings vi, 6), to the levitation of present spiritualists at the other end, there is a complete continuity of the miraculous, with every gradation from the childish to the stupendous ; from the gratification of a caprice to the illustration of a sublime truth. There is no drawing a line in the series. . . . If one is true all may be true; if one is false all may be false." Cardinal Newman saw the force of the argument, and therefore said "to be deep in history (that is in

ecclesiastical tradition) is to cease to be a Protestant . . . the multiplication of the pieces of the True Cross with which, said Bishop Cyril of Jerusalem, the whole world is filled is no more wonderful than that of the loaves and fishes.” [But Cyril, in his lecture, does not call this a miracle—he only uses a hyperbolic expression.—ED.]

All religions have in like manner created legends and miraculous stories, even when the founders did not desire to do so, as in the cases of Buddha and Confucius. These wonders arose from fear of the mysterious and unknown, and from the belief in spirits. Mr Lecky (*Histy. of European Morals*, i, pp. 397,412) says that “Christianity was floated into the Roman empire on a wave of credulity that brought with it a long train of superstitions, fears, and prophecies. It proclaimed with thrilling horror the immediate destruction of the globe ; the damnation of all who opposed Christians ; and the glory that awaited these ; and such beliefs continued ever and again to stir up Europe down to Reformation times, however much the educated smiled.” It is apparently enough answer to satisfy the masses that they should object that science is not able to explain all the phenomena of the universe ; but this is not to prove the historical occurrence of any miracle.

We hear even more of miracles in our 4th and 5th centuries than in the time of Christ. It was an age of ignorance in Europe, and the monks encouraged and shared such superstitious beliefs (see Christianity) until the Reformation. Holy persons were believed (as they still are) to be able to rise in the air, like Indian Rishis, or Jewish Rabbis, who fly to heaven. Many believed they saw Christ, the Virgin, or a saint, during their devotions. Sacred statues and crucifixes sweated, or the hair grew on them and was regularly shorn : relics cured disease, or restored amputated limbs : the fishes came to shore to hear St Antony preach ; and pious persons falling from heights were supported in the air. The diffusion of knowledge has not only led all but the most ignorant now to discredit such superstitions, but has also softened our hearts, and has made us hate cruel gods as well as cruel men. The horrors of a priestly hell, in which “infants a span long” were said to roast, no longer terrify. The miraculous is a name for the unknown, and misunderstood, and its home is amid the myths and legends of the past.

Mirror. A sacred emblem not only in Japan but in Egypt, Phoenicia, Etruria, and elsewhere, as we see from the figures engraved on the ancient mirrors of bronze. It is the emblem of Venus, and of

woman : of Maya or “illusion,” and of light. The Egyptians offered mirrors and combs (see Kteis) to goddesses, and metal mirrors are found beside idols in America. In China mirrors on house roofs scare away demons. Buddhists and Shinto worshipers alike use them (see Japan).

Miru. The Polynesian queen of Hell—perhaps the same as Māri in India. See Mar, Mara, and Mari.

Mishnah. The Jewish collection of the rules and sayings of famous Rabbis, some of whom lived before the Jerusalem temple was destroyed. It is written in Hebrew, and was compiled by Rabbi Judah, and others, at Tiberias about 150 to 200 B.C., after the Sanhedrin had retired from Jamnia, S. of Joppa, to Galilee, on the death of Rabbi Akibah in the revolt of 135 A.C. The Talmud includes the Mishnah as text, with the commentary either of Jerusalem (about 390 A.C.) or of Babylon (365 to 427 A.C. or, in part, perhaps as late as 800 A.C.), these two commentaries being in Aramaik (see E. Deutsch, *Lity. Remains*, p. 40). The Babylonian Gemāra (“completion”) is four times as long as that of Jerusalem (see Hebrews).

The word Mishna (or Mishnah) signifies “repetition,” or “tradition” (like the Moslem Sunna, or comment on the *Ḳorān*) : the subject is the study of the law, with decisions (Halaka) on disputed details. The older decisions were those of the schools of Hillel and Shammai (see Hillel), followed by Gamaliel, whose son, Rabbi Simon, about 166 A.C. began to collect all existing materials for study of the law, the work being continued by Rabbi Judah han-Nāsi, down to 219 A.C.

[The language of the Mishnah is late Hebrew, and remarkable for the inclusion of many Greek and of some Latin loan words (see Col. Conder, *Quart. Stat. Pal. Expl. Fund*, October 1890, pp. 310-326) —ED.] The tracts of the Mishnah are divided into six “orders” : (1) *Zer’aīm* “seeds,” or agriculture—11 tracts : (2) *Mo’ed* “festivals”—12 tracts : (3) *Neshīm* “women”—7 tracts : (4) *Neziḳīm* “damages”—10 tracts : (5) *Ḳodashīm* “holy things”—11 tracts : (6) *Ṭahoroth* “purifications”—12 tracts ; or 63 tractates in all. Among the more important of these may be noticed those on Blessings, the Sabbath, the Red Heifer, the Passover, the Sanhedrin, the Temple measurements, the New Year, the Day of Atonement, and Strange Worship. These inform us of the later Jewish rites and customs, superstitions and Rabbinical regulations, from the Herodian period down to that of the great Antonine emperors of Rome. But the legends of the Talmud are mostly found in the Babylonian Gemāra.

In time the Mishnah or “oral law” became second only to the Torah, or law of Moses, in Jewish estimation; and it was claimed that the traditions had been also (orally) delivered to Moses during forty days on Sinai. The Rabbis themselves were also said often to hear a Bath Kōl (“daughter of speech”), or divine voice from heaven, announcing the decision of the Holy Spirit.

Misor. A figure in the legendary genealogy of the Phœnicians, as recorded by Sanchoniathon, and Philo of Byblos (see Cory’s *Ancient Fragments*), answering to the Hebrew Miṣraīm (see Egypt).

Mista. Nista. Norse Fates who supplied the gods with mead or ambrosia.

Mistletoe. The sacred *Viscus album*, a parasitic plant growing on the oak, whence the Druids prepared a magic drink. It was called the “all heal,” and the viscous juice of the white berries was rubbed on the bark of fruit trees, such as the apple. It was also the “spectre wand” which enabled the holder to see ghosts, and to force them to speak. The juice imparted fertility according to Pliny, and made cattle fat, if they survived the purgations it caused: it was also an antidote to all poisons. The Druids cut it only on the 4th and 6th days of the moon. They went in procession to the sacred oak, and on an altar covered with grass (see Grass) they inscribed the names of gods, and offered sacrifices. Two white bulls were bound to the tree by their horns, and a priest ascended it, and cut the mistletoe with a golden sickle, letting it drop into a white consecrated cloth held by another priest; for it must not be defiled by touching the earth which was the abode of demons. It was dipped in holy water; and the bulls—with human sacrifices at times in addition—were offered, after which the pieces of the mistletoe were distributed among the worshipers, who therewith consecrated their homes, flocks, and fields (see Aricia). No woman caught under it could refuse an embrace; and still, if not so kissed, she will not be married during the year. With every kiss a berry should be plucked, and for this reason none liked to be the last to pass under it. Especially at Christmas was this rite observed, as it still is in places. In later times men were sent to gather it.

“For to the woods must merry men go
To gather in the mistletoe.”

If they failed to do so their trousers were stolen, and hung up instead of it.

It was by the mistletoe alone that the sun god Baldur could be slain (see Baldur).

Mithra. Mitra. Mihir. The god of “light” among Aryans, especially in Persia. The name comes from the Aryan root *Mah* or *Mih* “to shine” (as seen in the Pahlavi form Mihir), but was understood later to mean “friend.” The “two Mithras” (“shiners” or “friends”) were the sun and moon. In India, Mitra is the “friend” of Varuna (or heaven), but the root is seen also in the Latin *micare* “to sparkle” (see Mr Grierson, *Indian Antiq.*, Jan. 1889). In Persia, Mithra was only one of 28 Izeds, spirits, or angels, surrounding the throne of Ahūra-Mazda in heaven. He rises from a paradise in the East, and has ten thousand eyes and ears; nothing escapes his notice; he hates darkness, deceit, and lies; and demons flee before his light; he knows our secret thoughts, and watches over family life.

[The worship of Mithra, however, was introduced into Rome by the soldiers of Pompey about 60 B.C., from Pontus where—and indeed all over Asia Minor—Mithra appears to have been the supreme god of the Persian population. A bas-relief of Mithra in the Phrygian cap, accompanied by the sacred dog, still exists at Hamanli on the Hermus river in Phrygia; and a text of the 1st century B.C., at Apollonia a little further S., gives, in Greek, the name of Mithradates (“Mithra-given”) as “archpriest of Asia” (see W. J. Hamilton, *Researches in Asia Minor*, 1842, vol. i, text No. 160; vol. ii, p. 140). The worship of Mithra in cave chapels included certain ordeals; and cakes were offered to him with the sacred Haoma drink, whence Tertullian regards the rites as a parody of the Christian Eucharist. The tombs of Mithra worshipers occur in the Roman catacombs, mingled with those of Christians. The chief design on Mithraic bas-reliefs represents the god as a youth with a Phrygian cap, stabbing the bull which represents the original Gayo-mard, or “bull-mortal,” who was slain that the world might be fertilised by its blood, according to Persian mythology.—ED.] Mithra as the sun is able to cross rivers dry shod, and Mitra in the Indian Puranas is one of the 12 Ādityas or “boundless ones.” Mithraic worship became so important in Rome that it seemed for a time destined to be the only faith of the empire. It presented mystery, and also an ethical system (for truth was the great characteristic of Mithra, who hates all liars), and it had its “baptism of blood” in the horrible *Taurobolia*, when the penitent in a cave, or hole beneath, was drenched with the blood of the slain bull. An altar erected in the 3rd Consulate of Trajan in honour of Mithra

bore the title “Deo Solis invicto,” or “to the unconquered sun god,” whose birthday was said to be the 25th of December (see Christmas) : his chariot was drawn by four horses.

Temples to Mithra are found in all parts of the Roman Empire in Europe. The old church of St Clement in Rome is built over a Mithræum, or cave chapel of Mithra. He had a grotto in Milan, and a temple in Naples, the pillars of which are now in Santa Maria a Capella. Socrates, the historian of our 5th century, says that in his time the Christians of Alexandria found many human skulls in an old Mithræum. The mysteries were supposed to be terrible, as noticed by Tertullian, Jerome, and Augustine. On the threshold of the cave-tunnel the candidate found a drawn sword, from which—if he pressed on,—he received more than one wound. He had then to pass through flames, and to endure a long fast—some said of 50 days—being obliged to remain far away from human habitations, and to eat only a little coarse food. He was beaten with rods for two whole days ; and, for twenty days in conclusion of the ordeal, was buried to the neck in snow. When he had triumphed, a golden serpent was placed in his bosom, as a symbol of regeneration. These accounts are however perhaps not very reliable. The serpent, the dog, and the crow, together with other emblems, constantly accompany his figure. The bull is represented with a tail ending in a wheat ear—being the earth bull—and attacked by the dog, the serpent, and the scorpion, who aid Mithra to slay it. Two attendant genii bear torches, one erect the other reversed—for dawn and sunset, or spring and autumn. He is connected with the tree of life (see *Rivers of Life*, i, p. 461), and appears on the white marble bas-relief of the Villa Albani at Rome, as well as in the Torso at Arles in France ; his statue was found between the Viminal and Quirinal hills in the 16th century, in one of his usual circular temples. He there appears as a lion-headed man, with a serpent twined round his body ; thus standing on a globe, he presses two keys to his breast, and lamps were hung round this figure (Mr Murray Aynsley, *Indian Antiq.*, March, April, 1886). Sig. Gatti excavated a fine Mithræum at Ostia (see *Athenæum*, 6th Nov. 1886), having a serpentine avenue of approach : this passage led from the refectory of a Roman villa to a half hidden flight of steps, descending to a square chapel, with seats along its walls, and a little shrine at the further end. Figures on the wall have respectively a lamp and upturned face, and a reversed torch and downcast countenance—representing spring and autumn as before. Stars and zodiacal signs also occur on the walls, and on the pavement of black tesserre on a white ground.

Mithraic tablets are to be found in the British Museum, and in those of the Louvre, Vatican, and at Metz. (See *Open Court*, Dec. 1903.) The Vatican. Mithra (No. 1412) shows him killing the bull, with aid from the dog, serpent, and scorpion. The London group is the same, with two torch-bearers added. The Aquilæa tablet gives instead figures of the sun and moon in chariots, with the central group as before, the bull's tail having a corn ear at the end. The Borghese group gives four horses to the sun chariot, and two to that of the moon. In another case a crab is said to take the place of the scorpion, and a fish and urn appear in one example. At Mayence Mithra bears a bow. The fine statue at Naples came from the celebrated cave temple of Mithra in the island of Capri. Several of the symbols, such as the scorpion, crab, fish, and urn, may be zodiacal. St Augustine, in describing the mysteries, says that the assistants represented eagles, crows, doves, and lions—according to Sig. A. D. Grimaldi.

Mitzraim. Mişraīm. See Egypt.

Mlakukh. Malakuka. An Etruskan Venus, consort of Hercules. [Perhaps *Mul-Akulca* “moon lady,” as in Akkadian. From *Mul* and *Aku*, the final *ka* being the case ending.—ED.]

Mlechas. Mlechchas. Sanskrit : “outcasts,” excommunicated persons, or heretics, not allowed to hear the Vedas read, a term applying generally to non-Aryans.

Mnevis. The black bull of Lower Egypt, which, at Heliopolis, bears the sun-disk on its horns, with feathers, and uræi or snakes (see Apis).

Moab. The region E. of the Dead Sea, between the Arnon and the “waters of Nimrim,” from which however the Moabites were expelled by the Amorites before the Hebrew conquest. According to the legend of Lot and his daughters (Gen. xix, 37) the Moabites were allied to the Hebrews by race, though they opposed their advance from Edom. Solomon married Moabite women, and worshiped their god Kemosh. Moab rebelled from Israel in the 9th century B.C., after the death of Ahab ; and the Hebrew prophets denounced Moab, whereas in the Pentateuch the relationship of the nation to the Hebrews is often admitted. The famous inscription of Mesha, king of Moab (see 2 Kings iii, 4) was discovered by the Rev. F. Klein in 1868, at Dibon (Dhibān) on the Arnon river. Unfortunately the monument was broken up by the Arabs before it was secured,

and part of the text—about $\frac{2}{5}$ th in all—was lost. The remains are now in the Louvre, the stone being 3 feet 10 inches high, 2 feet wide, and 1 foot 2 inches thick. There are 34 lines of text, in alphabetic writing from right to left. It dates from about 890 B.C. and is the oldest dated text in alphabetic writing in the world. The language is very similar to Hebrew, but presents some Aramaik features in grammar and vocabulary alike. The words are carefully divided by dots. The various translators are in general accord, except as to the meaning. of the words *Dodah* and *Aralîn* (see *Aral*). The latest translation is that of Dr Smend, and Dr Socin, in 1886. King Mesha calls the stone a *bamah* (see Bamoth) and says that his father Kemosh-melek was oppressed by “Omri, King of Israel,” for a long time; and “his son,” in the time of Mesha, desired to oppress, but during this reign—or at least in Mesha’s time—“Israel perished forever.” Omri occupied Medeba (*Mādeba* as now called), and his reign, with that of his wn (called Ahab in the Bible), lasted 40 years in Moab. Mesha built Baal-meon (*M’aîn*), and Kiriathain (*Ḳurietein*). The king of Israel built ‘Ataroth (*‘Aṭarūs*), where “men of Gad” had once dwelt (see Num. xxxii, 3), but Mesha took it, and “slew all the people of the city in sight of Kemosh and Moab.” He adds (line 12), “I brought thence the *Arel* of *Dōdah*, and dragged it (or him) before Kemosh in Kiriath, and I settled there the men of Sharon (‘the plain’), and the men of Mokhrath.” He next took Nebo (*Jebel Nebā*), and slew 7000 men, boys, women, girls, and (other) females: “for I devoted them to ‘Astar-Kemosh; and I took thence the *Aralîn* of Yahveh, and dragged them before Kemosh.” Jahaz (Yakhaz) was next conquered by 200 chief men of Moab, and subjected to Dibon. Walls were built at Kirkhah with a palace and reservoir, and wells ordered to be dug in each house of the city. The fosse of this place—an uncertain site—was dug “by prisoners of Israel”: [or “as a check to Israel”—ED.]; and Mesha also built Aroer (*‘Araîr*), the road over Arnon (*Wādy Mojib*), Beth Bamoth, and Bezer, Beth Diblathain, and Beth Ba’al Me’on (*M’aîn*). The broken part continues to describe a victory at Horonain.

The geography is easily understood, representing a gradual extension of Mesha’s rule northwards: it agrees with that of the Old Testament, and the sites for the most part still retain their names. The general history is also in accord, and the whole would read like a chapter out of the Bible if we substituted the name of Yahveh for that of Kemosh. For Mesha on two occasions says (lines 14, 32) “Kemosh said to me go,” and he was as fully persuaded of the favour of his god as he was of the failure of Yahveh to help Israel.

Mohini. A female form assumed by Vishnu, exciting Siva to the creation of Hanuman (see Hanuman).

Moirai. The Greek fates, daughters of night and sunset (Erebus), or of Zeus and Themis according to Hesiod (see Erinues). They are named Klotho, Lakheisis, and Atropos, presiding over birth, life, and death. The gods are subject to the fates. They sit in hell, or star-crowned in heaven. They are three old women with fillets of wool : the first with a distaff, the second with a spindle, the third with shears to cut the thread. Homer spoke of one fate, and at Delphi there were two—good and evil.

Moksha. Sanskrit. Absorption into deity, by means of penance.

Moloch. See Malak.

Monachism. Monk. From the Greek monas “alone.” It originally meant a hermit living alone. The ancient Egyptians, Babylonians, and Hebrews, had no monks : they were neither celibate nor ascetik in their ideas. The ascetik first seems to have appeared in India, before the time of Gotama Buddha ; and, as Dr Isaac Taylor (*Ancient Christianity*) has said, the monastic idea was brought to the west by Buddhists, and spread by them (we may add) far east as well, in China, Mexico, and Peru (see Buddha, Essenes, Mexico). The intention of Gotama was to unite the various anchorites and hermits of India, and to convert them into an order busy in practical work for the help of the suffering. Christian monachism, founded in Egypt on the asceticism of the Therapeutai, and in Palestine on that of the Essenes, only began to become common in the 3rd century A.C. The disciples who gathered round some famous hermit—such as Antony in Egypt, or Hilarion in the Beer-sheba desert—gradually instituted a system of communal life whence sprang monasteries and nunneries. Tertullian however, about 220 A.C., says : “ We are not Indian Brahmans or gymnosophists, dwellers in woods and exiles from life. . . we sojourn with you in the world ” (*Apol.*, xlii). The first Christians had “ all things in common,” but this was not monachism, nor were their widows nuns. The “ dwellers alone ” appeared in Egypt (see Antony), and both monks and nuns were very numerous in Palestine after 326 A.C., as Jerome records. Asceticism was a common feature of Gnostik sects, such as the Montanists of Phrygia (see Mandreans, and Manes). After the Decian persecution (250 A.C.) the movement received a great impetus, and retreat to the desert was due (1) to persecution, (2) to the doctrine

that matter is impure and the body vile. So the Indian Yōgis also had long preached ; and they, claimed, like the Christian sects, to lay up merit by their austerities. Paul, a native of the Lower Thebaid in Egypt, was a man of good family and wealth, who retired to a cave (290 to 340 A.C.) ; and his example was followed by the more celebrated Antony : these were true “monachi,” or “lonely ones.” The second stage was reached when ascetiks gathered round the hermits’ caves, and formed groups of cave dwellers. Pachomius was born about 292, and joined the hermit Palremon, about 320 A.C., in his cell on the island of Tabennre in the Nile. He instituted the true system of Cœnobites (Greek *Koinos* “common” and *bios* “life”), who were called monks, as dwelling apart from the world. Cells were erected, and the brethren were called Syncelli (“celled together”), having a Laura, or common room for meals, near their caves, which in time grew into a large establishment with a church. At the Laura of St Saba, S.E. of Jerusalem, the caves still line the precipice within the fortress walls of the Laura. Rules as to dress, food, and worship naturally developed—much as among Buddhists. Holy women sought the anchorites, and lived near the monks for protection. Pachomius induced his sister to found a nunnery ; and, when he died (348 or 360 A.C.), his rules were accepted by 7000 monks, of whom 1500 lived at his own cœnobium. From this centre monachism properly spread to Palestine, Syria, Mesopotamia, and Armenia. The rule, slightly altered by the great Basil, was adopted in Pontus and Kappadokia in our 4th century. Athanasius (in 340) brought such a rule to Italy, and by the 5th century there were 100,000 celibates—three-quarters of them being men—in Egypt. Jerome (about 400 A.C.) speaks of 50,000 monks. Their life gradually became one of sloth and ignorance, as the first zeal died out. The Roman orders date mostly from the Middle Ages. The good Francis of Assisi (1182 to 1226) aimed at creating a new order, not of monks, but of “little brethren of the poor,” who were to have no house or property, to live on alms, and to aid the wretched. He was coldly regarded at first by the Church, and when the movement became popular it fell into the hands of others, so that before his death he saw with sorrow that these Minorites, or Franciscans, were settling down to life in a monastery like other monks.

Monfras. A great god of Kelts and Eritons, still remembered in Cornwall. The name occurs in many dedicatory inscriptions, on stones, in caves, and on the wall of Hadrian.

Mongols. A Turanian people N. of China and Tibet, and E. of

the Turks of Central Asia. The name Mon-gul signifies "heavenly race"; and, according to their legends, their ancestor was born of a tree, or a virgin transformed into a tree, at their capital of Karakorum, the father being a god—as in the legend of Adonis born of the tree virgin Myrrha. The Chinese called them Mun-ku or "braves," and in Persian the word became Mughal. They were also called "sons of the blue wolf" (the northern heaven), and are noticed as early as the T'ang dynasty (618 to 690 A.C.), but did not become a dominant race till the end of the 12th century, under Yesukai, who claimed to be the 8th in descent from Budant-Sar, the first great leader of Mongols in our 8th century. Yesukai had a son called Timurji ("the hardy"), afterwards known as Tchengiz-Khau, "the strong king." He was born in 1154 (see Vambéry, *Hist. of Bokhara*, p. 119), and first became famous in 1202 by the defeat of Ung-Khan, who was the chief of the Kara-Khitai Turks (see Kheta) W. of the Mongols. He was the historical "Prester John" of the West, and appears to have been a Nestorian Christian. Even down to 1272 the Europeans believed the Mongols to be Christians generally, but Tchengiz-Khan and his successors were skeptical philosophers, who tolerated both Buddhism and Islām, as well as Nestorian Christianity, and the Shaman superstitions of Mongols. Tchengiz married his son to the daughter of Ung-Khan, who had claimed to be a Gur-Khan ("world king"), or suzerain of Central Asia. From these Khitai the Mongols learned civilisation, and adopted the alphabet of the Uigur Turks, which had been taught to the Khitai by Nestorians. They wrote in vertical lines—a custom common in the Syriak inscriptions—and the Nestorian alphabet was of Syriak origin.

The conquests of Tchengiz-Khan extended eastwards over Honan and China, to Shan-tung. In 1214 only Pekin remained to the Kin Emperor, and the dynasty terminated in 1223. On the west this same great leader reconciled the E. Uigurs, and defeated the W. Uigurs and other Turkish tribes. His power spread over Kashgar, Khoten, and Kharezsm. He took Bokhāra in 1220, when he called himself the "scourge of God," and tore up all the Kōrān. Samarkand, Balkh, and Merv fell before him, and a bloody massacre revenged the revolt of Herāt. In 1222 the Mongols invaded Georgia, and raided S. Russia. Tchengiz-Khan died in 1226, while attacking Tanghut rebels, being over 70 years of age. The empire, thus embracing Central and N.E. Asia, was maintained and enlarged for three-quarters of a century, and revived again in our 14th century by Timur. Tchengiz-Khan had four sons, of whom Oktai succeeded him, though only second by birth (1227 to 1241). Under his rule the western

Mongol armies reached Moscow in 1238, Pesth and Poland in 1241. Kuyuk, son of Oktai, followed (1241 to 1250), and was succeeded by Mangu Khan, nephew of Oktai (1251 to 1259). His court is described by the Franciscan friar Rubruquis, whom St Louis of France sent from Palestine in 1250, as far as Karakorum in Mongolia, to find out if the Khan was a Christian. The empire rose to its greatest prosperity and civilisation under Kublai, son of Mangu (1259 to 1294), and the state of Central Asia and China was then described to Europe by Marco Polo. But gradually the western "golden horde," in Russia, settled down and became estranged from the "silver horde" in Asia—these terms denoting the colour of the ordu or "camp": for Mongol pavilions were magnificent. Under Kuyuk in 1245 the Panjāb, Delhi, and N. Sind were ravaged. In 1263 Kublai devastated rebellious Baghdād, and it is said that the Mongols under Hulagu then massacred 800,000 Moslems. The Popes continued, down to 1282, to hope that Hulagu and Abagha would aid the Christians in Palestine, but the latter was driven out of N. Syria by Egyptian Moslems, in 1281, and Acre fell to Egypt twenty years later. Kuluk, the successor of Kublai (1294 to 1311), tolerated all religions in his empire and befriended John of Monte Corvino as archbishop of Pekin, though the latter showed no such tolerance of Nestorians. Buyantu, nephew of Kuluk, was a patron of Chinese literature (1311 to 1320), and rescued from destruction the ancient "stone drums" with texts of the Kau dynasty (1122 to 256 B.C.), placing them in the temple of Confucius at Pekin, where they still are. Buyantu was succeeded by his son Gegen (1320 to 1323), who was the first Mongol emperor to die by assassination, for the family had ruled with strict justice and consideration for their subjects, though savage in the treatment of enemies. Yissun Timur was a good emperor in China, but retired to a monastery when Timur the Tartar usurped power.

Timur himself was not a Mongol but a Turk. He was employed under the Mongol emperor, and was called in Persia Timur-Ienk (Tamerlane, or "Timur the lame") having been lamed by a wound in the foot. He was born in 1333, and at 18 was distinguished as a student of the *Ḳorān*, and a pious Moslem. He was made prince of Kesh by the Mongol ruler of W. Turkestan, and fought his way to independence by 1359, fixing his capital at Samarkand. He was an emperor from 1363 to 1405 A.C., and is chiefly remembered in Europe for the massacre of Christians and Moslems in Georgia, Armenia, and Asia Minor. But his court at Samarkand was a centre of Moslem civilisation, literature, and art, and he traded not only with the Italian republics but also with Hanseatic towns,

through Moscow. Under him the “white horde” regained its power in Asia. In 1386 he ruled Afghanistan to Herat, and in 1392 he began a five years’ war in the West. His troops swam the Tigris, and Baghdād fell, the last Khalif being put to death. The Mongol tide swept over Armenia and Georgia, and Moscow was sacked. He turned his arms to the East, and came home victorious from Delhi in 1399. In 1402 he defeated the Turkish Osmanli Sultan at Angora, and returned to Samarkand which he then entered in triumph for the 9th time. In January 1405 he set out for China, but died on the 17th February at the age of 72, after a life of triumph, having caught a chill in crossing the Iaxartes river. His dynasty lasted till 1500 A.C.

The Mongol language—remarkable for its long compound words—is akin to that of the Turkish Tartars, and also to the Chinese, but distinct from both. Their religion was Animism, or belief in many spirits, the supreme gods being the ancient pair heaven and earth. The word for heaven (Tengri) is the same as in Turkish—the Akkadian Dingir. Under this god were many others, and Mongols said that the sun was fed with light by the moon, and should be adored as fire. Every gift was purified by being passed over the fire. The camp gods (Natagai) had images of felt (see Natagai), with libations of *Kumis* or fermented “mare’s milk,” the ancient drink of Central Asia. Rubruquis says that “close to the women’s quarters was an image with a cow’s teat, and adjoining the men’s quarters a mare’s teat . . . all of which are continually sprinkled on bended knees.” The luxury of the camps was then as remarkable as the organisation of the empire with its systems of post and reports. Europeans dwelt at Karakorum; and Chinese, Moslems, and Nestorians held public disputations as to religion, and afterwards “drank and sang together.” The Shamans invoked the Fire by sprinkling the libation thrice towards the south, the Air towards the east, the Water towards the north. They set up a tabernacle for their images (carried in arks or carts) at each camp, and tents were then pitched round it—as by the Hebrews. Gradually Buddhism has replaced—or mingled with—the rites of their Shamans, and the Buriats E. of Lake Baikal, who represent one of the purest Mongol stocks, speaking the oldest Mongol dialect, now claim to be Buddhists. They have many curious customs, purifying by fire any place where a woman has sat. None may look at the holy fire when seated. Each man must pass west of it; having it on his right. They use small images (*Ougous*) of brick or of wood in every hut, decking them in felt or cloth: these images are only about 6 inches high, and are

set on a little oval mound with a fence of birch wood. The Buriats and Tunguses have practically the same faith and customs, and speak of a supreme god Tengri, Bur-kan, or Oktorgan, as the creator. They believe that the soul takes various forms after death, especially those of bears, birds, and bees, none of which will they willingly injure (see Metempsychosis). Various Mongol tribes have various sacred animals (or totems as they are usually, but incorrectly, called); all believe in a future life very much like that of the present, but better. They tell weird stories of the painful wanderings of the lone soul; and place cups and food in, or on the grave, wishing the soul a safe journey and a happy marriage in the next world, and (like the Akkadians) begging it not to return, or show enmity to the living. They carefully efface all marks on a road by which a corpse passes, that the ghost may not be able to trace its way back. They have tree and stone emblems to which sacrifices are offered. The Shamans who preside are a sordid and ignorant caste of wizards, who often excite themselves to fall into ecstasies (see Samans).

The Mongols became acquainted with the Arabic characters from Moslems, and with the N. Indian alphabet from Buddhists, but the old texts found on the Yenisei river in Siberia (see *Anjuman-i-Panjab*, 10th July 1885) which were rather wildly described as "Hittite," are in the Uigur alphabet, of Nestorian origin. Prof. Vozdnéeff (*Rl. Geogr. Socy. of St Petersburg*, 1896) says that Buddhism was established in N.W. Mongolia (Khalkha) in 1635. They then established a Dalai Lāma (see Lāmas), or reincarnate infant deity, at Urga on the highlands S. of Lake Baikal. He is said to have been reincarnate (*Khubil-gan*) 15 times since the time of Sakya Muni, whom they place about 700 B.C. The professor found at Urga monasteries containing 13,850 lamas, and a colossal image of Māidari (see Maitri), 51 feet high. The election of this infant (called Khutukhta) costs £50,000, and is ratified by the Chinese emperor in the same way as that of the Dalai Lama of Tibet.

Monism. See Materialism. The term is now applied to the belief in the unity of matter and force. It is wrongly compared with Pantheism, since it is a scientific and not a religious term, mind being regarded as a property and motion of matter. We no longer speak like Descartes of a "concurus divinus" when the body acts on the mind, and the mind on the body; and the enquiry is only complicated by introducing the idea of the external action of some personal deity. Spinoza, like earlier philosophers, identified God with nature (as Paul

spoke of a God in all), but this practically explains nothing. His Pantheism was called Atheism, and men adhered to the old view of conscience as a divine voice in man (see Atheism and Conscience). But we still know nothing of the cause, though we may study the means. Kant is equally obscure, and Fichte seems to make the Ego the creator. Prof. Haeckel identifies Monism with Realism, or the belief that all things follow a consistent law and purpose. We may define it with Kant as "the principle of mechanism without which there can be no natural science at all." "The law-abiding operation in nature," says Prof. Huxley, "is more astoundingly miraculous than anything recounted in the mythologies" (see Agnostiks).

Monotheism. Greek: the belief in "one God only," as distinguished from that of one god among many (see Henotheism). Neither the Egyptians, the Babylonians, nor the early Hebrews, were Monotheists. The Hebrew prophets however so taught when they attributed all that happened, whether good or bad, to one god. The Christian creed with its Trinity and Satan is not more Monotheistic than that of Persia or of the Gnostiks. The Monotheism of Muḥammad was purer; but no system that speaks of an evil power—even if inferior to the good power—is really Monotheism. The ordinary Hebrew (like the Moabite) regarded his deity as the greatest of gods, but as peculiar to Israel (see Exod. xxii, 20). "For what great nation hath a God so nigh unto them as Yahveh our God" (Deut. iv, 7). See Theism.

Mons. Mong. Muns. Mughs. See Muns. Warlike Mongoloid tribes entering India from the Brahmapūtra, and Assām, and into Barmah down the Irāvadi, and down the Mekong into Kambodia. They are often confused with Drāvidian Telains, who came from the N. W. into India. Their dialects (see Mr Mason, *Burmah*, p. 130) are akin to those of the Kols.

Month. The month was naturally first connected with the course of the moon, and in all languages the two words are connected. The year began at the vernal equinox (see Zodiak), or at the first new moon of that season. As the lunar year lost about $11\frac{1}{4}$ days (roughly) each solar year, early astronomers like the Akkadians and Egyptians made up the difference either by adding a 13th month from time to time to the year, when the festivals began to occur too early (Akkadian and Babylonian system), or by fixing the month at 30 days, and adding 5 at the end of the year (as in Egypt), which was a rougher system found in time to fall short by about 1 day in 4 years. The names of

Akkadian months show that they were connected with the seasons; but the Egyptian year was vague. Muḥammad found the Babylonian calendar with its interpolated month in use in Arabia, and the fast of the month Ramaḍān then occurred in winter. He was ignorant of astronomy, and ordered the Moslem calendar to consist simply of 12 lunar months. This has caused much misery, since the fast now loses a month in less than 3 years, and goes round the seasons in about 33 years. When it occurs in the hot weather of September it is especially trying, as not only may no food be eaten but no water may be drunk, by Moslems, from sunrise to sunset. Some Arabs however retained the year as settled by Kitab, son of Mura (of the Koreish tribe) in 390 A.C., when the intercalary month was arranged so as to bring the month of pilgrimage (Dhu el Hijja) to a convenient season for the trading caravans (see Makka).

Moon. The moon bears names signifying either to “shine,” or “to measure” the month (see Man). It was regarded as self-luminous like the sun, and not merely as a barren cinder once thrown off from earth, having neither air nor water nor any life on its surface, and only reflecting sunlight. Yet in some early myths the moon is said to receive light, and ornaments, from the sun. The two are a pair, either brother and sister, or husband and wife. When the sun was regarded as female (as in Japan, or among Arabs and Teutons) the moon was male, but generally we find in the oldest mythologies two moon deities, one male and one female (Akkadian *Aku*, and *Aa* ; Babylonian *Sinu*, and *Istaru* ; Egyptian *Thoth* and *Isis* ; Latin *Lunus* and *Luna*). The moon is also a cup full of water of life (the dew), and thus is Soma in India. She was also a capricious goddess who struck with madness those who slept exposed to her beams. She underwent great dangers, being pursued by the great dragon which threatens to swallow her at times of eclipse. Pythagoras said that she was the abode of departed spirits, and Porphyry says that some “believed that only through her as a gate could dead souls visit us.” For such spectres were easily conjured up in uncertain moonlight. Her offerings included cakes in the form of a disk (see Buns, or *Kavanīm*). The Chinese, Japanese, and Hindus, saw a hare or a rabbit in the moon. Europeans saw a human face, or a man with a thorn bush and a dog. He was said to be Cain. The male moon is also Suka the parrot, a son of Krishna. Chandra the moon rides in a chariot drawn by 10 milk white steeds. The moon is also a huntress with a silver bow (the crescent), as Istar among Akkadians, or Artemis among Greeks, attended by the stars as hand maids. She is the “night walker”

and so the cat (see Bas, and Cat). The question of sex was of no importance to the myth makers. Men used to sacrifice to Luna, and women to Lunus, the two sexes interchanging their garments.

In the Mishnah are described the customary arrangements for fixing the first day of the new moon by actual observation at Jerusalem, and it is pretended that a line of bonfires carried the news as far as Babylon, to the Jews of that city. The prayer offered at the new moon seems to have been only a modification of moon worship. (See Rev. T. Hurley, *Moon Lore*, p. 211; and Col. Conder, *Quart. Stat. Pal. Expl. Fund.*, July 1882). "When about to sanctify the new moon, one should stand with one foot on the other [an attitude also of Dervishes—ED.]; then give one glance at the moon and begin the ritual blessing, not again looking at her, 'In the name of the Holy and Blessed One, and of his Shekinah (presence), through the hidden and consecrated one (the Messiah), and in the name of all Israel.' Then the form of prayer for the new moon is to be word by word slowly and solemnly uttered, and when he repeats 'Blessed be thy former, blessed thy maker, blessed thy possessor, blessed thy creator' then must he meditate on the four divine epithets that form *y'-a-ḳ-b*: for the moon—the lesser light—is his symbol, and Amos (vii, 2) calls him 'little.' The devotee must repeat this three times, then skip three times forwards and backwards, saying with forward skips, 'Fear and dread shall fall upon them by the greatness of Thine arm: they shall be still as a stone'; and with the backward skips 'still as a stone may they be, by the greatness of Thine arm may fear and dread fall on them.' Then he must say to his neighbour three times 'Peace be unto you'; and the neighbour responds three times 'Unto you be peace': after which he must call aloud three times 'David King of Israel liveth and existeth'; and finally say three times 'May a good omen and good luck be on us and on all Israel. Amen.'" This superstitious rite belongs to the mediæval Kabbala.

The new moon was evidently an important festival among Hebrews in the 8th century B.C. Women wore "round tires like the moon" (Isaiah iii, 18), such as are found on statues of 'Ashtoreth in Palestine and Phœnicia. Hebrews feared moonstroke (Psalm cxxi, 6), and the "lunatic" (Matt. iv, 24) was so affected; but Paul attaches no importance to observing the new moon (Coloss. ii, 16). The Greeks thought that no child born when the moon was "sickle-shaped" could grow up strong, and a common superstition bids us not to see the new crescent through glass, or reflected in water, and to turn our money as soon as it is seen. The Chinese present the Vue-Ping ("moon cake") at the feast of the 8th month, when the emperor visits certain

temples (Rev. R. Morrison, *China*, p. 107). These cakes are stamped with figures of a horse and rider, a cone, a fish, a flower, a woman, or a tree, or of the lunar hare couched by trees. Young persons then play the game of "pursuing and congratulating," in honour of the Mother of Mercy (Dr Medhurst's *China*, p. 217). Missionaries naturally compared our "hot cross buns" with these moon cakes. Throughout Africa also the moon is worshiped, and at the new moon the idols are taken down and sprinkled with red powder (see Holi).

In Mexico, Meztli ("the moon") had her pyramid shrines like the sun, but in the city of Teotihuacan ("god stone") the shrine of Meztli is rather smaller than that of the sun. The Abipones honoured her with silver altars, Peruvian women carried her stone image (*huaco*) out of the sun temple. She was Pacha-kamak, and regarded as the sister and wife of the sun, who was inferior to her. In North America she is connected with cold, sleep, water, and death, but in hot countries she is the giver of milk, ambrosia, or dew, and is gau "the cow." Indu is the moon, and the frog her emblem (see Frog). The Japanese say that "she rules the new-born earth, the blue sea, and all salt waters"—in allusion to the tides. The nursery story of Jack and Jill comes from the old Norse myth of Kotar the man in the moon, who makes her grow (from crescent to full moon) by pouring out water. Anaxagoras was charged with Atheism by the Athenians, 'because he tried to explain the lunar phases as due to natural causes. Irenæus thought that only God could understand them. A Greek army refused to move against Syracuse because of an eclipse, and on such occasions the Romans, like the Chinese, beat brazen vessels together, and waved torches. In the Hebrides the "moon-stone"—a rock E. of Harris—waxes and wanes with the moon (Martin, *Western Islands*, p. 41). Gardeners still observe the moon when sowing or planting, and astrologers said that she ruled the brain.

Morality. Ethiks. From the Latin *mores*, "manners" or "ways," and the Greek *ēthos* "character" or "conduct"; both meaning our conduct to our fellow mortals. Morals have no immediate connection with any particular religious belief, though fear of the gods was early inculcated to restrain the violent, selfish, and treacherous. There is no absolute standard of morals, since they depend on the conditions of society, improving as ignorance is enlightened. The ethikal system of the Egyptian idolaters was a high one (see Egypt), but we do not now approve of the deceptions practised by Hebrew patriarchs; for perfect reliance can only be placed in the perfectly

truthful. The ethiks of Plato's republic are those of a semi-barbarous race, including class communism, and the deliberate deception of the ignorant for political purposes. The ethiks of Aristotle are based on the sternest sense of justice, and of personal responsibility : those of Buddha, Confucius, and Christ, on love of our fellows, representing a standard not yet attained by the majority of mankind : for the newspaper writer who deceives, the speculator who swindles, and the politician who deludes, are as harmful to the general welfare as is a lying priest, or a treacherous libertine. The highest morality seeks to do good for the sake of promoting the happiness of mankind, and not for the sake of personal reward here or hereafter : yet there is no greater comfort than to feel that we have played our part well, and have done our "duty" (or that which we owe to others) throughout our lives. Theology is based on speculation alone, but morality—that is good thoughts, words, and deeds—rests on the firm foundation of reason and experience, being concerned only with social life. Gotama Buddha exhorted men to strive to attain that righteous attitude in which love, justice, and sympathy, become so much a part of our nature that it pains us to think, say, or do, what is cruel, and wrong, to others ; a state in which we no longer need rules and laws, as when one who knows a language speaks correctly without considering syntax and inflections. True love does not say "I ought to love," nor does true compassion stop to study some law of pity. The pure in heart are pure in deed, as far as their knowledge allows. Hating sin they yet pity the sinner, as one who has never understood the real reasons why certain actions are condemned by human experience of results. The moralist desires, by brave example as well as by true speech, to influence others even when he cannot make them fully understand why we must be reliable in word and deed. He feels a share of responsibility for the wrong doing of the society that surrounds him, and cannot isolate himself therefrom. He must live in and not out of the world, yet he must recognise that, like others, his moral code may not be absolute ; for ethical writers agree that normal judgments depend on experience, and that though we need no special faculty to guide us in conduct to others, yet human experience is ever growing wider and deeper. Pleasure is not the aim of morals, in the opinion of any sensible person ; but general happiness is an aim ; and the formation of character is the goal. New light may enable us to follow reality better, but absolute morality could only belong to absolutely perfect character.

Early races believed, like the Hebrews, that the reward of virtue was prosperity in this life, and they were greatly puzzled when experience taught them that this was not so (see Job). Such a view

however strikes at the root of real morality, which teaches that if all men did what they ought they would be happy, and that some, who understand better what should be done than others do, must begin to set the example. Conduct must differ in different stages of the general advance, but the simple rule is to consider whether general benefit is the aim of anything said or done—that is (as Herbert Spencer says) whether our conduct tends to the infliction of pain. Religious teachers are strongly opposed to the severance of morality from belief: they do not reflect that beliefs are only of value when they influence conduct. If they are outgrown they must hinder rather than aid morality. Kant goes so far as to say that the birth of virtue can only take place on the death of dogma.

Moral and immoral persons are found among the believers in every creed, so that it is clear that religious belief does not of necessity lead to morality. Superstitious terrors are felt by pirates and brigands; priests and monks who “pray without ceasing” have often been immoral. Prof. Buchner says: “The most religious times and countries have produced the worst and greatest amount of crime and sin”; but by religion he means superstition and dogma. Some of the best and most moral of men have had no religious beliefs, and the masses on the other hand reject morality unless they fear the gods. Prof. Huxley (in July 1894) said that the science of ethiks “is as much a science as navigation, and not unlike it, in so far as it tells us how to steer through life. Theology professes only to be a science, furnishing truths which have to be taken into account for the guidance of conduct, in addition to those attainable by observation and experiment in the realm of nature. . . . It is based on unproved, and often highly improbable assumptions. . . . It is not religion, as a devotion to an ideal. . . the attainment of which calls forth all our energies.”

Whether or no Bibles be inspired, or immortality await us beyond the tomb, we must still love justice and mercy. The moral sentiment has always been of slow growth, for it depends on knowledge. It is very ancient in its origin, and even animals have been found to show dim ideas of justice, and of kindness to the weak (see Conscience). The moral law represents the highest ideal known to man in the stage of progress reached. It is therefore in a state of flux, the general advance being accompanied by local or temporary relapse, as waves of ignorance prevail. Every flood tide has many low and apparently receding waves, and so has the growth of human knowledge and morality. Moral evils are due to ignorance, and to want of human love. At the age of four score years and four, our dear old friend Prof. J. S. Blackie, the companion of many happy and studious

years, still thought that “growth in knowledge, and the search after truth, are the purest and most stimulating of human pleasures, and within the grasp of all.” Arthur Schopenhauer has bluntly told us that “the basis of morality is egoism . . . induced by the evil and wickedness of a bad world, which we try to make endurable by moral rules and devices, tending to thwart evil men, and the cruel callousness of nature.” [This is true enough of the Neomachian ethiks of Aristotle, taught at universities, but not true in the case when we are told to love our enemies.—ED.] The aim of the highest morality is not egoism, but the promotion of general happiness. Our motto should be : “Do good and be good, without hope of reward.” Moral laws are founded on human experience ; and ethical guidance must, as Mr Herbert Spencer says, “in the main be obtained by a judicial balancing of requirements and avoidance of extremes.” We come in time to see that “it is best to act towards others as we would have them act towards us.” The weak, savage, and lawless, are swayed by the passion or emotion of the moment, but morality is the conduct of the strong and patient, who reflect and foresee, doing what is best under the circumstances for all concerned, as far as can be understood. Our ideal cannot be too high, but our action must often be based on a choice between evils.

The Hebrew, the Christian, and the Moslem alike, often lose sight of the foundation of morality, when they regard it as obedience to the will of God. If they lose faith in God, morality has no sanction in their eyes, unless they learn its real nature. The generosity of Christians, according to Herbert Spencer, has too often been prompted by the desire of buying Divine favour : for “He that hath pity on the poor lendeth unto the Lord” (Prov. xix, 17). The shrines and churches of the past were built with money given for such reasons ; to compound for sins and crimes ; to gain favour with God, or the applause of men. The welfare of the poor, as Mr Lecky says, was not in the thollghts of those who endowed such buildings. The Hebrew of the age of Jacob, or of Ahab, had little thought of reprobating lying. We can understand their writing “I will be a lying spirit in the mouth of all his prophets” (1 Kings xxii, 22), for yet later, Ezekiel says : “If the prophet be deceived when he hath spoken a thing, I Yahveh have deceived that prophet” (Ezek. xiv, 9). But Paul says : “Let God be true if every man is a liar . . . for if God’s truth were increased by my lie to his glory, why should I be called a sinner, and why not say (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come. Which things are justly condemned” (Rom. iii, 4, 7, 8). Our clergy

still denounce morality without belief, and cry that salvation is found only through the blood of Christ. This is not what the first Christians taught (see James), and the day of superstition is passing away. Morality is unconcerned with creeds. It is a supreme judge that looks deep into the motives of action. It is the highest ideal. We trust those whom we know to be reliable, and distrust those whose concealed egoism is discovered. The morality of Buddha, Confucius, and Christ, is largely that of Marcus Aurelius. Christ became a loving and loveable personal God, reconciling an angry Creator with man. He thus inspired that love which constitutes the evangelical faith of Europe, and this undoubtedly proved a good moral impulse for the busy working masses, embodying the ideas of the age, which alone could be understood by the race. But none may now forbid us to investigate freely the most sacred subjects, or to seek truth wherever it may be found. The Rev. Baring Gould says : " Criticism has put a lens in our eyes, which discloses to us, in the shining remote face of primitive Christianity rents and craters undreamt of in our old simplicity."

Charity, benevolence, self-denial even to asceticism, love, and sympathy, are peculiar to no creed: during the age of health and growth they have marked the progress of all religions, and have been their salvation. All have in time added something new to their ethical code. The gods, as being the creations of men, have themselves gradually improved in morality. They were ever the protectors of the poor and oppressed, and of those who loved truth and justice. The ethics of the tribal stage are tribal only. The universal ethics can belong only to an age when the common happiness of all the world is held in view. The Golden Rule was taught (in its negative form) very anciently in the East, and (in its positive form) by Confucius and Buddha ; by Thales in the West as early as the 7th century B.C. Rabbi Hillel said : " Do not to others what you would not wish them to do to you." Plato (in 420 B.C.) exclaimed : " May I do to others as I would have them do to me." Sextus (400 B.C.) said : " What you wish your neighbours to be to you, be such also to them " : the wise Aristotle wrote (in 385 B.C.) : " We should conduct ourselves towards others as we would have them act towards us."

These teachers summed up human experience ; yet we are still asked, " Why should we lead a moral life if there is no revelation commanding it, and no fear of Hell ?" But to be good for a purpose of so selfish a character is not morality. A good life is more useful to ourselves and to others, than is one that is inconsistent and without steady purpose. We therefore take pleasure in leading the wiser life,

which confers comforts and happiness both on ourselves and on those around us. If a Rationalist says: "I am not interested in the human race. I seek my own happiness, of which I am the best judge," no religious denunciation can touch him. Only a Rationalist can answer him, saying: "You cannot separate yourself from others." The man is better than his creed, and does care for some. He has no free-will in the matter, but is the creature of his circumstances (see Free-will). Even evil does respect the good, and—as Buddha taught—evil is never overcome by evil, but only by good. "Each for all, and all for each," proves in the end better than "each for himself." To do justice and to love mercy, to be pure in thought, word, and deed, is more to be desired than rank or wealth.

We do not here concern ourselves with sexual morality. The word morals (as George Eliot remarked) has been limited in popular speech to this question alone. All sensible people know that treachery between the sexes is one of the worst forms of deceit, leading to the misery of parent and child. All civilised peoples call on both men and women to be faithful to their promises, and to care for their children, to reflect before they act, and to cause no pain to others. The wise man fulfils his duty—that which is due to others—and is kindly to his kind, rejoicing in their joy, and sorrowing for their sorrow. Not only in words but in deeds does he show his sympathy. He allies himself with all who seek righteousness, with a true enthusiasm or "God-fulness," and he neglects not to oppose all that tends to evil. If religious fancies aid others in practical morality let them keep them; but this must not deter us from good deeds because others do not think alike about such things. For deeds, and not beliefs, are required, and if this had been remembered by the hundred religions of the world they might have filled it with happiness, instead of drenching it with blood. The moralist must strive as far as possible to make a heaven on earth, and so to do requires the highest training and wisdom. Religions do not practically influence the actions of the majority of those who profess them. It may not be necessary or desirable that our bodies or souls should be immortal, but it is imperative that we should do immortal deeds of goodness if we can, leaving the world the better for our lives (see Karma). Let us bravely uphold all that we know to be true, and leave alone the unknown, or even the doubtful, lest perchance we waste our lives in trying to maintain a superstition or a lie. Our time is so short, and the hopes of youth, the busy age of bright maturity, so soon pass that we must hasten to make our little world happy, and if possible better, for our transitory existence. This we can do

even if there be for us no other life with sweet remembrance of the past.

Moriah. Hebrew. [Probably “lofty” as translated in the Greek. Gen. xxii, 2.—ED.] The mountain where Isaac was to be sacrificed. Jewish tradition identified it with that on which the temple was built (2 Chron. iii, 1), and Samaritan tradition with Mt. Gerizim S. of Shechem. The word Moreh (Gen. xii, 6) is probably connected [the Greek again reads “lofty oak” for “plain of Moreh”—ED.]; and this Moreh was at Shechem, while another Mount Moreh (J udg. vii, 1) was near J ezreel in Galilee. In the Targums however Moriah is understood to be “the land of worship,” and hence was taken a pinch of earth from which Adam was made. Here the ark rested, and here Kain and Abel offered sacrifices.

Mormons. This sect, like many others, was created by the visions of an ignorant man, whom however we have no right to call an impostor. Joseph Smith the founder was born, on 23rd Dec. 1805, at Sharon, Vermont, U.S. His parents were poor, and not too good, and settled in 1809 in New York. At 15 years of age he began to see visions. On the 23rd Sept. 1823, as he said, an angel Maroni (“our Lord” in Hebrew), son of an archangel Mormon (apparently “the most high” in Hebrew), appeared to him thrice, commanding him to go and find a supplement to the Bible near Manchester in the western forests. Some years later he announced that an angel had given him a book, consisting of gold leaves, in a stone box, covered with writings in the “reformed Egyptian writing.” It was an octavo, 8 inches by 7 inches and 6 inches thick. The leaves were fastened by three gold rings. With the book was a pair of spectacles with crystal lenses, which he called the Urim and Thummim, and by their aid he could read and understand the writings. No one was allowed to see it, and he dictated the contents to Oliver Cowdery, a friend, from behind a curtain. Cowdery and another disciple, Farmer Harris, were induced to pay for the publication of this “Book of Mormon”; but they afterwards denied that they had signed a statement to the effect that “an angel had shown them the plates of which the book was a translation.” The box and the plates mysteriously vanished, and no one ever saw them, but the writings are recognised as made up “principally from a rhapsodical romance written, in 1812, by a crack-brained ex-clergyman named Solomon Spalding” (see *Bible Myths*, p. 519, and *Encyclop. Brit.*).

The Church so established was called the “Church of Jesus Christ of the Latter Day Saints,” and founded at Manchester (New York)

in 1830. The Vermont prophet not only suffered ridicule, but was often shot at, though “delivered by the Lord” according to the saints. They won multitudes by preaching the near approach of the Millennium, and moved to the centre of the continent, declaring that they were sent to convert the heathen and to found the New Jerusalem. They were driven out of Kirtland (Ohio), and Commerce (Missouri), till they found a governor who favoured them in Illinois. They were now teaching the duty of polygamy, which was forbidden in the early Book of Mormon. The prophet received a new revelation on the subject in July 1843, when he had established his great temple at Nauvoo near Commerce, and had become the leader of 20,000 fanatics. He then established “sealed wives,” in addition to his legitimate wife. A great many men, and lonely women, largely from Wales, joined the saints, who proved energetic colonists of new regions. Joseph Smith however was so enraged by tractates published by some brethren who began to dissent, that he destroyed their press, whereupon he and his brother Hiram were imprisoned. Popular wrath was roused, and the townspeople broke into the jail, on the night of the 27th June 1844, and shot both the brothers.

Martyrdom as usual was the “seed of the church,” and a new leader of ability appeared in a youth named Brigham Young. He organised the Mormons under twelve apostles, with bishops, chapters, councils, and pastors. He led them into the desert to Salt Lake City (Utah), where he founded a colony on 24th July 1847. All who remained behind at Nauvoo were murdered or driven out, when the place was cannonaded. The wilderness, under the hands of the Mormons, soon began to be full of fruits and corn, but no wine was made. Here the saints prospered till, in 1885, they numbered three-quarters of a million of orderly, abstemious, and energetic colonists. Their leader died on 29th August 1887, leaving 56 children and a fortune of half a million sterling. The Government of the United States denied to polygamist Mormons the right of citizenship, and in 1891 their numbers had greatly decreased. A new sect has arisen denouncing Brigham Young, his revelations, and his “sealed wives,” and fixing its centre at Lamoni, as the “Reorganised” Latter-Day Church. They accept the Book of Mormon as a revelation of the history of ancient America between 2000 B.C. and 400 A.C. They hold plurality of wives in abomination, and are represented in 36 states and in Utah. Their census in 1891 showed 21,773 members, 5303 being in Iowa. They thus threaten to supersede the original sect of Utah.

Joseph Smith was a pious youth though of ill-balanced mind.

When the angel came to him the house seemed full of fire, and he was told that his sins were forgiven, that the old covenant with the Jews was fulfilled, and that he must now prepare for the second coming of Christ, as a chosen instrument of the Lord. Mormon had been a prophet of God who died in 420 A.C., and who buried the gold plates on a hill near Palmyra. Good Mormons are to rise and reign with Christ at his coming, and are even able in this life to cast out devils though, in the case of unbelieving Americans, with difficulty. They are able to prophecy, and to speak with strange tongues, receiving the gift of the Holy Ghost. They are baptised by immersion when old enough to understand the faith, or at 8 years of age if children of believers. Muḥmmmad, they are taught, is only second to Christ, and Joseph Smith is the third great prophet. But they know nothing of Buddha, Confucius, or Plato. The title-page of the first Book of Mormon has on it the following : “ Be it remembered in the 53rd year of the independence of the United States of America in A.D. 1829, Joseph Smith of the same district hath deposited in this office the title of a book, the right whereof he claims in the following words, to wit, ‘ The Book of Mormon written by the hand of Mormon upon plates taken from the plates of Nephi.’ ” In its “ genesis ” this book states that there were three migrations from Asia to America, the first immediately after the Dispersion, the last in the reign of Zedekiah, 600 B.C. These Mormons were called Jeredites, Lamanites, and Nephites, after their respective leaders. They first founded civilisations in S. and Central America, which perished from their own corruptions. Jesus visited America after his ascension, and Mormon in 400 A.C. (T. W. Curtis, *Boston Index*, 30th April 1885). The inspired record was finished by Maroni, son of Mormon. The style is Biblical, and Zion is in America where the New Jerusalem will be built when the Lord descends from heaven. Charity, love, and other moral principles, are inculcated ; envy, hatred, and vice, are condemned. Jew and Gentile are invited to seek the Lord while he may be found. Thousands of Red Indians have been baptised as descendants of Laman, and casting aside filthy habits “ are building the waste places of Zion.” Idleness is denounced, and a tenth must be given to the Lord. The huge Temple was not complete even in 1888. The profane are not admitted to its rites, but every Sunday afternoon the faithful partake of the eucharist of bread and water. Many rich Christians have settled at Ogden (central city) and have bought Mormon lands. They now are gaining on the Mormons, whom they denounce with the secret approval of many of the sect. The elders of the 270 wards have no longer their old control of every inhabitant,

and the sect is thus becoming absorbed in the general population of the country.

Moses. From the Latin form of the Greek *Mōusēs*, from the Hebrew *Mosheh*. [According to Exodus ii, 10, it means “drawn out,” because he was drawn from the water, being thus connected with the root *mashah* “to draw out” in Hebrew, whence *meshi* “silk.” But the Amarna tablets show that *masha* (as in Arabic) means “to go out”; and Moses may mean “he who went out,” or perhaps “brought out,” as the leader of the Exodus, or “going out,” from Egypt.—ED.] Some have supposed the name to be Egyptian as *mes-a* “child of the water.” The later Jewish legends (see Dr Wiedemann, *Proc. Bib. Arch. Socy.*, May 1889) make his mother a virgin, and say that he was born circumcised, and saved because a light from between his eyes brightened the whole chamber. He also sucked his thumb in his papyrus cradle (as the Egyptian Harpocrates is an infant with its finger in its mouth): he refused milk from the unclean, and prophesied, when three hours old, that he would receive the Law out of a fire. He took the crown of Pharaoh from his head as a child, and cured the Egyptian princess Merrig of leprosy. He persuaded Pharaoh to observe the Sabbath lest his slaves should die for want of rest. Josephus says that he conquered the Nubians by taking birds (the ibis) in cages to eat snakes which opposed him. The Bible legends are similar to those of other mythologies. Moses in his ark on the Nile recalls Sargina in his ark on the Euphrates, as also Perseus in Greece, and Darab in Persia. [It seems to have been a common custom to abandon infants in such boats or boxes on rivers, as well as to leave them a prey to wolves on mountains.—ED.] Zoroaster in Persia, and Minos in Krete, are also said, like Moses, to have ascended mountains and there to have received laws from God.

We cannot assert that there ever was an historical Moses (see Hebrews), or an exodus of a whole nation from Egypt. He is represented by Michael Angelo as having horns [for in Exodus (xxxiv, 29) we read “his skin shone” (*Karan*), otherwise rendered “was horned”—ED.]; and solar legends gathered round his name. He divided the sea, and made the marshy waters sweet. He produced manna (see Manna) and quails, and his magic rod brought water (see Goldziher, *Heb. Mythol.*, pp. 428-429: Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 276). So also the club of the Maruts broke open rocks and brought water. The later Jews said that he died on Nebo from “the kiss of God,” having ascended 12 steps—the 12 months of the year. Moslems however show his grave not in Moab but W. of the

Dead Sea, at Nebi Mūsa, where the angel of death overtook him as he fled; and a great pilgrimage to this shrine, from Jerusalem, is celebrated by them annually about Easter, when a lamb is sacrificed (*Quarterly Stat. Pal. Expl. Fund.*, Oct. 1888). The details of his death are given in the Mirlrash on Deuteronomy (Rev. A. Löwy, *Proc. Bib. Arch. Socy.*, Dec. 1887). All creation trembled when he was commanded to die, but God said: "The sun shineth forth, and the sun goeth down." He must die in the last month of the year. Death fled when he saw sparks from his lips; and was unable to stand before him because "his face beamed like a seraph in the heavenly chariots"; while, on the rod, with which Moses touched him, was written "the ineffable name." At last Michael (who wept for him), Zagzagel, and Gabriel, laid him on a couch, and he closed his eyes, and God called his soul saying: "My daughter, 120 years were appointed for thee to abide in this righteous man, tarry no longer."

Moses of Khorēnē. The famous historian of Armenia, a pupil of "the patriarch Sahak the great, and of the Vartabed Mesrōb." He was sent about 431 A.C. to study Greek at Alexandria, and thence to Edessa. He visited the sacred places in Palestine, and went to Rome, Athens, and Constantinople, returning home in 440 A.C. He seems to have been then about 20, and died in 490, though tradition says he lived 120 years like Moses. The Armenian history which he compiled exists only in MSS. of our 12th century, which are full of later interpolations, introducing tenets not earlier than the 7th century. It is to a great extent legendary, and Moses knew nothing of the history of Armenia from any of the Assyrian or Vannic inscriptions; he builds on Eusebius, whose notices he expands, but who was himself a doubtful authority. Yet the history is of considerable value politically and as a religious work.

Moslem. See Islām.

Moumis. In Greco-Phœnician mythology the "waters" (see Mam).

Mountains. The ancients chose mountains for worship as being nearer heaven, and adored great conical peaks as emblems of deity. They believed in Babylonia in a "world mountain," separating the flat plains from the surrounding ocean. The Akkadians called it *Kharsak Kalama* ("mountain peak of the world"): the Persians borrowed the idea, applying it to Elburz, and the Moslems also took it as *Kāf*, the mountain surrounding the world. [This may also be intended in Isaiah xiv, 13.—ED.] A change of faith does not make a mountain less holy (see Ararat, Elburz, Kailāsa, Meru).

Mouse. See Mus.

Mritya. Sanskrit : “death.” The son of Bhaya, and Maya (“being” and “illusion”), parent “of decay, sorrow, growth, and wrath.”

Mros. Myos. An early race of Upper Arakān, who ruled from the mouth of the Ganges to the Irāvadi. Their capital, Mro-huang, is “old Arakān,” on the highest tidal reach of the Akyab river. On one of their texts we read “to make war is improper,” which is said to be the meaning of the name of their city Tsit-ta-goung, or Chittagong, with which Moslems traded in our 9th century. In the 12th century their kings ruled “100,000 Pegus,” and they took tribute from Bangāl and Dakkah down to 1400 A.C. In 1660 they fought the Moslems of Bangāl, who, aided by the Portuguese, drove them back to Arakān. The Barmese overran their country in 1784, and they are now found in mountains above Chittagong and the Akyab river. They are a large, strong, dark people, said to be neither Barmese nor Mongolian. They are given to sorcery and divination. They wear only a waist cloth, with a short petticoat for women. They say that they are dying out, living only to the age of 50 or 60, while their forefathers lived for 100 years (see Sir W. Hunter, *Statistics of Bangāl*). They are a timid people, never fighting, but calling on an exorcist to decide quarrels. They have three gods : Tarai the “great father” ; Sangtūng the hill spirit ; and Oreng the god of rivers. Their language is Turanian. They offer blades of grass, set up in earth, by rivers or on mountain passes (see Grass), but have no definite ideas as to the future. They swear by gun, axe, or tiger, or more solemnly by gods to whom a sacrifice is then made : such an oath—if broken—brings ill luck and death. A youth serves his father-in-law three years for a wife, or pays £20 to £30, which is repaid in case of divorce, the wife losing also all her jewels. Widows are not forbidden to remarry. The eldest male relative takes charge of the family of a man when he dies. The Mros bury the dead. They make slaves of captives and of debtors. The sites of villages are settled by visions ; to dream of fish is lucky, and to dream of a river betokens a plentiful crop ; but to dream of a dog or snake is unlucky, and the village must not be built where this occurs. They are now of mixed stock, mingling with Mughs and Khyens ; but they appear to be probably of Drāvidian origin, or connected with the Kols.

Muda. Sanskrit : “pleasure.” A son of Dharma (“duty”), and of “joy” the daughter of Daksha (see Daksha).

Mugs. See Muns.

Muḥammad. Arabic: "much praised." [This is a parent's exclamation on the birth of a son, meaning "God be much praised," from the root *Ḥamad*—whence *Aḥmad* "I praise," *Ḥamad* "praise be," *Maḥamad* "praise," *Maḥmūd* "praised": called incorrectly by Turks *Mahomet*: and by Europeans *Mohammed*.—ED.] The great religious genius of Arabia is fully treated of in our *Short Studies* (x, pp. 453-552). See also *Habal*, *Islām*, *Ka'aba*, and *Makka*.

[A short epitome may be added. As in other cases we have to depend on accounts not contemporary. The earliest biographies were written 200 years after the prophet's death, and even these are only known as quoted by yet later writers. The true sources are allusions in the *Qurān*, with certain "traditions," some of which, attributed to his young wife 'Aisha, and to his companions, appear to be probably genuine. Muḥammad was of the *Hāshem* clan of the *Beni Koreish* tribe of *Makka*. His grandfather, 'Abd-el-Muṭṭalib, was a leader in resisting the attacks of the Christian Abyssinians who had conquered *San'a* in *Yaman*. His father 'Abd-allah appears to have been poor, and died before he was born; his mother *Amina* also died when he was a child. His birth occurred in 570 A.C., "the year of the elephant," when an army led by *Abraha* the Abyssinian met with disaster though bringing an elephant against *Makka*. The child was reared by his grandfather, and on his death by Muḥammad's uncle *Abu Tālib*. He was delicate, and some say epileptic, and was sent to an Arab camp where he tended sheep, and grew strong in the desert air. His uncle took him, at the age of 12, on a trading expedition to *Baṣrah S. of Damascus*, where he saw *Byzantine Christianity*. He became the caravan leader of his rich widowed cousin *Khadijah*, and gained the title *Amīn* or "faithful." He never forgot the mercies of his orphaned childhood (*Qurān* xciii, 6); and, when at the age of 40 he married *Khadijah*, he had become universally respected as a trustworthy and pious man, handsome in person, with black hair, and "teeth like hailstones"; and notable for his courage, modesty, and kindness. His two sons died, and *Fatima* his famous daughter married 'Ali the son of *Abu Tālib*.

Arabian towns were then full of Jews, and some Christians lived there, being either Arabs from *Bashan*, or *Ṣabiūn* ("baptisers"), from the *Euphrates* (see *Mandæans*), who held *Ebionite* and *Gnostik* opinions. Many of the *Koreish* had begun to be dissatisfied with the savage worship of their stone gods *Habal*, *Allāt*, 'Uzzah, and *Menāt*, to whom they offered infant daughters buried alive. These enquirers were

called *Ḥanīf*, variously rendered “penitent” and “hypocrite” by friends and foes. Muḥammad was attracted by them, and said that “Abraham was a Ḥanīf.” He came to the conclusion that the true religion was a belief in One God only, and that it had been taught by all prophets since Abraham, but that the Jews had corrupted the faith by Rabbinical additions, while the Christians had failed to follow their prophet Aisa, and had invented monkish superstitions. His mind rebelled alike against the horrible rites of the Ḳoreish and the superstitions of the Rabbis, as also against the effete formalism of Byzantine priestly religion. It was a Ḳoreish custom to retreat to the desert during the fast of Ramaḍān, and Muḥammad used to retire to the cave of Mt. Ḥira, where, after exhausting austerities, he began to see visions of the Angel Gabriel, and heard a voice that said (Ḳorān, xcvi) : “Cry in the name of thy Lord who created, created man from a drop. Cry for thy Lord is the most high, who hath taught by the pen : hath taught to man what he knew not. Nay truly man walks in delusion, when he deems he suffices for himself : to thy Lord they all must return.”

There was nothing new in Muḥammad’s belief beyond its negations. He believed in heaven and hell, in God as the source of all, and in angels and devils. Islām is thus the simplest of creeds, as taught by him ; and though the *Fathah*, or “opening” chapter of the Ḳorān, is not the earliest of his poetic outbursts, yet it is rightly placed first, as summing up his teaching.

“ In the name of God, merciful and pitying,
Praise be to God the Lord of worlds :
The King of doomsday, merciful and pitying,
Thee we serve, and Thee we ask for help.
Show us the way that is established :
The way of those on whom is grace :
No wrath on them, nor do they stray. Amen.”

Muḥammad was frightened by his visions, and doubted if he were mad or possessed ; but the good Khadijah believed in him, and encouraged him. He began to repeat his poems, and gathered a few of his own relatives round him as disciples. His course at first was uncertain, and the Ḳoreish were indignant at his scepticism—especially Abu Ṣofiān of the Ommeiyah clan of the Ḳoreish, with those who feared lest the Ka’aba should no longer be the great centre of annual pilgrimage. The “call” of Muhammad occurred in 610 A.C., and ten years later a ban was pronounced on those who began to believe in Islām or “salvation.” Then Khadijah died, and, soon after, 12 merchants from Medīnah became followers of Muḥammad, who then

drew up the first code of Moslem duties : (1) There is no god but The God ; (2) Steal not ; (3) Fornicate not ; (4) Murder not your children ; (5) Slander not ; (6) Obey the Messenger of God. Many disciples however now fled, to Abyssinia and elsewhere. The Medīnah Arabs invited him to their city, Yathrib (afterwards Medīnat-en-Nebi, or “ the prophet’s city ”), and 73 swore to defend him. The flight of 150 Moslems to Medīnah began in April 622 A.C. Muḥammad followed, and hid for a time in Mt. Thaur (Ḳorān, ix, 40), reaching the northern city safely, and settling at Ḳobā, where the first mosk (*Mesjid*, or “ place of prayer ”) was soon built. This famous “ flight ” (Hejirah), on 16th July 622, is the date of the Moslem era ; and to it the Ḳorān refers (vi, 2 ; xvii, 1), in allusion to the “ distant sanctuary,” which was otherwise explained later (see Jerusalem).

The Arab, like the Jew, considers it improper for a grown man to live without a wife. Muḥammad was faithful to Khadijah, but immediately after her death married the widow of a faithful follower, who had fled. He married later several widows of followers who fell in his service, thus providing them with homes ; and also a Christian slave girl from Abyssinia named Maria. At Medīnah he also married 'Aisha, the daughter of his friend Abu Bekr, who was quite young and long survived him, but had no children. He now became a law-giver, and instituted a creed which required : (1) belief in one God alone : (2) prayer : (3) alms which became a tithe. At Makka he had said “ Let there be no compulsion in religion ” (Ḳorān, ii, 57 ; x, 95), but at Medīnah he urged the Moslems to “ fight for the cause of Allah ” (xlvii, 4). His Ḳorān (“ reading ”) had included ninety chapters, to which twenty-four were added when, at Medīnah, he became a political leader. The earlier poems are short, vigorous verses, which established his fame as a poet. These were followed by exhortations to the unbelieving Makkans, with tales showing how punishment always fell on those who rejected their prophets. Muḥammad called himself “ unlettered,” and his Ḳorān a new revelation for Arabia “ in the Arab tongue.” He drew from Arab traditions about the fate of the tribe of 'Ad, and of the wicked who rejected the prophet Saleḥ, and slew his camel. He took many legends from the Jews about Adam, Noah, Abraham, Joseph, and Moses, which are traceable in Rabbinical books (see Hughes' Dict. of Islām), but appear to have been orally related to him. His Christian legends, in like manner, were derived orally from the Ṣabiūn, whom he mentions as “ people of a book,” and who were Gnostik Christians. Thus he regarded Christ as a mysterious prophet, and he had even heard the legend of the “ Seven Sleepers of Ephesus.” He drew

very little from Persia, but the Makkan critics said that the “tale of Rustem” was better than his poems. He believed that the pious, and their wives and children, would all meet in the Garden of Paradise (Ḳorān, xl, 43), the nymphs of which are the only figures in the Ḳorān of Persian origin (see Houris). At Medīnah many of his ideas changed, in consequence of altered circumstances, and the poems became practical regulations for his followers, though the poetic form was still retained probably to assist the memory. In the time of doubt and fear at Makka he appeased the wrath of the Ḳoreish by saying of their goddesses ; “What think ye of Allāt, el ’Uzzah, and Menāt the third with them—the cranes on high, whose intercession may be hoped” ; but of this he was ashamed, and altered the verse : “The male for you the female for God—that were an unjust share” (liii). It is remarkable that the Koran does not inculcate circumcision, but this was an ancient Arab custom. The Social regulations, however primitive, marked a great advance on Ḳoreish practices; and Muḥammad freed his own slaves, and inculcated kindness to widows, orphans, and slaves alike. He made laws in Defence of the dowries and property of women, and allowed them to plead against bad husbands. We are however not able to make sure that the Ḳorān is exactly preserved : for, on the prophet’s death, it was in great confusion, some poems being written on palm leaves, some on sheep shoulder-blades, and some apparently only recited and committed to memory. Abu Bekr ordered Zaīd to collect them ; and the authorised version was published under the Khalif ’Othmān (644-656 A.C.) or twenty years after the prophet’s death. The oldest monumental extracts (in the Dome of the Rock at Jerusalem) date from 692 A.C.; and it is remarkable that these are not in exact accord with the received text. No attempt was made to place the poems in chronological order, and many of the oldest come at the end, according to length, while various distinguishing letters, or marks, are now unintelligible, and were apparently so to the earliest commentators. The language is that of the Ḳoreish, a somewhat archaic dialect ; and the alphabet used appears to have been a local form of the Aramean alphabet of N. Arabia.

The later beliefs in the Mahdi, and in the time of trouble to be followed by a millennium (see Hughes’ *Dicty. of Islām*, and the introduction to Sale’s Ḳorān), are not found in the Ḳorān itself. Moslems also differ in belief as to Predestination, which is not dogmatically taught in the Ḳorān, and some believe in Free-will. Mysticism is also a later growth (see Sūfis). The Ḳorān teaches abstinence from wine ; and true Moslems despise drunkards ; but its

greatest distinctive feature is the organisation of a religion without priests ; for, although officials are attached to mosks, prayer is an individual act, and the Imām, or “example,” is not a priest, but the most respected of local elders.

The quarrel with Muḥammad and his supporters became a serious matter for the Ḳoreish, for Medīnah commanded their trade route to the north. In December 623, they were defeated at Bedr, when trying to recover a caravan load of leather, wine, and raisins, captured by Moslems. The fight at Oḥod, in February 625, was indecisive, and Muḥammad was wounded in the face. He next expelled the Beni Nadir Jews from Medīnah, and took their lands. They joined his foes at Khaibar, and Abu Ṣofiān made a supreme effort with a force of 10,000. Yet after “the war of the Ditch,” when the Moslems defended a fortified position, the Makkans had to retreat in March 627, and next year a truce was concluded. Zainab the Jewess nearly succeeded in poisoning the prophet, and the murder of the Khaibar Jews, at the same time, gave great wealth to the cause. The peace of Ḥodaibiyeh gave Muḥammad the right of peaceful entry into Makka, and his triumph was now secured by defeat of the Ḥawazin tribe. In March 632, he performed the annual pilgrimage ; and Makka submitted without a blow when she saw the famous statue of Habal thrown down by this daring reformer, without any divine vengeance overtaking him (see Habal). The Moslems turned their arms to the north, where Khalid had met with defeat in the autumn of 629 A.C. Thirty thousand Arabs left for the front in Edom, and the last act of the prophet, who now was supreme in Arabia, was to bless them as they left. On Monday the 8th of June 632, after a last service in his mosk, Muḥammad died peacefully in the arms of 'Aisha, and was buried in his humble house at Medīnah, close to the Mosk, leaving a command that his tomb should never be made a place of worship. His last recorded whispers are said to have been : “Lord grant me pardon and join me to the fellowship on high—Eternity—Paradise—Pardon—Yes the blessed fellowship—on high.”

Abu Bekr was his first “successor” (*Khalif*), but he also died on 22nd August 634. In the summer of 635, under the Khalif 'Omar, Damascus fell to the Moslems, and on the 20th August 636 the victory of the Yarmūk (the river S.E. of the Sea of Galilee) was secured by Khalid's wondrous march over the E. desert. The Byzantine rule in Syria was thus destroyed, and the road to Jerusalem and Egypt lay open to Moslems. The battle of Ḳadasīyah, in the end of 637, gave them Irāk, and Egypt was conquered in 641, while in the same year Persepolis was entered, and the Sassanian

dynasty of Persia overthrown. This glorious Khalifate ended in November 644, and 'Othmān, the third Khalif, proved a weak ruler, the empire being full of revolt till he was murdered at Medīnah in 656. For Islām now gradually divided into two great parties, Sunni ("traditionists") in the West, and Shi'ah ("sectarians") in the East. The former were pure Moslems, the latter were influenced by Persian Mazdean ideas. The former followed Mu'awīya, the son of Abu Ṣofīān, who was made ruler of Syria under 'Othmān; and politically this was the Ẹeis party. The latter were faithful to 'Ali, the son-in-law of the prophet, chosen as the 4th Khalif at Makka. They therefore were politically known as Yamani. 'Ali was assassinated on Friday the 15th of Ramaḍān (January) 661, and his son Ḥasan abdicated six months later (see Ḥasan). Thus for a time the family of Abu Ṣofīān reaped the results of Muḥammad's success, and ousted his family, founding the famous Ommeiyah dynasty of Khalifs at Damascus. Under Mu'awiya the Moslem victories extended to Bokhāra, Ẹabul, and Multan on the east, and in Africa to Kairwān. A treaty was made with Constantine IV in 678, and two years later Mu'awiya died. But the dynasty endured till 750 A.C. under his 12 successors. Spain was conquered in 710, and the islands of the Mediterranean were all held within 70 years of Muḥammad's death. The highest condition of prosperity and culture in Islām was reached, however, when Abu el 'Abbas, a descendant of the prophet's uncle, won the battle of the Zāb on 25th January 750, and founded the 'Abbaside dynasty of Khalifs in Baghdād. The study of Greek philosophy undermined Moslem orthodoxy, and the Arabs adopted the civilisation of Byzantium and of Persia. The great age of their art and science was that of the fifth 'Abbaside, Harūn er Rashid ("Aaron the Just," 786 to 809 A.C.), and of Mamun his son (813-833 A.C.). But after a century this great house in turn decayed, and Turkish Atabeks at Baghdād gradually usurped political sway. The Egyptian Khalifs (930 to 1170 A.C.) were usurpers, who claimed descent from Fatimah the prophet's daughter. The last true Khalif of Baghdād (37th of the house of 'Abbas) died in prison, when the Mongol Hulagu took the city, on 5th February 1258.—ED.]

Muḥarram. Arabic: "consecrated." The first month of the Moslem year, and one of four in which war was forbidden in Arabia. The first ten days are devoted to mourning (see Ḥasan) and the tenth (or 'Ashūrah) is a fast.

Muidhr. Midhr. Keltik: the "sun" stone (see Mithra): pronounced *mu'r* (see Mr Keane, *Towers and Temples of Ireland*,

pp. 65, 332). In the island of Innis Murray this emblem was adored (see Muri) as fully treated in *Rivers of Life* (i, p. 485, figs. 181, 182, 183).

Muk. Keltik : “boar” and also “whale.”

Mukām. Arabic : “station” (see Mazar). The Hebrew Maḳōm (“place” or “shrine”), as at Shechem (Gen. xii, 6). Any shrine of Yahveh was a Maḳōm (Exod. xx, 24).

Mukēnē. Mycenæ. The celebrated city N. of Argos, and N.W. of Tiruns, the capital of Agamemnon, which fell into ruins after the Dorian conquest of 1100 B.C. It was half deserted in the 5th century B.C.; its earliest remains are supposed to be as old as 1500 B.C.; its art resembles that of Asia Minor, but Egyptian objects show acquaintance with the Nile civilisation, such as we know the Aryan tribes must have had as early as 1300 B.C. (see Egypt). The uncut masonry is the same as that found in Asia Minor, N. Syria, and Etruria. The later polygonal masonry was the same as that used in Asia Minor down to the Roman age. Strabo (viii, 6) says that the Cyclopēs (“round faced” men) of Karia built the walls of Mycenæ. The chiefs of Mycenæ were apparently illiterate in the earliest age, and we find only a few signs of the “Asianic syllabary” on pottery, and short texts of about the 6th or 7th century B.C., such as *Hvaros*, and *To Heroos Emi* (“I am a hero’s”). The designs and subjects on gems are Greek. The civilisation is the same as at Troy, and traditionally the descendants of Perseus, from Nauplia and the coasts of Argolis, founded Mycenæ and Tiruns (Herod., vi, 53), being succeeded by the sons of Pelops from Thrakia, akin to the Phrygian Aryans; so that Teucer told Agamemnon that “his grandfather was a Phrygian barbarian.”

[Further discoveries were made at Mycenæ in 1886, after those of Dr Schliemann, a sixth tomb being discovered in the Akropolis (see *Mycenæ* by Dr H. Schliemann, 1878, and *Schliemann’s Excavations* by Dr C. Schuchhardt, English translation, 1891). The lion gateway is found to resemble 8 similar instances in Asia Minor, in which two lions flank a pillar. The burials in the tombs (of both men and women) may have been successive. The bodies were cremated in the grave (see Dead); but near Tomb 3 were found many unburned bodies, possibly of slaves killed at the grave of a chief. The amount of gold, in the form of breastplates (for men), large diadems for women, masks, ribbons, shield-bosses, bracelets, etc., amounted to 100 lbs. Troy weight. The religion of the artists is

shown by figures of the naked Venus (as among Hittites and Akkadians), with doves, gems representing Hēraklēs and the lion, the garden of the Hesperides, and such figures as the sphynx, gryphon, and double eagle ; one design represents a winged man with horse's feet, playing a flute ; in another a pole is borne by three human figures having the heads of lions with the ears of the ass : these recall not only the ass-ears of Midas, but also those of Assyrian demons. The fylfot cross (see Svastika) is often found on the pottery, as at Troy, and the art generally is the same as that of Hittites and Minyans, or that found in Thera, Cyprus, Krete, Sicily, Etruria, and Asia Minor. The materials used include obsidian (from Asia Minor), amber (from Sicily), alabaster, diorite (for axes), glass beads and charms (from Egypt), and precious metals and stones ; but iron only occurs in the latest remains. There are no lamps (and lamps are unnoticed by Homer), nor any early swords, but only daggers. The gold masks which covered the faces of the dead (even of children) resemble some from Egypt, but such a mask has also been found at Arvad in Phœnicia, and a bronze mask at Nola in Italy, while a stone one was discovered in Palestine. The butterfly is represented in gold (see Butterfly), and doves appear on cup handles (see *Iliad*, xi, 632), while a lion hunt is shown in color. Paintings represent a palace with women sacrificing ; and enamels represent cats, ducks, fish, and papyri : a wooden fish, and horns of ivory, have also been found. One gravestone represents a man in a chariot drawn by a horse, and the clumsy sword is like those borne by Hittites on their monuments. The conclusion seems to be that an illiterate Aryan race was receiving its civilisation from the Turanians of Asia Minor. The description of the gold, and other ornaments, in the dowry lists of Tadukhepa (Amarna tablets) in the 15th century B.C. might often apply to the art of Mycenæ, but belongs to that of the Minyans (see Minyans) of Asia Minor and Armenia, possibly connected with Greek Minuans.—ED.] Mr Evans (*Journal Hellenic Socy.*, November 1900) points to the worship of pillars and trees at Mycenæ, which was common to all W. Asia.

Mula-Vriksha. An Indian tree of life, one of six Vrikshas, the others being Mandāra, Parijātaka, Santāna, Kalpa, and Hari-Chandana.

Mulge. Akkadian : “lord below” ; otherwise read Mul-lil, or En-lil, “ghost lord” (see Lilith). The Akkadian name of Ba'al, lord of earth and of hell. His son was Nam-tar, “fate” or “plague.” His wife was Nin-ki-gal (“lady of dead-land”). He is often invoked in Akkadian texts (see Loḥ, and Nipur).

Mulida. Mylitta. The Babylonian goddess of “bearing” offspring, who is the Mylitta of Herodotos, to whom the temple women were consecrated (see *Ḳadesh*).

Mungho. Mungo. A pet name for St Kentigern (516 to 603 A.C.), meaning “dearest friend.” His mother, Thenew, or Thenna, was the daughter of the pagan king of Laudonia (the Lothians), who desired to marry her to the king of Cambria, or Strath-Clyde (see Pinkerton, *Notes and Queries*, 7th Jany. 1888); but a beardless youth, disguised as a girl, made her a mother (as in the story of Akhilleus), while she wandered with swine herds. The angry king set her atloat in a leather coracle (see Perseus), which floated to the Isle of May, and was cast ashore finally at Kulross in Fifeshire, where her child was born. Here St Servanus (who, however, lived much later than Mungo) baptised the mother and her infant in 520 A.C., and the boy was known as Enoch, or as Kentigern—“the head master,” or “lord,” because of his royal descent. He lived with his mother at Glasgow (or Glasgu rendered “dear family”), then known as Cathures, at the site of the present cathedral. He became a pious ascetik in the cave chapel—said to have been built by St Ninian—probably the present crypt. Friends and disciples gathered round this “dear friend,” but they were expelled, and fled to S. Wales, settling at Menevia (St David’s), and founding the monastery of Llanelwy, afterwards St Asaph’s. Mungo returned to Scotland when Roderick became king of Cambria; and he became bishop at Haddam in Dumfriesshire, but died finally in his old home at Glasgow on 13th January 603, and was buried at Sancta Thamestis, or St Enoch, on Clyde side. His legend is evidently of pagan origin, and Thenna is perhaps connected with Tydein, a Druidical Apollo. The story of his ark is common in Semitic, Greek, and Persian mythology (see Moses); his mother appears as Cameda, Thenat, Thanes, and in Wales as Dwyenwen, among Keltik goddesses. The spire of St Enoch’s once rose alone in the great square where is now the great railway station of that name (see Davies, *Brit. Druids*, p. 193).

Munin. The raven which sat on Odin’s shoulder as “memory.”

Munķer and Naķir. Arabic: “the digger and the hewer”; two black angels who according to Moslems visit, and examine, the dead in the grave, which they open. They question the soul as to its faith, and if he can repeat the Teshāḥid (or “testimony”—I bear witness there is no God but Allah, and Muḥammad is his messenger) they give him sweet repose, and fill up the grave, pressing down the

clay that the body may be consumed before the Resurrection. Then on the third day after death the soul departs to heaven. But if the soul is impious, these angels beat the corpse with clubs, till the cries of the dead can be heard by living believers ; but, though of equal importance to them, unbelievers and Jinns never hear these cries. [The same idea of an angel visiting the dead is found in the Talmud and in the Hadokht Nask of the Zend Avesta, and this angel in Persia is created by the good thought, word, and deed of the dead man, and leads him to the bridge of heaven. But the evil man, on the third night, is blown to a hell of darkness and mire by a stinking wind, and dwells with Ahriman and his devils.—ED.]

Muns. Munds. Mundas. A branch of the Kolarians (see Kols), the Monades of classic writers, also Mundals, or the classic Mandaloi, found in S.W. Bangāl, by the Da-munda or Dammuda river. They pushed W. into Central India, and along the Narbada, or Narmunda, river into Malwa and Surashtra. In N. Bangāl and Tīrhūt, they occupied the kingdom of Videha, and they were found in the capital at Vaisala and in Māgadha. All regions of the Ganges S. of Mathila, or Tīrhūt, were known as Mung-ir or “Mun land,” and their name may appear at Munipūr in Assam. The Kols are thought to come from Assam, which presents however impassable mountains on the north ; and Mongolic tribes would more easily congregate at Manasarwar, and follow the Sravasti river to the central part of N. India, or might come in by the Brāhma-putra valley. The Mundas, or Mundlas, are still numerous in the rocky jungles of Chutia Nagpūr and in Mundla, at the sources of the Narbada. This is the centre, of the Baigas, or priestly class of the Munds and Kols, who have shaven heads, whence *Mund* is now rendered “shaven” as a Sanskrit word; but the title is probably older (see Man) and Munda is known as a non-Aryan language (Col. Bloomfield, *Notes on Races of Central Provinces*, January 1885). They have, however, now adopted Aryan caste restrictions as to killing cattle, etc.

Munthukh. An Etruskan goddess of health (Hugeia) and one of the graces, carrying a dove, a stylus, and cosmetics. [Akkadian *Man-takh* “condition of firmness.”—ED.]

Mura. Vishnu as the sun. See next article.

Murī. Innis - Muidhr. Inch - Murray. See Mari and Muidhr. The island of St Geidhe (Innis-Kea) about 5 miles off the W. Sligo coast in Ireland. Remains of an ancient temple existed here a generation ago (Sir J. E. Tennent, *Notes and. Queries*, v, 121,

1852). The menhir, or lingam, was surrounded by a dry-stone wall, 180 by 100 feet, 10 feet high, and 5 to 10 feet thick (see *Rivers of Life*, i, p. 485, fig. 183). Within this area were two chapels of St Molas, and one of St Columb-kill, with small cells and caves. The people used to flock thither to pray. The dead were brought to this spot from the mainland for burial. General Vallency (Preface to *Irish Dicty.*) gives a sketch of the lingam, and a plan of the chapels. This stone, according to Earl Roden (as quoted in Turner's *Samoa*), was a Fidh Nemad (see Fidh), and "an old woman priestess used to keep it well sewn round ; and wrapped up in flannel" (like the Polynesian lingam stones) : "its power was held to be immense, and it was prayed to for good and evil, in sickness, distress, and storms ; sometimes it dashed a hapless vessel on the coast of these wreckers, and at other times it calmed the angry waves." Mr W. F. Wakeman (*Survey of Innis Murray*, 1893) says that this ancient cashel ("castle") contained the "Church of the Women," and the "Church of Fire" ; in the latter (till destroyed) was a slab on which sacred fire used to burn perpetually, and near it were swearing stones, and two holed-stones at which pregnant women prayed, as well as "holy wells and other interesting remains." But in 1880-1882 the Board of Works pulled down the S.W. wall of this Fire Church (Teach na Teinidh), and the "fire stone" (Leach-na-Teinidh) was broken up for building purposes.

Murutas. Vurutas. Kassite : "hero Vuru." This was the name of a god, found in Kassite king's names (Nazi-murutas, and Katisman-vurus), rendered *Belu* (Ba'al) in Semitic speech, and Ninib in Akkadian. The same as Urus or Vurus, from *Ur* "bright," "fiery" (see Nimrod).

Mus. Musha. Latin and Sanskrit, the "stealthy," a symbol of night, and of Siva. The Greek Apollo treads on the mouse, as Ganesa in India rides a mouse or rat (for these are little distinguished in mythology), and Apollo is the "Pied Piper" who, with his music, charms away these night demons. The soul leaves the body at night as a mouse (see Metempsychosis), and it is the emblem of Holda or Berchta, and of St Gertrude. Mice are ghosts, and when they leave a house, or rats a sinking ship, it is a sign of death. They are wise and powerful and can free lions from snares, in return for being spared in a previous time of life (a Jātaka tale). They dip their tails in honey or butter, and dive into holes, being emblems of life and of the soul. They gnawed the robe of Pallas, and the shrew mouse was sacred to Sekhet in Egypt. But the cat destroys them (see Cat).

Musala. Musali. Sanskrit : “pestle.” See Pestle.

Muslim. Arabic : “saved.” See Islām.

Mut. Egyptian : “matter.” See Maut.

Mygalē. Mugalē. The shrew mouse. See Mus.

Mythology. The study of myths, or “sayings.” The myth has a natural origin in the belief that every natural object has a life or soul (see Animism), and in the imperfect language of early man. The first poets who described nature did not use similes. They said the cloud was a bellowing bull, and not that the thunder in the cloud bellowed like a bull. The meanings of the myths, when fairly clear, are explained in special articles on the various legends. Turanian and Semitic races have myths as well as Aryans, and the Greeks borrowed many of theirs from Akkadians, Hittites, Babylonians, and Phœnicians. Such tales were related by child-like men, and for the amusement and instruction of children ; but many myths use a very primitive phallic symbolism (as in the story of Lot, and in Greek tales, or especially in Hindu Purānas). Parents also frightened naughty children, or warned good ones of the terrors of nature, by primitive folk-tales. The foaming torrent had its kelpie, the sullen pool its corp. Savage men, beasts, and demons, lurked in forests and deserts. The Persians said that demons existed even in the sacred fire and water, and caused death. Myths founded on facts became terrible realities, and excited the imagination of savages and children, till they fancied they saw demons, ghosts, spirits, and guardian angels, when awake, as well as in sleep. The religions of the past survive in the nursery tales of Grimm and Andersen, or in the *Arabian Nights*. Ingersol speaks of the fair spirits of spring and summer ; but savages saw war in nature, and terrors in the unknown. The appreciation of beauty belonged to later and more civilised ages, and the Greek gods were at first phallic deities, and ferocious beings demanding human victims. Night and darkness caused fear, and sheltered evil men. The sun was the “friend” before whom, and before the rosy dawn, the devils fled. Clouds were cows, but also growlers, and archers pelting with hail, or slaying with the fiery arrow or serpent of the lightning. The wrath of gods was shown by flood, and tempest, and earthquake. Therefore must it be appeased by sacrifice (see Sacrifices), and devils propitiated by gifts. Thus religions grew—and not from ethiks. Mythology was formulated in dogma. The old gods could not be kept out of the new systems, as long as millions—whose fathers had believed in them for ages—could not read or write.

Priests, like their flocks, could not forget the past, or surrender their ancient powers founded on such superstitions. But the meaning of words and legends was often forgotten, and new false explanations and etymologies were so introduced, while savage symbolism, which had become indecent or discreditable, had to be explained away, and abstract ideas took the place of the crude primitive materialism.

Dr Tylor classes myths as : (1) Explanatory : (2) Descriptive : (3) Historical. Legends of sun and moon were transferred to national heroes—to Moses or Krishna, Buddha or Christ. Myths were converted into allegories and fables, with a moral explanation. Men in time fancied that all the gods once lived as heroes on earth (see Euhemeros). We must never forget that the myth-makers had neither the moral standard, nor the astronomical knowledge, often attributed to them. Not only has “every story had a definite origin,” but even every dream is based on something really seen. Materialism is the true explanation of mythology. But Dr Tylor says : “Even the fragments of real chronicle found embedded in the mythic structure are mostly in so corrupt a state that, far from elucidating history, they need history to elucidate them. Yet unconsciously, and in spite of themselves, the shapers, and transmitters of poetic legend have preserved for us masses of sound historical evidence. They moulded into mythic lives of gods and heroes their own ancestral heirlooms of thought and word : they displayed in the structure of their legends, the operations of their own minds : they placed on record the arts and manners, the philosophy and religion, of their own times, of which formal history has often lost the meaning. Myth is the history of its authors, not of its subjects. It records the lives not of superhuman heroes but of poetic nations.” We seek therefore for the Hebrew Paradise, and the Indian Meru, and for the home of Shem, Ham, and Japhet.

Editorial note to the Celephaïs Press edition

This edition of *Faiths of Man* was OCR'd and proofed from page images of a copy of the first edition, previously in the collection of the Shropshire public library system but withdrawn and sold at an uncertain date (possibly 1980s, and probably because of the lack of interest shown by readers; when it came into my possession many pages were still uncut) and currently in the possession of the present typesetter. Pagination, layout, spelling (including Forlong's eksentrik 'fonetik' rendition of many English words) and style have been conformed as far as possible to the first edition with the exceptions that a few obvious typografikal errors have been corrected as have the comparatively few errata items noted at the end of the subject index in vols. I and II; the errata notices themselves are omitted. "A.C." for "After Christ" was Forlong's notation for years of the Christian error (A.D. / C.E. / E.V., &c. &c.).

Those of you who have read *Rivers of Life* and survived the consequent SAN loss may recall a list in the prefatory matter of thirteen monographs on individual religions or to the Faiths of particular regions, as being in preparation, as well as a "Glossary or Polyglot Dictionary" which was cited in many places throughout those two quartos. Some of the latter citations are elucidated by the present volumes, though many are not; and in so far as the detailed studies were written at all and not included in *Short Studies in the Science of Comparative Religions*, their contents can probably be found dispersed through these volumes.

This completes the Celephaïs Press edition of the major works of General Forlong. It has been a lot of work and I am not entirely sure it was worth it; while there is much of interest in the present volumes, they are scarcely suited as a work of general reference on religious topics, many of the articles being frankly polemical or simply marred by the author's social prejudices, and many more simply having been superceded by archæological and anthropological findings in the 100+ years since these volumes first went to press (without going too far into detailed criticisms, for me this is most acutely felt in the area of dynastic Egyptian religions; many of his questionable assertions, such as treating Nut and Neith as the same deity, and associating the cat goddess Bast with the dwarf-god Bes may have derived from nineteenth-century Egyptological writings, but these latter can be most charitably characterised as the products of a discipline in its infancy; in addition, the article 'Sakta' is probably sufficient grounds to have the man struck from the canon of Saints of Ecclesia Gnostica Catholica). While the tendency to ramble and go off at tangents which marred *Rivers of Life* has been somewhat constrained by the encyclopædia format, we still find instances where the majority of the text under a given heading is only peripherally related to that heading.

As already indicated, editions of *Rivers of Life* and *Short Studies in the Science of Comparative Religions* are available from Celephaïs Press. I currently have no intention of tracking down any of the General's journal articles, &c.; life is too short.

T.S.

Leeds, England: November 2006 E.V.

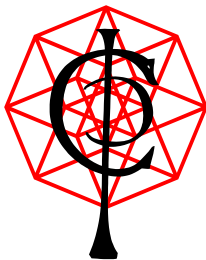
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